LATIN VULGATE

CODICI

JESUS NEW VERSION · JNV



TRANSLATED BY CODEX ·
INSPIRED BY CHRISTIAN CASSARLY

Latin Vulgate Codici — Jesus New Version (JNV)

STUDY EDITION

This edition translates the Clementine Latin Vulgate and preserves the sealed Jesus New Version Scripture text.

The Codici Editorial appendix is commentary, not Scripture. It follows Revelation as a separately identified study reference.

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Genesis

Chapter 1

1 In the beginning God created heaven and earth.

2 But the earth was empty and void, and darkness was over the face of the abyss, and the spirit of God was borne over the waters.

3 And God said, “Let there be light.” And light came to be.

4 God saw that the light was good, and he divided the light from the darkness.

5 He called the light Day, and the darkness Night. And evening came, and morning, one day.

6 God also said, “Let there be a firmament in the midst of the waters, and let it divide waters from waters.”

7 And God made the firmament and divided the waters that were beneath the firmament from those that were above it. And so it came to be.

8 God called the firmament Heaven. And evening came, and morning, a second day.

9 Then God said, “Let the waters beneath heaven be gathered into one place, and let the dry land appear.” And so it came to be.

10 God called the dry land Earth, and the gatherings of waters he called Seas. And God saw that it was good.

11 And he said, “Let the earth put forth the green plant that bears seed, and the fruit-bearing tree that produces fruit according to its kind, whose seed is in itself upon the earth.” And so it came to be.

12 And the earth brought forth the green plant, bearing seed according to its kind, and the tree producing fruit, each one having seed according to its kind. And God saw that it was good.

13 And evening came, and morning, a third day.

14 Then God said, “Let there be lights in the firmament of heaven to divide day and night, and let them be for signs and times, and for days and years,

15 so that they may shine in the firmament of heaven and give light upon the earth.” And so it came to be.

16 God made two great lights: the greater light to govern the day, the lesser light to govern the night—and the stars.

17 He set them in the firmament of heaven to shine upon the earth,

18 to govern day and night, and to divide light from darkness. And God saw that it was good.

19 And evening came, and morning, a fourth day.

20 God also said, “Let the waters bring forth the moving creature with a living soul, and the winged creature above the earth beneath the firmament of heaven.”

21 And God created the great sea monsters and every living and moving soul that the waters had brought forth according to their kinds, and every winged creature according to its kind. And God saw that it was good.

22 He blessed them, saying, “Increase and multiply, and fill the waters of the sea; and let the birds multiply upon the earth.”

23 And evening came, and morning, a fifth day.

24 God also said, “Let the earth bring forth the living soul according to its kind: cattle, creeping things, and beasts of the earth according to their kinds.” And so it came to be.

25 God made the beasts of the earth according to their kinds, the cattle, and every creeping thing of the earth according to its kind. And God saw that it was good.

26 Then he said, “Let us make man according to our image and likeness, and let him rule over the fish of the sea, the winged creatures of heaven, the beasts, the whole earth, and every creeping thing that moves upon the earth.”

27 And God created man in his own image; in the image of God he created him; male and female he created them.

28 God blessed them and said, “Increase and multiply, and fill the earth and subject it. Rule over the fish of the sea, the winged creatures of heaven, and every living thing that moves upon the earth.”

29 And God said, “Behold, I have given you every plant that bears seed upon the earth, and all the trees that bear within themselves the seed of their kind, to be food for you,

30 and for every living thing of the earth, every bird of heaven, and all that moves upon the earth and has a living soul, so that they may have food.” And so it came to be.

31 God saw all the things he had made, and they were very good. And evening came, and morning, a sixth day.

Chapter 2

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

2 On the seventh day God completed the work he had done, and on the seventh day he rested from all the work he had accomplished.

3 God blessed the seventh day and sanctified it, because on it he had ceased from all his work, which God had created to make.

4 These are the generations of heaven and earth when they were created, in the day when the Lord (YHWH) God made heaven and earth,

5 and every shrub of the field before it arose upon the earth, and every plant of the countryside before it sprouted. For the Lord God had not sent rain upon the earth, and there was no man to cultivate the earth,

6 but a spring rose from the earth and watered the whole surface of the earth.

7 Then the Lord God formed man from the clay of the earth and breathed the breath of life into his face, and man became a living soul.

8 Now the Lord God had planted a paradise of delight from the beginning, and there he placed the man he had formed.

9 From the ground the Lord God brought forth every tree beautiful to behold and sweet for eating, the tree of life also in the midst of the paradise, and the tree of the knowledge of good and evil.

10 And a river was flowing out from the place of delight to water the paradise, and from there it is divided into four heads.

11 The name of the first is Pishon; it winds around the whole land of Havilah, where gold is born,

12 and the gold of that land is excellent. Bdellium and onyx stone are found there.

13 The name of the second river is Gihon; it winds around the whole land of Ethiopia.

14 The name of the third river is Tigris; it runs opposite the Assyrians. The fourth river is the Euphrates.

15 Therefore the Lord God took the man and placed him in the paradise of delight, to cultivate it and keep it.

16 And he commanded him, saying, “Eat from every tree of the paradise,

17 but do not eat from the tree of the knowledge of good and evil; for on whatever day you eat from it, you will surely die.”

18 The Lord God also said, “It is not good for the man to be alone. Let us make him a helper like himself.”

19 And so the Lord God, having formed from the ground all the living things of the earth and every winged creature of heaven, brought them to Adam to see what he would call them. For each living soul, whatever Adam called it is its name.

20 Adam gave their names to all the living things, every winged creature of heaven, and all the beasts of the earth. But for Adam no helper like himself was found.

21 Therefore the Lord God cast a deep sleep upon Adam, and when he had fallen asleep, he took one of his ribs and filled its place with flesh.

22 The Lord God built the rib he had taken from Adam into a woman, and brought her to Adam.

23 And Adam said, “This now is bone from my bones and flesh from my flesh. She will be called Woman, because she was taken from man.”

24 For this reason a man will leave his father and mother and cling to his wife, and the two will be in one flesh.

25 Now both were naked—Adam and his wife—and they were not ashamed.

Chapter 3

1 But the serpent was more cunning than all the living things of the earth that the Lord God had made. He said to the woman, “Why did God command you not to eat from every tree of the paradise?”

2 The woman answered him, “We eat from the fruit of the trees that are in the paradise,

3 but concerning the fruit of the tree in the midst of the paradise, God commanded us not to eat it or touch it, lest perhaps we die.”

4 But the serpent said to the woman, “You will by no means die.

5 For God knows that on whatever day you eat from it, your eyes will be opened, and you will be like gods, knowing good and evil.”

6 The woman therefore saw that the tree was good for food, beautiful to the eyes, and delightful to behold. She took some of its fruit and ate, and she gave it to her husband, who ate.

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

8 And when they heard the voice of the Lord God walking in the paradise in the afternoon breeze, Adam and his wife hid themselves from the face of the Lord God in the midst of the tree of the paradise.

9 The Lord God called to Adam and said, “Where are you?”

10 He answered, “I heard your voice in the paradise, and I was afraid because I was naked, so I hid myself.”

11 He said to him, “Who told you that you were naked, unless you have eaten from the tree from which I commanded you not to eat?”

12 Adam said, “The woman whom you gave me as a companion gave me fruit from the tree, and I ate.”

13 Then the Lord God said to the woman, “Why have you done this?” She answered, “The serpent deceived me, and I ate.”

14 And the Lord God said to the serpent, “Because you have done this, you are cursed among all living things and beasts of the earth. You will walk upon your breast and eat earth all the days of your life.

15 I will set enmity between you and the woman, and between your seed and her seed. She will crush your head, and you will lie in wait for her heel.”

16 To the woman he also said, “I will multiply your hardships and your conceptions. In pain you will bear sons; you will be under the power of your husband, and he will rule over you.”

17 But to Adam he said, “Because you listened to the voice of your wife and ate from the tree from which I commanded you not to eat, cursed is the earth in your work. Through labors you will eat from it all the days of your life.

18 Thorns and thistles it will bring forth for you, and you will eat the plant of the earth.

19 In the sweat of your face you will eat bread until you return to the earth from which you were taken; for you are dust, and into dust you will return.”

20 Adam called his wife’s name Eve, because she was the mother of all the living.

21 The Lord God also made garments of skins for Adam and his wife and clothed them.

22 And he said, “Behold, Adam has become like one of us, knowing good and evil. Now therefore, lest he reach out his hand and also take from the tree of life, and eat, and live forever—”

23 The Lord God sent him out from the paradise of delight to cultivate the earth from which he had been taken.

24 He cast Adam out, and before the paradise of delight he stationed cherubim and a flaming sword that turned, to guard the way to the tree of life.

Chapter 4

1 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have acquired a man through God.”

2 Again she bore his brother Abel. Abel became a shepherd of sheep, but Cain a worker of the soil.

3 After many days Cain offered gifts to the Lord from the fruits of the earth.

4 Abel also offered from the firstborn of his flock and from their fat. And the Lord looked upon Abel and his gifts,

5 but upon Cain and his gifts he did not look. Cain became exceedingly angry, and his face fell.

6 The Lord said to him, “Why are you angry, and why has your face fallen?

7 Is it not so that if you act well, you will receive? But if you act badly, sin will immediately be present at the doors. Yet its appetite will be beneath you, and you will rule over it.”

8 Cain said to Abel his brother, “Let us go outside.” And when they were in the field, Cain rose up against Abel his brother and killed him.

9 The Lord said to Cain, “Where is Abel your brother?” He answered, “I do not know. Am I my brother’s keeper?”

10 And he said to him, “What have you done? The voice of your brother’s blood cries out to me from the earth.

11 Now therefore you will be cursed upon the earth, which opened its mouth and received your brother’s blood from your hand.

12 When you cultivate it, it will not give you its fruits. You will be a wanderer and a fugitive upon the earth.”

13 Cain said to the Lord, “My iniquity is too great for me to deserve pardon.

14 Behold, today you cast me away from the face of the earth, and I will be hidden from your face. I will be a wanderer and a fugitive upon the earth; therefore anyone who finds me will kill me.”

15 The Lord said to him, “By no means will it be so; whoever kills Cain will be punished sevenfold.” And the Lord set a mark for Cain, so that no one who found him would kill him.

16 Cain departed from the face of the Lord and lived as a fugitive in the land east of Eden.

17 Cain knew his wife, and she conceived and bore Enoch. Cain built a city and called its name after the name of his son, Enoch.

18 Enoch fathered Irad; Irad fathered Mehujael; Mehujael fathered Methushael; and Methushael fathered Lamech.

19 Lamech took two wives; the name of the first was Adah, and the name of the other Zillah.

20 Adah bore Jabal, who was the father of those who dwell in tents and are shepherds.

21 His brother’s name was Jubal; he was the father of those who play the lyre and organ.

22 Zillah also bore Tubal-cain, a hammerer and smith in every work of bronze and iron. Tubal-cain’s sister was Naamah.

23 Lamech said to his wives Adah and Zillah, “Hear my voice, wives of Lamech; listen to my speech. For I killed a man for my wound, and a young man for my bruise.

24 Vengeance for Cain will be given sevenfold, but for Lamech seventy times seven.”

25 Adam again knew his wife, and she bore a son and called his name Seth, saying, “God has appointed another seed for me in place of Abel, whom Cain killed.”

26 A son was also born to Seth, whom he called Enosh. This one began to call upon the name of the Lord.

Chapter 5

1 This is the book of Adam’s generations. On the day God created man, he made him in the likeness of God.

2 Male and female he created them, and he blessed them. He called their name Adam on the day they were created.

3 Adam lived one hundred thirty years and fathered a son according to his own image and likeness, and he called his name Seth.

4 After Adam fathered Seth, his days were eight hundred years, and he fathered sons and daughters.

5 All the time Adam lived came to nine hundred thirty years, and he died.

6 Seth also lived one hundred five years and fathered Enosh.

7 After Seth fathered Enosh, he lived eight hundred seven years, and he fathered sons and daughters.

8 All the days of Seth came to nine hundred twelve years, and he died.

9 Enosh lived ninety years and fathered Kenan.

10 After Kenan’s birth Enosh lived eight hundred fifteen years, and he fathered sons and daughters.

11 All the days of Enosh came to nine hundred five years, and he died.

12 Kenan also lived seventy years and fathered Mahalalel.

13 After Kenan fathered Mahalalel, he lived eight hundred forty years, and he fathered sons and daughters.

14 All the days of Kenan came to nine hundred ten years, and he died.

15 Mahalalel lived sixty-five years and fathered Jared.

16 After Mahalalel fathered Jared, he lived eight hundred thirty years, and he fathered sons and daughters.

17 All the days of Mahalalel came to eight hundred ninety-five years, and he died.

18 Jared lived one hundred sixty-two years and fathered Enoch.

19 After Jared fathered Enoch, he lived eight hundred years, and he fathered sons and daughters.

20 All the days of Jared came to nine hundred sixty-two years, and he died.

21 Enoch lived sixty-five years and fathered Methuselah.

22 Enoch walked with God; after he fathered Methuselah, he lived three hundred years, and he fathered sons and daughters.

23 All the days of Enoch came to three hundred sixty-five years.

24 He walked with God, and he did not appear, because God took him.

25 Methuselah also lived one hundred eighty-seven years and fathered Lamech.

26 After Methuselah fathered Lamech, he lived seven hundred eighty-two years, and he fathered sons and daughters.

27 All the days of Methuselah came to nine hundred sixty-nine years, and he died.

28 Lamech lived one hundred eighty-two years and fathered a son.

29 He called his name Noah, saying, “This one will comfort us from the works and labors of our hands in the earth that the Lord has cursed.”

30 After Lamech fathered Noah, he lived five hundred ninety-five years, and he fathered sons and daughters.

31 All the days of Lamech came to seven hundred seventy-seven years, and he died. And when Noah was five hundred years old, he fathered Shem, Ham, and Japheth.

Chapter 6

1 When men began to multiply upon the earth and had fathered daughters,

2 the sons of God, seeing that the daughters of men were beautiful, took as wives for themselves any whom they chose.

3 And God said, “My spirit will not remain in man forever, because he is flesh; his days will be one hundred twenty years.”

4 Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they bore children, these are the mighty men of ancient times, men renowned.

5 But God saw that the wickedness of men was great upon the earth, and that every thought of the heart was intent on evil at all times.

6 He regretted that he had made man upon the earth, and he was inwardly touched by grief of heart.

7 He said, “I will wipe man whom I created from the face of the earth—from man to living things, from creeping things to the birds of heaven—for I regret that I made them.”

8 But Noah found grace before the Lord.

9 These are the generations of Noah. Noah was a just and perfect man among his generations; he walked with God.

10 And he fathered three sons: Shem, Ham, and Japheth.

11 But the earth was corrupt before God and filled with iniquity.

12 And when God saw that the earth was corrupt—for all flesh had corrupted its way upon the earth—

13 he said to Noah, “The end of all flesh has come before me. The earth is filled with iniquity because of their presence, and I will destroy them with the earth.

14 Make yourself an ark from smoothed timbers. You shall make small rooms in the ark and coat it with pitch inside and out.

15 This is how you shall make it: the ark will be three hundred cubits long, fifty cubits wide, and thirty cubits high.

16 Make a window in the ark, and finish its top at one cubit. Set the door of the ark in its side, and make lower parts, upper rooms, and third stories within it.

17 Behold, I will bring the waters of a flood upon the earth to kill all flesh beneath heaven in which there is the spirit of life. Everything upon the earth will be consumed.

18 But I will establish my covenant with you. You shall enter the ark—you and your sons, your wife and your sons’ wives with you.

19 Of every living thing of all flesh you shall bring two into the ark, so that they may live with you; they shall be male and female.

20 Of winged creatures according to their kind, of cattle according to their kind, and of every creeping thing of the earth according to its kind, two of every kind will enter with you so that they may live.

21 Therefore take with you some of every food that can be eaten, and gather it to yourself. It will be food both for you and for them.”

22 So Noah did all that God had commanded him.

Chapter 7

1 Then the Lord said to him, “Enter the ark, you and all your household, for I have seen that you are just before me in this generation.

2 From every clean living creature take seven and seven, male and female; but from the unclean living creatures, two and two, male and female.

3 From the winged creatures of heaven also take seven and seven, male and female, so that seed may be saved over the face of the whole earth.

4 For when seven more days have passed, I will rain upon the earth for forty days and forty nights, and I will wipe every substance that I have made from the surface of the earth.”

5 So Noah did all that the Lord had commanded him.

6 He was six hundred years old when the waters of the flood overflowed the earth.

7 Noah entered the ark with his sons, his wife, and his sons’ wives because of the waters of the flood.

8 From the clean and unclean living creatures, from the winged creatures, and from everything that moves upon the earth,

9 two and two, male and female, entered the ark with Noah, as the Lord had commanded Noah.

10 When seven days had passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, all the springs of the great abyss burst open, and the floodgates of heaven were opened.

12 Rain fell upon the earth for forty days and forty nights.

13 On that very day Noah entered the ark, along with Shem, Ham, and Japheth his sons, his wife, and the three wives of his sons.

14 They themselves and every animal according to its kind, all cattle according to their kind, everything that moves upon the earth according to its kind, and every winged creature according to its kind—all birds and everything with wings—

15 entered the ark with Noah, two and two from all flesh in which there was the spirit of life.

16 Those that entered went in male and female from all flesh, as God had commanded him. And the Lord shut him in from outside.

17 The flood continued for forty days upon the earth. The waters increased and lifted the ark high above the ground.

18 They overflowed violently and filled all things upon the surface of the earth, while the ark was borne upon the waters.

19 The waters prevailed exceedingly upon the earth, and all the high mountains beneath the whole heaven were covered.

20 The water rose fifteen cubits above the mountains it had covered.

21 All flesh that moved upon the earth was consumed: birds, living creatures, beasts, every creeping thing that creeps upon the earth, and all men.

22 Everything on land in which there was the breath of life died.

23 And he wiped away every substance that was upon the earth, from man to beast, both creeping things and the birds of heaven; they were wiped from the earth. Only Noah remained, and those who were with him in the ark.

24 The waters held the earth for one hundred fifty days.

Chapter 8

1 But God remembered Noah, and all the living creatures, and all the cattle that were with him in the ark. He brought a wind over the earth, and the waters diminished.

2 The springs of the abyss and the floodgates of heaven were closed, and the rains from heaven were restrained.

3 The waters returned from the earth, going and returning, and they began to diminish after one hundred fifty days.

4 In the seventh month, on the twenty-seventh day of the month, the ark came to rest upon the mountains of Armenia.

5 The waters continued to recede until the tenth month. In the tenth month, on the first day of the month, the mountain peaks appeared.

6 When forty days had passed, Noah opened the window he had made in the ark and released a raven,

7 which went out and did not return until the waters upon the earth had dried.

8 After it he also sent out a dove to see whether the waters had now ceased from the face of the earth.

9 When she found no place for her foot to rest, she returned to him in the ark, for the waters were over the whole earth. He reached out his hand, caught her, and brought her into the ark.

10 After waiting another seven days, he again sent the dove out from the ark.

11 She came to him in the evening carrying in her mouth an olive branch with green leaves. Noah therefore understood that the waters had ceased upon the earth.

12 Nevertheless, he waited another seven days and sent out the dove, and she did not return to him again.

13 Thus in the six hundred first year, in the first month, on the first day of the month, the waters had diminished upon the earth. Noah opened the roof of the ark and looked; he saw that the surface of the earth was dry.

14 In the second month, on the twenty-seventh day of the month, the earth was dried.

15 Then God spoke to Noah, saying,

16 “Go out from the ark—you and your wife, your sons and your sons’ wives with you.

17 Bring out with you all the living creatures that are with you from all flesh—winged creatures, beasts, and every creeping thing that creeps upon the earth—and go forth upon the earth: increase and multiply upon it.”

18 So Noah went out with his sons, his wife, and his sons’ wives.

19 All the living creatures, the cattle, and the creeping things that creep upon the earth also went out from the ark according to their kinds.

20 Then Noah built an altar to the Lord. Taking from all the clean animals and clean birds, he offered burnt offerings upon the altar.

21 The Lord smelled the fragrance of sweetness and said, “Never again will I curse the earth because of men, for the perception and thought of the human heart are prone to evil from youth. Never again will I strike every living soul as I have done.

22 Through all the days of the earth, sowing and harvest, cold and heat, summer and winter, night and day will not cease.”

Chapter 9

1 God blessed Noah and his sons and said to them, “Increase and multiply, and fill the earth.

2 Let your terror and trembling be upon every animal of the earth, every bird of heaven, and all that moves upon the earth. All the fish of the sea have been handed over to your hand.

3 Everything that moves and lives will be food for you; I have handed all things to you, as I did the green plants.

4 Except that you shall not eat flesh with blood.

5 For the blood of your souls I will require from the hand of every beast; and from the hand of man, from the hand of a man and his brother, I will require the soul of man.

6 Whoever sheds human blood, his blood will be shed, for man was made in the image of God.

7 But you: increase and multiply, go forth upon the earth, and fill it.”

8 God also said this to Noah and to his sons with him:

9 “Behold, I will establish my pact with you and with your seed after you,

10 and with every living soul that is with you—birds, cattle, all the animals of the earth that came out from the ark, and every beast of the earth.

11 I will establish my pact with you: never again will all flesh be killed by the waters of a flood, nor will there ever again be a flood that destroys the earth.”

12 And God said, “This is the sign of the covenant I give between me and you and every living soul that is with you, for everlasting generations:

13 I will set my bow in the clouds, and it will be the sign of the covenant between me and the earth.

14 When I cover heaven with clouds, my bow will appear in the clouds,

15 and I will remember my covenant with you and with every living soul that gives life to flesh. Never again will the waters become a flood to wipe away all flesh.

16 The bow will be in the clouds, and I will see it and remember the everlasting covenant made between God and every living soul of all flesh upon the earth.”

17 And God said to Noah, “This will be the sign of the covenant I have established between me and all flesh upon the earth.”

18 The sons of Noah who went out from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan.

19 These three were Noah’s sons, and from them the entire race of men was sown across all the earth.

20 And Noah, a farmer, began to cultivate the earth, and he planted a vineyard.

21 And drinking the wine, he became drunk and was naked in his tent.

22 When Ham, the father of Canaan, saw that his father’s private parts were exposed, he told his two brothers outside.

23 But Shem and Japheth laid a cloak upon their shoulders and walked backward to cover their father’s private parts. Their faces were turned away, and they did not see their father’s genitals.

24 When Noah awoke from the wine and learned what his younger son had done to him,

25 he said, “Cursed be Canaan; he will be a servant of servants to his brothers.”

26 And he said, “Blessed is the Lord, God of Shem; let Canaan be his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Shem; and let Canaan be his servant.”

28 Noah lived three hundred fifty years after the flood.

29 All his days came to nine hundred fifty years, and he died.

Chapter 10

1 These are the generations of Noah’s sons—Shem, Ham, and Japheth. Sons were born to them after the flood.

2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan were Elishah, Tarshish, Kittim, and Dodanim.

5 From these the islands of the nations were divided into their lands, each according to his tongue and his families within their nations.

6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah were Sheba and Dedan.

8 Cush fathered Nimrod; he began to be mighty upon the earth,

9 and he was a powerful hunter before the Lord. For this reason the saying arose, “Like Nimrod, a powerful hunter before the Lord.”

10 The beginning of his kingdom was Babylon, Erech, Accad, and Calneh, in the land of Shinar.

11 From that land Asshur went out and built Nineveh, the broad streets of the city, and Calah,

12 as well as Resen between Nineveh and Calah. This is the great city.

13 Mizraim fathered Ludim, Anamim, Lehabim, Naphtuhim,

14 Pathrusim, and Casluhim, from whom the Philistines and Caphtorim came.

15 Canaan fathered Sidon his firstborn, and the Hethite,

16 the Jebusite, the Amorite, the Girgashite,

17 the Hivite, the Arkite, the Sinite,

18 the Arvadite, the Zemarite, and the Hamathite. After this the peoples of the Canaanites were sown abroad.

19 The borders of Canaan extended as one comes from Sidon toward Gerar as far as Gaza, until one enters Sodom and Gomorrah, Admah and Zeboiim, as far as Lasha.

20 These are the sons of Ham according to their kindreds, tongues, generations, lands, and nations.

21 Sons were also born to Shem, the father of all the sons of Eber and the elder brother of Japheth.

22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

23 The sons of Aram were Uz, Hul, Gether, and Mash.

24 Arphaxad fathered Shelah, from whom Eber arose.

25 Two sons were born to Eber. The name of one was Peleg, because in his days the earth was divided, and his brother’s name was Joktan.

26 Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,

27 Hadoram, Uzal, Diklah,

28 Obal, Abimael, Sheba,

29 Ophir, Havilah, and Jobab. All these were sons of Joktan.

30 Their dwelling extended from Mesha toward Sephar, the eastern mountain.

31 These are the sons of Shem according to their kindreds, tongues, and lands within their nations.

32 These are the families of Noah according to their peoples and nations. From these the nations were divided upon the earth after the flood.

Chapter 11

1 Now the earth was of one lip and the same words.

2 As they journeyed from the east, they found a plain in the land of Shinar and settled there.

3 One said to his neighbor, “Come, let us make bricks and bake them with fire.” They had bricks in place of stones and bitumen in place of mortar.

4 And they said, “Come, let us make ourselves a city and a tower whose summit reaches heaven, and let us make our name renowned before we are divided into all lands.”

5 But the Lord came down to see the city and tower that the sons of Adam were building,

6 and he said, “Behold, they are one people, and all have one lip. They have begun to do this, nor will they desist from their thoughts until they complete them in deed.

7 Come therefore, let us go down and confuse their tongue there, so that no one may hear the voice of his neighbor.”

8 And so the Lord divided them from that place into all lands, and they ceased building the city.

9 For this reason its name was called Babel, because there the lip of the whole earth was confused, and from there the Lord scattered them over the face of all regions.

10 These are the generations of Shem. Shem was one hundred years old when he fathered Arphaxad, two years after the flood.

11 After Shem fathered Arphaxad, he lived five hundred years, and he fathered sons and daughters.

12 Arphaxad lived thirty-five years and fathered Shelah.

13 After Arphaxad fathered Shelah, he lived three hundred three years, and he fathered sons and daughters.

14 Shelah also lived thirty years and fathered Eber.

15 After Shelah fathered Eber, he lived four hundred three years, and he fathered sons and daughters.

16 Eber lived thirty-four years and fathered Peleg.

17 After Eber fathered Peleg, he lived four hundred thirty years, and he fathered sons and daughters.

18 Peleg also lived thirty years and fathered Reu.

19 After Peleg fathered Reu, he lived two hundred nine years, and he fathered sons and daughters.

20 Reu lived thirty-two years and fathered Serug.

21 After Reu fathered Serug, he lived two hundred seven years, and he fathered sons and daughters.

22 Serug lived thirty years and fathered Nahor.

23 After Serug fathered Nahor, he lived two hundred years, and he fathered sons and daughters.

24 Nahor lived twenty-nine years and fathered Terah.

25 After Nahor fathered Terah, he lived one hundred nineteen years, and he fathered sons and daughters.

26 Terah lived seventy years and fathered Abram, Nahor, and Haran.

27 These are the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.

28 Haran died before Terah his father in the land of his birth, in Ur of the Chaldeans.

29 Abram and Nahor took wives. The name of Abram’s wife was Sarai, and the name of Nahor’s wife was Milcah, the daughter of Haran, who was the father of Milcah and Iscah.

30 Sarai was barren and had no children.

31 Terah took Abram his son, Lot the son of Haran and son of his own son, and Sarai his daughter-in-law, the wife of Abram his son. He brought them out from Ur of the Chaldeans to go into the land of Canaan. They came as far as Haran and settled there.

32 The days of Terah came to two hundred five years, and he died in Haran.

Chapter 12

1 The Lord said to Abram, “Go out from your land, from your kindred, and from your father’s house, and come into the land that I will show you.

2 I will make you into a great nation; I will bless you and magnify your name, and you will be blessed.

3 I will bless those who bless you and curse those who curse you, and in you all the kindreds of the earth will be blessed.”

4 So Abram departed as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he departed from Haran.

5 He took Sarai his wife, Lot his brother’s son, all the possessions they had acquired, and the souls they had made in Haran. They set out to go into the land of Canaan, and when they had entered it,

6 Abram passed through the land as far as the place of Shechem, as far as the illustrious valley. At that time the Canaanite was in the land.

7 The Lord appeared to Abram and said to him, “To your seed I will give this land.” There Abram built an altar to the Lord, who had appeared to him.

8 From there he crossed over to the mountain east of Bethel and pitched his tent there, with Bethel to the west and Ai to the east. There too he built an altar to the Lord and called upon his name.

9 Abram continued onward, going still farther toward the south.

10 Now a famine arose in the land, and Abram went down into Egypt to dwell there as a stranger, for the famine had grown severe in the land.

11 When he was near to entering Egypt, he said to Sarai his wife, “I know that you are a beautiful woman.

12 When the Egyptians see you, they will say, ‘She is his wife.’ Then they will kill me and keep you alive.

13 Say, I beg you, that you are my sister, so that it may go well with me because of you and my soul may live for your sake.”

14 When Abram entered Egypt, the Egyptians saw that the woman was exceedingly beautiful.

15 The princes reported her to Pharaoh and praised her before him, and the woman was taken into Pharaoh’s house.

16 They treated Abram well because of her, and he came to have sheep, cattle, donkeys, male servants and female servants, female donkeys, and camels.

17 But the Lord scourged Pharaoh and his house with very great plagues because of Sarai, Abram’s wife.

18 Pharaoh called Abram and said to him, “What is this you have done to me? Why did you not tell me that she was your wife?

19 Why did you say she was your sister, so that I might take her for myself as a wife? Now therefore, behold your wife. Take her and go.”

20 Pharaoh gave his men orders concerning Abram, and they led him away with his wife and all that he had.

Chapter 13

1 Abram therefore went up from Egypt into the southern region—he and his wife and all that he had, and Lot with him.

2 He was exceedingly rich in holdings of gold and silver.

3 He returned by the way he had come, from the south to Bethel, as far as the place where he had first pitched his tent between Bethel and Ai,

4 at the place of the altar he had made before. There he called upon the name of the Lord.

5 Lot, who was with Abram, also had flocks of sheep, herds, and tents.

6 The land could not contain them so that they might dwell together, for their possessions were many and they could not dwell together.

7 Therefore a quarrel arose between the shepherds of Abram's flocks and the shepherds of Lot's flocks. At that time the Canaanite and the Perizzite lived in that land.

8 Abram said to Lot, "Please, let there be no dispute between me and you or between my shepherds and yours, for we are brothers.

9 Behold, the whole land is before you. Please, withdraw from me. If you go to the left, I will keep to the right; if you choose the right, I will go to the left."

10 Lot lifted his eyes and saw the whole region around the Jordan, all of which was watered—before the Lord overthrew Sodom and Gomorrah—like the paradise of the Lord and like Egypt as one comes to Zoar.

11 Lot chose for himself the region around the Jordan and departed from the east, and each brother separated from the other.

12 Abram lived in the land of Canaan, while Lot remained in the towns around the Jordan and lived in Sodom.

13 But the men of Sodom were most wicked, and they were sinners beyond measure before the Lord.

14 After Lot had separated from him, the Lord said to Abram, "Lift your eyes and look from the place where you now are: north and south, east and west.

15 All the land you see I will give to you and to your seed forever.

16 I will make your seed like the dust of the earth. If any man can number the dust of the earth, he will also be able to number your seed.

17 Rise and walk through the land in its length and breadth, for I am going to give it to you."

18 Abram therefore moved his tent and came to live beside the valley of Mamre, which is in Hebron. There he built an altar to the Lord.

Chapter 14

1 At that time Amraphel king of Shinar, Arioch king of Pontus, Chedorlaomer king of the Elamites, and Tidal king of the nations

2 made war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these assembled in the Wooded Valley, which is now the Sea of Salt.

4 For twelve years they had served Chedorlaomer, but in the thirteenth year they withdrew from him.

5 Therefore in the fourteenth year Chedorlaomer came with the kings who were with him, and they struck the Rephaim in Ashteroth-Karnaim, the Zuzim with them, and the Emim in Shaveh-Kiriathaim,

6 and the Horites in the mountains of Seir, as far as the Plains of Paran, which are in the wilderness.

7 They returned and came to the spring of Mishpat, which is Kadesh, and struck the whole region of the Amalekites, and the Amorite who lived in Hazazon-tamar.

8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and also the king of Bela, which is Zoar, went out and drew up their battle line against them in the Wooded Valley:

9 against Chedorlaomer king of the Elamites, Tidal king of the nations, Amraphel king of Shinar, and Arioch king of Pontus—four kings against five.

10 The Wooded Valley had many pits of bitumen. The kings of Sodom and Gomorrah turned their backs and fell there, while those who remained fled to the mountain.

11 They took all the possessions of Sodom and Gomorrah and all things that pertained to food, and went away.

12 They also took Lot and his possessions—he was the son of Abram’s brother and lived in Sodom.

13 Behold, one who had escaped reported this to Abram the Hebrew, who lived in the valley of Mamre the Amorite, the brother of Eshcol and Aner; for these had made a covenant with Abram.

14 When Abram heard that Lot his brother had been taken captive, he numbered his ready men born in his household, three hundred eighteen, and pursued as far as Dan.

15 And with his companions divided, he rushed upon them by night, struck them, and pursued them as far as Hobah, which is to the left of Damascus.

16 He brought back all the possessions, Lot his brother and Lot’s possessions, and also the women and the people.

17 The king of Sodom went out to meet him after he returned from the slaughter of Chedorlaomer and the kings who were with him, in the valley of Shaveh, which is the King’s Valley.

18 But Melchizedek king of Salem brought out bread and wine, for he was a priest of God Most High.

19 He blessed Abram and said, “Blessed be Abram by God Most High, who created heaven and earth,

20 and blessed be God Most High, by whose protection your enemies are in your hands.” And he gave him tithes from everything.

21 The king of Sodom said to Abram, “Give me the souls; take the rest for yourself.”

22 Abram answered him, “I lift my hand to the Lord God Most High, Possessor of heaven and earth,

23 that from a thread of the weft to a sandal strap, I will take nothing from all that is yours, lest you say, ‘I made Abram rich’—

24 except what the young men have eaten and the shares of the men who came with me: Aner, Eshcol, and Mamre. These will take their shares.”

Chapter 15

1 After these things, the word of the Lord came to Abram through a vision, saying, “Do not be afraid, Abram. I am your protector, and your reward is exceedingly great.”

2 Abram said, “Lord God, what will you give me? I am going childless, and this Eliezer of Damascus is the son of the steward of my house.”

3 Abram added, “You have given me no seed, and behold, one born in my household will be my heir.”

4 At once the word of the Lord came to him, saying, “This man will not be your heir, but one who comes from your own belly—you will have him as your heir.”

5 He brought him outside and said to him, “Look up to heaven and count the stars, if you can.” And he said to him, “So will your seed be.”

6 Abram believed God, and it was reckoned to him as justice.

7 And he said to him, “I am the Lord, who brought you out from Ur of the Chaldeans to give you this land and let you possess it.”

8 But Abram said, “Lord God, how can I know that I will possess it?”

9 The Lord answered him, “Take for me a three-year-old cow, a three-year-old she-goat, a ram of three years, a turtledove, and a dove.”

10 Abram took all these and divided them down the middle. He placed the two parts opposite each other, but he did not divide the birds.

11 Birds descended upon the carcasses, and Abram drove them away.

12 As the sun was setting, a deep sleep fell upon Abram, and a great, dark horror seized him.

13 It was said to him, “Know this beforehand: your seed will be a stranger in a land not its own. They will subject them to servitude and afflict them for four hundred years.

14 Nevertheless, I will judge the nation they will serve, and afterward they will depart with great substance.

15 But you will go to your fathers in peace and be buried in a good old age.

16 In the fourth generation they will return here, for the iniquities of the Amorites are not yet complete at the present time.”

17 When the sun had set, dark obscurity came, and a smoking furnace appeared, and a lamp of fire passed between those divided parts.

18 On that day the Lord made a covenant with Abram, saying, “To your seed I will give this land, from the river of Egypt to the great river Euphrates:

19 the Kenites, the Kenizzites, the Kadmonites,

20 the Hethites, the Perizzites, the Rephaim,

21 the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

Chapter 16

1 Now Sarai, Abram’s wife, had borne no children. But she had an Egyptian maidservant named Hagar,

2 and she said to her husband, “Behold, the Lord has closed me from bearing. Go in to my maidservant, so that perhaps, at least from her, I may receive sons.” And he consented to her entreaty.

3 So Sarai took Hagar her Egyptian maidservant, after they had lived ten years in the land of Canaan, and gave her as a wife to Abram her husband.

4 He went in to her. But when she saw that she had conceived, she despised her mistress.

5 Sarai said to Abram, “You are acting unjustly against me. I gave my maidservant into your bosom, and when she saw that she had conceived, she held me in contempt. May the Lord judge between me and you.”

6 Abram answered her, “Behold, your maidservant is in your hand. Use her as you please.” When Sarai afflicted her, she fled.

7 The angel of the Lord found her beside a spring of water in the wilderness, the spring on the road to Shur in the desert.

8 He said to her, “Hagar, Sarai’s maidservant, where have you come from, and where are you going?” She answered, “I am fleeing from the face of Sarai my mistress.”

9 The angel of the Lord said to her, “Return to your mistress and humble yourself beneath her hand.”

10 And again he said, “Multiplying, I will multiply your seed, and it will not be numbered for multitude.”

11 Then he said, “Behold, you have conceived and will bear a son. You shall call his name Ishmael, because the Lord has heard your affliction.

12 He will be a wild man. His hand will be against everyone, and everyone’s hand against him; he will pitch his tents opposite all his brothers.”

13 Then she called the name of the Lord who was speaking to her, “You are God who saw me.” For she said, “Indeed, here I have seen the back parts of the one who sees me.”

14 Therefore she called that well the Well of the Living One Who Sees Me. It lies between Kadesh and Bered.

15 Hagar bore Abram a son, and he called his name Ishmael.

16 Abram was eighty-six years old when Hagar bore Ishmael to him.

Chapter 17

1 When Abram had reached ninety-nine years of age, the Lord appeared to him and said, “I am God Almighty. Walk before me, and be perfect.

2 I will set my covenant between me and you, and I will multiply you exceedingly.”

3 Abram fell prostrate upon his face.

4 And God said to him, “I am, and my pact is with you: you will be the father of many nations.

5 No longer will your name be called Abram, but you will be called Abraham, because I have appointed you the father of many nations.

6 I will make you grow exceedingly; I will set you among nations, and kings will come from you.

7 I will establish my pact between me and you and your seed after you throughout their generations as an everlasting covenant, so that I may be your God and the God of your seed after you.

8 I will give to you and your seed the land of your sojourn, the whole land of Canaan, as an everlasting possession; and I will be their God.”

9 God said again to Abraham, “You therefore shall keep my pact, you and your seed after you throughout their generations.

10 This is my pact, which you shall observe between me and you and your seed after you: every male among you shall be circumcised.

11 You shall circumcise the flesh of your foreskin so that it may be a sign of the covenant between me and you.

12 An infant of eight days shall be circumcised among you, every male throughout your generations. Both the one born in the household and the one purchased shall be circumcised, as shall whoever is not of your stock.

13 And my pact will be in your flesh as an everlasting covenant.

14 The male whose flesh of the foreskin has not been circumcised—that soul will be wiped away from his people, because he has made my pact void.”

15 God also said to Abraham, “You shall not call your wife Sarai, but Sarah.

16 I will bless her, and from her I will give you a son whom I will bless. He will become nations, and kings of peoples will arise from him.”

17 Abraham fell upon his face and laughed, saying in his heart, “Do you think a son will be born to a centenarian, and Sarah at ninety will bear?”

18 And he said to God, “If only Ishmael might live before you!”

19 God said to Abraham, “Sarah your wife will bear you a son, and you shall call his name Isaac. I will establish my pact for him as an everlasting covenant, and with his seed after him.

20 Concerning Ishmael also, I have heard you. Behold, I will bless him, increase him, and multiply him greatly. He will father twelve chiefs, and I will make him into a great nation.

21 But I will establish my pact with Isaac, whom Sarah will bear to you at this time in the next year.”

22 When the speaker’s discourse with Abraham had ended, God ascended from Abraham.

23 Abraham took Ishmael his son, all those born in his household, everyone he had purchased, and every male among all the men of his house. He circumcised the flesh of their foreskin at once on that very day, as God had commanded him.

24 Abraham was ninety-nine years old when he circumcised the flesh of his own foreskin.

25 Ishmael his son had completed thirteen years at the time of his circumcision.

26 On that same day Abraham and Ishmael his son were circumcised,

27 and all the men of his house—those born in the household, those purchased, and foreigners—were all circumcised alike.

Chapter 18

1 Now the Lord appeared to him in the valley of Mamre while he was sitting at the entrance of his tent in the very heat of the day.

2 When he lifted his eyes, three men appeared to him, standing near him. As soon as he saw them, he ran from the entrance of the tent to meet them and bowed down to the ground.

3 And he said, “My lord, if I have found favor in your eyes, do not pass by your servant,

4 but let me bring a little water; wash your feet, and rest beneath the tree.

5 I will set out a morsel of bread; strengthen your hearts, and afterward you will pass on, for this is why you have turned aside to your servant.” They said, “Do as you have spoken.”

6 Abraham hurried into the tent to Sarah and said to her, “Quickly, mix three measures of fine flour and make hearth-baked loaves.”

7 Then he ran to the herd, took from it a calf most tender and choice, and gave it to a servant, who hurried to prepare it.

8 He also took butter and milk and the calf he had prepared, and set them before the men; and he stood beside them under the tree.

9 When they had eaten, they said to him, “Where is Sarah your wife?” He answered, “There, in the tent.”

10 He said to him, “I will return to you at this same time, with life as my companion, and Sarah your wife will have a son.” Hearing this, Sarah laughed behind the door of the tent.

11 Now they were both old and advanced in years, and the way of women had ceased for Sarah.

12 She laughed secretly, saying, “After I have grown old, and my lord is aged, shall I give myself to pleasure?”

13 But the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I truly bear a child, old woman that I am?’

14 Is anything difficult for God? At the appointed time I will return to you, at this same time, with life as my companion, and Sarah will have a son.”

15 Sarah denied it, saying, “I did not laugh,” for terror had seized her. But the Lord said, “It is not so; you did laugh.”

16 When the men rose from there, they turned their eyes toward Sodom, and Abraham walked with them, escorting them.

17 And the Lord said, “Can I conceal from Abraham what I am about to do,

18 since he will become a great and exceedingly strong nation, and in him all the nations of the earth will be blessed?

19 For I know that he will command his sons and his household after him to keep the way of the Lord and to carry out judgment and justice, so that the Lord may bring upon Abraham all that he has spoken to him.”

20 And so the Lord said, “The outcry of Sodom and Gomorrah has multiplied, and their sin has grown exceedingly grave.

21 I will go down and see whether they have fulfilled in deed the outcry that has come to me; and if it is not so, I will know.”

22 They turned from there and went toward Sodom, but Abraham still stood before the Lord.

23 Drawing near, he said, “Will you destroy the righteous with the wicked?

24 If there are fifty righteous people in the city, will they perish together? Will you not spare that place for the sake of the fifty righteous within it?

25 Far be it from you to do this thing—to kill the righteous with the wicked, so that the righteous should fare like the wicked. This is not yours to do. You who judge all the earth will never carry out such a judgment.”

26 The Lord said to him, “If I find in Sodom fifty righteous people in the midst of the city, I will spare the whole place for their sake.”

27 Abraham answered, “Since I have once begun, I will speak to my Lord, though I am dust and ashes.

28 What if the fifty righteous lack five? Will you wipe out the whole city for forty-five?” He said, “I will not wipe it out if I find forty-five there.”

29 Again he spoke to him: “But if forty are found there, what will you do?” He said, “I will not strike it for the sake of forty.”

30 “Please do not be indignant, Lord, if I speak. What if thirty are found there?” He answered, “I will not do it if I find thirty there.”

31 He said, “Since I have once begun, I will speak to my Lord. What if twenty are found there?” He said, “I will not kill for the sake of twenty.”

32 “I implore you, Lord, do not be angry if I speak once more. What if ten are found there?” And he said, “I will not wipe it out for the sake of ten.”

33 The Lord departed when he had ceased speaking to Abraham, and Abraham returned to his place.

Chapter 19

1 The two angels came to Sodom in the evening, while Lot was sitting at the city gate. When he saw them, he rose and went to meet them, and bowed low to the ground.

2 He said, “Please, my lords, turn aside into the house of your servant and remain there. Wash your feet, and in the morning you may set out on your way.” They said, “No; we will remain in the street.”

3 But he pressed them insistently to turn aside to him. When they entered his house, he made a feast and baked unleavened bread, and they ate.

4 Before they went to bed, the men of the city surrounded the house, from boy to old man, all the people together.

5 They called to Lot and said to him, “Where are the men who came to you tonight? Bring them out here to us, so that we may know them.”

6 Lot went out to them and shut the door behind him.

7 He said, “Do not, please, my brothers—do not do this evil.

8 I have two daughters who have not yet known a man. I will bring them out to you, and you may abuse them as you please, provided that you do no harm to these men, since they have entered beneath the shadow of my roof.”

9 But they said, “Stand back there!” And again they said, “You came in as a stranger—are you now to judge? We will afflict you more than them.” They pressed Lot with extreme violence and were already near to breaking down the door.

10 But behold, the men put out a hand, drew Lot inside to themselves, and shut the door.

11 They struck those outside with blindness, from the least to the greatest, so that they could not find the door.

12 Then they said to Lot, “Do you have anyone of yours here—a son-in-law, or sons, or daughters? Bring everyone who belongs to you out of this city,

13 for we will destroy this place, because their outcry has grown great before the Lord, who sent us to destroy them.”

14 Lot went out and spoke to his sons-in-law, who were to receive his daughters, and said, “Rise, leave this place, for the Lord will destroy this city.” But to them he seemed to be speaking in jest.

15 When morning came, the angels urged him, saying, “Rise, take your wife and the two daughters you have, lest you too perish in the wickedness of the city.”

16 When he lingered, they took hold of his hand, his wife’s hand, and the hand of each of his two daughters, because the Lord was sparing him.

17 They led him out and placed him beyond the city. There they spoke to him, saying, “Save your soul. Do not look behind your back, nor stand anywhere in all the surrounding region; but save yourself on the mountain, lest you too perish with them.”

18 Lot said to them, “Please, my lord,

19 your servant has found favor before you, and you have magnified the mercy you have shown me by saving my soul. Yet I cannot be saved on the mountain, lest evil overtake me and I die.

20 This city is near, and I can flee to it; it is small, and I will be saved in it. Is it not a little one? And my soul will live.”

21 He said to him, “Behold, I have received your plea in this matter also, and I will not overthrow the city for which you have spoken.

22 Hurry and save yourself there, for I can do nothing until you enter it.” Therefore the name of that city was called Zoar.

23 The sun came forth over the earth, and Lot entered Zoar.

24 Then the Lord rained sulfur and fire upon Sodom and Gomorrah, from the Lord out of heaven.

25 He overthrew these cities, the whole surrounding region, all the inhabitants of the cities, and everything green upon the earth.

26 But his wife looked behind her and was turned into a statue of salt.

27 Abraham rose in the morning and went to the place where he had stood before with the Lord.

28 He looked upon Sodom and Gomorrah and all the land of that region, and saw ash rising from the earth like the smoke of a furnace.

29 For when God overthrew the cities of that region, he remembered Abraham and delivered Lot from the overthrow of the cities in which he had lived.

30 Lot went up from Zoar and remained in the mountain, and his two daughters with him, for he was afraid to remain in Zoar. He lived in a cave, he and his two daughters with him.

31 The elder said to the younger, “Our father is old, and none of the men remain on the earth who can come in to us according to the custom of all the earth.

32 Come, let us make him drunk with wine and lie with him, so that we may preserve seed from our father.”

33 So that night they gave their father wine to drink. The elder went in and lay with her father, but he did not perceive when his daughter lay down or when she rose.

34 The next day the elder said to the younger, “Behold, yesterday I lay with my father. Let us give him wine to drink tonight also, and you shall lie with him, so that we may preserve seed from our father.”

35 That night also they gave their father wine to drink, and the younger daughter went in and lay with him. Not even then did he perceive when she lay down with him or when she rose.

36 Thus the two daughters of Lot conceived by their father.

37 The elder bore a son and called his name Moab; he is the father of the Moabites to the present day.

38 The younger also bore a son and called his name Ammon, that is, “Son of My People”; he is the father of the Ammonites to this day.

Chapter 20

1 Abraham journeyed from there into the southern land and lived between Kadesh and Shur; he sojourned in Gerar.

2 Of Sarah his wife he said, “She is my sister.” So Abimelech, king of Gerar, sent for her and took her.

3 But God came to Abimelech in a dream by night and said to him, “Behold, you will die because of the woman you have taken, for she has a husband.”

4 Now Abimelech had not touched her, and he said, “Lord, will you kill an unwitting and righteous nation?

5 Did he not say to me, ‘She is my sister’? And did she not say, ‘He is my brother’? In the simplicity of my heart and the cleanness of my hands I did this.”

6 God said to him, “I too know that you did this with a simple heart, and therefore I kept you from sinning against me and did not permit you to touch her.

7 Now therefore restore the wife to her husband, for he is a prophet. He will pray for you, and you will live. But if you are unwilling to restore her, know that you will surely die—you and all that is yours.”

8 Abimelech rose at once in the night and called all his servants. He spoke all these words in their hearing, and all the men were very afraid.

9 Abimelech also called Abraham and said to him, “What have you done to us? How have we sinned against you, that you brought a great sin upon me and upon my kingdom? You have done to us what you ought not to have done.”

10 Pressing him further, he said, “What did you see, that you would do this?”

11 Abraham answered, “I thought within myself, ‘Perhaps there is no fear of God in this place, and they will kill me because of my wife.’

12 Moreover, she truly is my sister: she is the daughter of my father, though not the daughter of my mother, and I took her as my wife.

13 When God led me out of my father’s house, I said to her, ‘You will show me this mercy: in every place we enter, say that I am your brother.’”

14 So Abimelech took sheep and cattle, male and female servants, and gave them to Abraham; and he restored Sarah his wife to him.

15 He said, “The land is before you; live wherever it pleases you.”

16 But to Sarah he said, “Behold, I have given your brother a thousand pieces of silver. This will be for you a covering of the eyes before all who are with you and wherever you go; and remember that you were reproved.”

17 Then Abraham prayed, and God healed Abimelech, his wife, and his female servants, and they bore children.

18 For the Lord had closed every womb in the house of Abimelech because of Sarah, Abraham’s wife.

Chapter 21

1 The Lord visited Sarah as he had promised, and fulfilled what he had spoken.

2 She conceived and bore a son in her old age, at the time God had foretold.

3 Abraham called the name of his son, whom Sarah bore to him, Isaac.

4 And he circumcised him on the eighth day, as God had commanded him,

5 when Abraham was one hundred years old; for Isaac was born when his father was this age.

6 Sarah said, “God has made laughter for me; whoever hears will laugh with me.”

7 Again she said, “Who, hearing it, would have believed Abraham—that Sarah would nurse a son whom she bore to him in his old age?”

8 The boy grew and was weaned, and Abraham made a great feast on the day of his weaning.

9 When Sarah saw the son of Hagar the Egyptian playing with Isaac her son, she said to Abraham,

10 “Cast out this maidservant and her son, for the maidservant’s son will not be heir with my son Isaac.”

11 Abraham found this grievous because of his son.

12 God said to him, “Do not let it seem harsh to you concerning the boy and your maidservant. In all that Sarah says to you, listen to her voice, for in Isaac seed will be called for you.

13 Yet I will also make the maidservant’s son into a great nation, because he is your seed.”

14 So Abraham rose in the morning, took bread and a skin of water, laid them on her shoulder, gave her the boy, and sent her away. She departed and wandered in the wilderness of Beersheba.

15 When the water in the skin was gone, she cast the boy beneath one of the trees there.

16 She went away and sat opposite him at a distance of a bowshot, for she said, “I will not see the boy die.” Sitting opposite him, she raised her voice and wept.

17 But God heard the boy’s voice, and the angel of God called to Hagar from heaven, saying, “What are you doing, Hagar? Do not be afraid, for God has heard the boy’s voice from the place where he is.

18 Rise, lift up the boy and take hold of his hand, for I will make him into a great nation.”

19 God opened her eyes, and she saw a well of water. She went and filled the skin and gave the boy a drink.

20 God was with him. He grew and lived in the wilderness, and became a young archer.

21 He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.

22 At that time Abimelech and Phicol, commander of his army, said to Abraham, “God is with you in everything you do.

23 Therefore swear by God that you will not harm me, my posterity, or my stock; but according to the mercy I have shown you, you will do to me and to the land in which you have lived as a stranger.”

24 Abraham said, “I will swear.”

25 Then he reproached Abimelech because of a well of water that his servants had taken by force.

26 Abimelech answered, “I did not know who did this thing; you did not tell me, and I had heard nothing of it before today.”

27 So Abraham took sheep and cattle and gave them to Abimelech, and the two of them struck a covenant.

28 Abraham set seven ewe lambs from the flock apart.

29 Abimelech said to him, “What do these seven ewe lambs mean, which you have set apart?”

30 He said, “You will receive the seven ewe lambs from my hand, so that they may be a testimony for me that I dug this well.”

31 Therefore that place was called Beersheba, because there they both swore an oath.

32 And they entered into a covenant concerning the Well of the Oath.

33 Abimelech and Phicol, commander of his army, rose and returned to the land of the Philistines. But Abraham planted a grove at Beersheba and there called upon the name of the Lord, the everlasting God.

34 And he was a settler in the land of the Philistines for many days.

Chapter 22

1 After these things had taken place, God tested Abraham and said to him, “Abraham, Abraham.” He answered, “Here I am.”

2 He said to him, “Take your only-begotten son Isaac, whom you love, and go into the land of Vision. There you shall offer him as a burnt offering upon one of the mountains that I will show you.”

3 So Abraham rose in the night, saddled his donkey, and took with him two young men and Isaac his son. When he had cut wood for the burnt offering, he went to the place God had commanded him.

4 On the third day, he lifted his eyes and saw the place far away.

5 He said to his servants, “Wait here with the donkey. The boy and I will hurry over there; after we have worshiped, we will return to you.”

6 He took the wood for the burnt offering and laid it upon Isaac his son, while he carried the fire and the sword in his hands. As the two went on together,

7 Isaac said to his father, “My father.” He answered, “What is it, my son?” Isaac said, “Here are the fire and the wood; where is the victim for the burnt offering?”

8 Abraham said, “God will provide for himself the victim for the burnt offering, my son.” So they went on together.

9 They came to the place God had shown him. There he built an altar and arranged the wood upon it; and when he had bound Isaac his son, he placed him on the altar above the pile of wood.

10 He reached out his hand and seized the sword to sacrifice his son.

11 And behold, the angel of the Lord called from heaven, saying, “Abraham, Abraham.” He answered, “Here I am.”

12 He said to him, “Do not reach out your hand against the boy, and do nothing to him. Now I know that you fear God, for you did not spare your only-begotten son for my sake.”

13 Abraham lifted his eyes and saw behind his back a ram caught by its horns among the thorns. He took it and offered it as a burnt offering in place of his son.

14 He called the name of that place “The Lord Sees.” Therefore to this day it is said, “On the mountain the Lord will see.”

15 The angel of the Lord called to Abraham from heaven a second time, saying,

16 “By myself I have sworn, says the Lord: because you have done this thing and have not spared your only-begotten son for my sake,

17 I will bless you, and I will multiply your seed like the stars of heaven and like the sand upon the seashore. Your seed will possess the gates of its enemies,

18 and in your seed all the nations of the earth will be blessed, because you obeyed my voice.”

19 Abraham returned to his servants, and together they went to Beersheba, and he lived there.

20 After these things had taken place, word came to Abraham that Milcah too had borne sons to Nahor his brother:

21 Uz the firstborn, Buz his brother, and Kemuel the father of the Syrians,

22 Chesed, Hazo, Pildash, Jidlaph,

23 and Bethuel, from whom Rebekah was born. These eight Milcah bore to Nahor, Abraham’s brother.

24 His concubine, whose name was Reumah, bore Tebah, Gaham, Tahash, and Maacah.

Chapter 23

1 Sarah lived one hundred and twenty-seven years.

2 She died in the city of Arba, which is Hebron, in the land of Canaan; and Abraham came to mourn and weep for her.

3 When he rose from the funeral duty, he spoke to the sons of Heth, saying,

4 “I am a newcomer and a foreigner among you. Give me the right of burial among you, so that I may bury my dead.”

5 The sons of Heth answered, saying,

6 “Hear us, my lord. You are a prince of God among us. Bury your dead in the choicest of our tombs; no one will be able to prevent you from burying your dead in his tomb.”

7 Abraham rose and bowed before the people of the land, namely, the sons of Heth.

8 He said to them, “If it pleases your souls that I should bury my dead, hear me and intercede for me with Ephron son of Zohar,

9 that he may give me the double cave he owns at the far end of his field. Let him deliver it to me in your presence for its worthy price, as my possession for a burial place.”

10 Now Ephron lived in the midst of the sons of Heth. In the hearing of all who entered the gate of that city, Ephron answered Abraham, saying,

11 “No, my lord; instead, listen to what I say. I give you the field and the cave that is in it; in the presence of the sons of my people I give it to you. Bury your dead.”

12 Abraham bowed before the people of the land.

13 With the people standing around him, he spoke to Ephron: “Please hear me. I will give money for the field; receive it, and then I will bury my dead there.”

14 Ephron answered,

15 “My lord, hear me. The land you ask for is worth four hundred shekels of silver. This is the price between me and you—but what is that? Bury your dead.”

16 When Abraham heard this, he weighed out the money Ephron had asked for in the hearing of the sons of Heth: four hundred shekels of silver, of approved public currency.

17 Thus the field that had belonged to Ephron, where the double cave stood facing Mamre—the field itself, the cave, and all the trees within all its boundaries round about—was secured

18 as Abraham’s possession, in the sight of the sons of Heth and of all who entered the gate of that city.

19 And so Abraham buried Sarah his wife in the double cave of the field facing Mamre. This is Hebron in the land of Canaan.

20 The field and the cavern within it were secured to Abraham by the sons of Heth as his possession for a tomb.

Chapter 24

1 Now Abraham was old and of many days, and the Lord had blessed him in all things.

2 He said to the senior servant of his house, who was over all that he possessed, “Put your hand beneath my thigh,

3 so that I may place you under oath by the Lord, the God of heaven and earth: do not take a wife for my son from the daughters of the Canaanites among whom I live,

4 but go to my own land and kindred, and from there take a wife for my son Isaac.”

5 The servant answered, “If the woman is unwilling to come with me into this land, must I take your son back to the place from which you departed?”

6 Abraham said, “Take care that you never take my son back there.

7 The Lord, the God of heaven, who took me from my father’s house and the land of my birth, who spoke to me and swore to me, saying, ‘To your seed I will give this land’—he will send his angel before you, and from there you will take a wife for my son.

8 But if the woman is unwilling to follow you, you will not be bound by the oath. Only do not take my son back there.”

9 So the servant put his hand beneath the thigh of Abraham his master and swore to him concerning this matter.

10 He took ten camels from his master’s herd and departed, taking with him some of every kind of good his master possessed. He journeyed to Mesopotamia, to the city of Nahor.

11 He made the camels kneel outside the town beside a well of water in the evening, at the time when women usually come out to draw water, and he said,

12 “O Lord, God of my master Abraham, please come to meet me today, and show mercy to my master Abraham.

13 Behold, I am standing near the spring of water, and the daughters of those who live in this city will come out to draw water.

14 Therefore, when I say to a young woman, ‘Lower your jar so that I may drink,’ and she answers, ‘Drink, and I will also give your camels water,’ let her be the one you have prepared for your servant Isaac. By this I will understand that you have shown mercy to my master.”

15 Before he had finished the words within himself, behold, Rebekah came out, the daughter of Bethuel, who was the son of Milcah, wife of Abraham’s brother Nahor; and she had a jar upon her shoulder.

16 The young woman was exceedingly lovely, a most beautiful virgin whom no man had known. She went down to the spring, filled her jar, and was returning.

17 The servant ran to meet her and said, “Please give me a little water to drink from your jar.”

18 She answered, “Drink, my lord,” and quickly lowered the jar upon her arm and gave him a drink.

19 When he had drunk, she added, “I will draw water for your camels also, until they have all drunk.”

20 Emptying her jar into the troughs, she ran back to the well to draw water, and gave what she drew to all the camels.

21 The man watched her in silence, wishing to know whether the Lord had prospered his journey or not.

22 After the camels had drunk, the man brought out gold earrings weighing two shekels, and two bracelets weighing ten shekels.

23 He said to her, “Whose daughter are you? Tell me, is there room in your father’s house for us to stay?”

24 She answered, “I am the daughter of Bethuel, the son Milcah bore to Nahor.”

25 She added, “We have plenty of straw and hay, and ample room to stay.”

26 The man bowed down and worshiped the Lord,

27 saying, “Blessed be the Lord, the God of my master Abraham, who has not withdrawn his mercy and truth from my master, and who has led me by a straight path to the house of my master’s brother.”

28 So the young woman ran and told her mother’s household everything she had heard.

29 Now Rebekah had a brother named Laban, who hurried out to the man at the spring.

30 When he saw the earrings and the bracelets on his sister’s hands and heard her recount all the words, saying, “This is what the man said to me,” he came to the man, who was standing beside the camels near the spring of water.

31 He said to him, “Come in, you who are blessed by the Lord. Why do you stand outside? I have prepared the house and a place for the camels.”

32 He brought him into the lodging, unburdened the camels, and gave them straw and hay. He also gave water to wash the feet of the servant and the men who had come with him.

33 Bread was set before him, but he said, “I will not eat until I have spoken my words.” Laban answered him, “Speak.”

34 He said, “I am Abraham’s servant.

35 The Lord has blessed my master greatly, and my master has been magnified. The Lord has given him sheep and cattle, silver and gold, male and female servants, camels and donkeys.

36 Sarah, my master’s wife, bore my master a son in her old age, and he has given him all that he had.

37 My master bound me by oath, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live,

38 but you shall go to my father’s house and take a wife for my son from my kindred.’

39 I answered my master, ‘What if the woman is unwilling to come with me?’

40 He said, ‘The Lord, in whose sight I walk, will send his angel with you and direct your way. You will take a wife for my son from my kindred and my father’s house.

41 You will be innocent of my curse when you come to my relatives and they do not give her to you.’

42 So today I came to the spring of water and said, ‘O Lord, God of my master Abraham, if you have directed the way on which I now walk,

43 behold, I stand beside the spring of water, and when the virgin who comes out to draw water hears from me, “Give me a little water to drink from your jar,”

44 and she says to me, “You drink, and I will draw for your camels also,” let her be the woman whom the Lord has prepared for my master’s son.’

45 While I was silently turning these things over within myself, Rebekah appeared, coming with the jar she carried upon her shoulder. She went down to the spring and drew water. I said to her, ‘Give me a little to drink.’

46 She quickly lowered the jar from her shoulder and said to me, ‘You drink, and I will give your camels water also.’ I drank, and she watered the camels.

47 I asked her, ‘Whose daughter are you?’ She answered, ‘I am the daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ So I hung the earrings to adorn her face and placed the bracelets upon her hands.

48 Bowing low, I worshiped the Lord and blessed the Lord, the God of my master Abraham, who led me by a straight path to take the daughter of my master’s brother for his son.

49 Therefore, if you will show mercy and truth to my master, tell me; but if something else pleases you, tell me that also, so that I may turn to the right or to the left.”

50 Laban and Bethuel answered, “The word has gone forth from the Lord. We cannot say anything to you beyond what pleases him.

51 Behold, Rebekah is before you. Take her and go, and let her be the wife of your master’s son, as the Lord has spoken.”

52 When Abraham’s servant heard this, he fell down and worshiped the Lord upon the ground.

53 He brought out vessels of silver and gold and garments and gave them to Rebekah as a gift; he also presented gifts to her brothers and her mother.

54 They began the feast and ate and drank together, and remained there. When the servant rose in the morning, he said, “Send me away, so that I may go to my master.”

55 Her brothers and mother answered, “Let the young woman remain with us at least ten days, and afterward she will depart.”

56 He said, “Do not delay me, for the Lord has directed my way. Send me away, so that I may go to my master.”

57 They said, “Let us call the young woman and ask her own will.”

58 When she was called and came, they asked, “Will you go with this man?” She said, “I will go.”

59 So they sent her away, with her nurse, Abraham’s servant, and his companions.

60 They invoked prosperity upon their sister, saying, “You are our sister; may you grow into thousands upon thousands, and may your seed possess the gates of its enemies.”

61 Rebekah and her young women mounted the camels and followed the man, and he hurried back to his master.

62 At that time Isaac was walking along the road that leads to the well named “The Living One Who Sees,” for he lived in the southern land.

63 He had gone out into the field to meditate as the day declined. When he lifted his eyes, he saw camels coming in the distance.

64 Rebekah also saw Isaac and came down from the camel.

65 She said to the servant, “Who is that man coming through the field to meet us?” The servant said to her, “He is my master.” Then she quickly took her mantle and covered herself.

66 The servant recounted to Isaac all that he had done.

67 Isaac brought her into the tent of Sarah his mother and took her as his wife. He loved her so much that he tempered the grief which had come from his mother’s death.

Chapter 25

1 Abraham took another wife, whose name was Keturah.

2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 Jokshan fathered Sheba and Dedan. The sons of Dedan were the Asshurim, Letushim, and Leummim.

4 From Midian came Ephah, Epher, Hanoch, Abida, and Eldaah. All these were sons of Keturah.

5 Abraham gave all that he possessed to Isaac.

6 But to the sons of his concubines he gave gifts, and while he was still living he separated them from Isaac his son, toward the eastern region.

7 The days of Abraham's life were one hundred and seventy-five years.

8 Failing in strength, he died in a good old age, advanced in years and full of days, and was gathered to his people.

9 His sons Isaac and Ishmael buried him in the double cave situated in the field of Ephron son of Zohar the Hethite, facing Mamre,

10 which he had bought from the sons of Heth. There Abraham was buried, and Sarah his wife.

11 After his death, God blessed Isaac his son, who lived beside the well named "The Living One Who Sees."

12 These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to him.

13 These are the names of his sons according to their names and generations: Ishmael's firstborn was Nebaioth, then Kedar, Adbeel, Mibsam,

14 Mishma, Dumah, Massa,

15 Hadar, Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names by their strongholds and towns: twelve princes of their tribes.

17 The years of Ishmael's life were one hundred and thirty-seven. Failing in strength, he died and was added to his people.

18 He lived from Havilah as far as Shur, which faces Egypt as one goes toward the Assyrians; he died in the presence of all his brothers.

19 These also are the generations of Isaac, Abraham's son: Abraham fathered Isaac.

20 When Isaac was forty years old, he took as his wife Rebekah, the daughter of Bethuel the Syrian from Mesopotamia and the sister of Laban.

21 Isaac entreated the Lord for his wife because she was barren. The Lord heard him and gave conception to Rebekah.

22 But the little ones struck against each other in her womb, and she said, "If it was to be this way for me, what need was there for me to conceive?" And she went to inquire of the Lord.

23 He answered her, "Two nations are in your womb, and two peoples will be divided from your belly. One people will overcome the other, and the elder will serve the younger."

24 Now the time for giving birth had come, and behold, twins were found in her womb.

25 The one who came out first was red and entirely rough like a hide; his name was called Esau. Immediately the other came out, holding the sole of his brother’s foot in his hand, and therefore he called him Jacob.

26 Isaac was sixty years old when the little ones were born to him.

27 When they grew up, Esau became a man skilled in hunting and a farmer, while Jacob was a simple man who lived in tents.

28 Isaac loved Esau because he ate of what Esau hunted, but Rebekah loved Jacob.

29 Once Jacob cooked a stew, and Esau came to him from the field exhausted.

30 He said, “Give me some of this red dish, for I am utterly exhausted.” For this reason his name was called Edom.

31 Jacob said to him, “Sell me your birthright.”

32 He answered, “Behold, I am dying. What good will the birthright do me?”

33 Jacob said, “Then swear to me.” Esau swore to him and sold his birthright.

34 Thus he received bread and a meal of lentils, ate and drank, and went away, making little of the fact that he had sold the birthright.

Chapter 26

1 A famine arose in the land after the sterility that had occurred in the days of Abraham, and Isaac went to Abimelech, king of the Philistines, in Gerar.

2 The Lord appeared to him and said, “Do not go down into Egypt, but rest in the land that I will tell you of,

3 and sojourn in it. I will be with you and bless you, for to you and your seed I will give all these regions, fulfilling the oath I pledged to Abraham your father.

4 I will multiply your seed like the stars of heaven and give to your descendants all these regions; and in your seed all the nations of the earth will be blessed,

5 because Abraham obeyed my voice, kept my precepts and commandments, and observed my ceremonies and laws.”

6 So Isaac remained in Gerar.

7 When the men of that place asked him about his wife, he answered, “She is my sister.” For he was afraid to confess that she was joined to him in marriage, thinking they might kill him because of her beauty.

8 When many days had passed and he was still staying there, Abimelech, king of the Philistines, looked through a window and saw him playing with Rebekah his wife.

9 He summoned him and said, “It is clear that she is your wife. Why did you lie that she was your sister?” He answered, “I was afraid I might die because of her.”

10 Abimelech said, “Why did you deceive us? Someone among the people might have had intercourse with your wife, and you would have brought a great sin upon us.” And he commanded all the people, saying,

11 “Whoever touches this man’s wife will surely die.”

12 Isaac sowed in that land and found a hundredfold in that same year, and the Lord blessed him.

13 The man became wealthy and went on advancing and increasing until he had become exceedingly great.

14 He also possessed flocks and herds and a multitude of household servants. Because of this, the Philistines, envying him,

15 stopped up at that time all the wells that the servants of his father Abraham had dug, filling them with earth,

16 so much so that Abimelech himself said to Isaac, “Go away from us, for you have become far mightier than we are.”

17 He departed, came to the torrent of Gerar, and lived there.

18 Again he dug other wells, which the servants of his father Abraham had dug and which the Philistines had once stopped up after Abraham’s death; he called them by the same names his father had given them before.

19 They dug in the torrent and found living water.

20 But there too the shepherds of Gerar quarreled with Isaac’s shepherds, saying, “The water is ours.” Because of what had happened, he called the name of the well Calumny.

21 They dug another, and over that one too they quarreled, so he called it Enmities.

22 Moving on from there, he dug another well, for which they did not contend. So he called its name Breadth, saying, “Now the Lord has made room for us and caused us to increase upon the earth.”

23 From that place he went up to Beersheba,

24 where the Lord appeared to him that same night, saying, “I am the God of Abraham your father. Do not be afraid, for I am with you. I will bless you and multiply your seed for the sake of my servant Abraham.”

25 So he built an altar there and called upon the name of the Lord. He stretched out his tent and commanded his servants to dig a well.

26 Abimelech came to him there from Gerar, with Ahuzzath his friend and Phicol the commander of his troops.

27 Isaac said to them, “Why have you come to me, a man you hate and have driven away from you?”

28 They answered, “We saw that the Lord is with you, and so we said, ‘Let there be an oath between us, and let us enter into a covenant,

29 that you will do us no harm, just as we touched nothing of yours and did nothing that would injure you, but sent you away in peace, increased by the blessing of the Lord.’”

30 So he made a feast for them, and after food and drink,

31 they rose in the morning and swore to one another. Then Isaac sent them peacefully back to their own place.

32 Behold, on that same day Isaac’s servants came and told him about the well they had dug, saying, “We have found water.”

33 So he called it Abundance, and the city’s name was established as Beersheba to the present day.

34 When Esau was forty years old, he took as wives Judith daughter of Beeri the Hethite and Basemath daughter of Elon from the same place.

35 Both of them grieved Isaac and Rebekah.

Chapter 27

1 Isaac grew old, and his eyes became dim so that he could not see. He called Esau his elder son and said to him, “My son?” He answered, “Here I am.”

2 His father said, “You see that I have grown old, and I do not know the day of my death.

3 Take your weapons, your quiver and bow, and go out. When you have caught something in the hunt,

4 make from it the kind of dish you know I desire, and bring it for me to eat, so that my soul may bless you before I die.”

5 Rebekah heard this. When Esau had gone into the field to fulfill his father’s command,

6 she said to her son Jacob, “I heard your father speaking with your brother Esau and saying to him,

7 ‘Bring me something from your hunt and make food for me to eat, and I will bless you before the Lord before I die.’

8 Now therefore, my son, consent to my counsel.

9 Go to the flock and bring me two of the best young goats, so that I may make from them foods which your father gladly eats.

10 When you bring them in and he has eaten, may he bless you before he dies.”

11 Jacob answered her, “You know that my brother Esau is a hairy man, while I am smooth.

12 If my father touches me and perceives it, I fear he will think I meant to mock him, and I will bring a curse upon myself instead of a blessing.”

13 His mother said to him, “Let that curse be upon me, my son. Only listen to my voice, and go bring what I have told you.”

14 He went and brought them and gave them to his mother. She prepared the food as she knew his father desired.

15 She dressed him in Esau’s very good garments, which she kept with her at home.

16 She wrapped the skins of the young goats around his hands and covered the bare parts of his neck.

17 Then she gave him the dish and handed him the loaves she had baked.

18 When he brought them in, he said, “My father?” Isaac answered, “I hear you. Who are you, my son?”

19 Jacob said, “I am Esau, your firstborn. I have done as you commanded me. Rise, sit, and eat from my hunt, so that your soul may bless me.”

20 Isaac said again to his son, “How were you able to find it so quickly, my son?” He answered, “It was God’s will that what I desired should quickly meet me.”

21 Isaac said, “Come near so that I may touch you, my son, and prove whether you are my son Esau or not.”

22 He came near to his father. After feeling him, Isaac said, “The voice indeed is Jacob’s voice, but the hands are Esau’s hands.”

23 He did not recognize him, because the hairy hands bore the likeness of the elder. So, blessing him,

24 he said, “Are you my son Esau?” He answered, “I am.”

25 Isaac said, “Bring me the food from your hunt, my son, so that my soul may bless you.” When it was brought, he ate; Jacob also offered him wine, and he drank it.

26 Then he said to him, “Come near to me and give me a kiss, my son.”

27 He came near and kissed him. As soon as Isaac smelled the fragrance of his garments, he blessed him and said, “Behold, the scent of my son is like the scent of a full field that the Lord has blessed.

28 May God give you from the dew of heaven and from the fatness of the earth an abundance of grain and wine.

29 May peoples serve you, and tribes bow down before you. Be lord over your brothers, and may the sons of your mother bow down before you. Let the one who curses you be cursed, and let the one who blesses you be filled with blessings.”

30 Isaac had scarcely finished speaking when Jacob went out, and Esau came in.

31 He brought his father the food he had cooked from the hunt, saying, “Rise, my father, and eat from your son’s hunt, so that your soul may bless me.”

32 Isaac said to him, “Who, then, are you?” He answered, “I am your firstborn son Esau.”

33 Isaac shook with overwhelming astonishment, and marveling beyond what can be believed, he said, “Then who is the one who just now brought me captured game? I ate from it all before you came, and I blessed him—and he will be blessed.”

34 When Esau heard his father’s words, he roared with a great cry. Stricken with dismay, he said, “Bless me also, my father.”

35 Isaac said, “Your own brother came deceitfully and received your blessing.”

36 Esau added, “Rightly was his name called Jacob, for behold, he has supplanted me a second time. Before, he took my birthright; now, a second time, he has stolen my blessing.” Again he said to his father, “Have you not reserved a blessing for me also?”

37 Isaac answered, “I have established him as your lord and subjected all his brothers to serve him. I have sustained him with grain and wine. After all this, my son, what more can I do for you?”

38 Esau said to him, “Do you have only one blessing, my father? I implore you, bless me also.” And he wept with a great wail.

39 Moved, Isaac said to him, “In the fatness of the earth and in the dew of heaven from above

40 will your blessing be. You will live by the sword and serve your brother. But the time will come when you will shake off and loose his yoke from your neck.”

41 So Esau always hated Jacob because of the blessing with which his father had blessed him. He said in his heart, “The days of mourning for my father will come, and I will kill my brother Jacob.”

42 These things were reported to Rebekah. She sent for her son Jacob and said to him, “Behold, your brother Esau is threatening to kill you.

43 Now therefore, my son, listen to my voice. Rise and flee to my brother Laban in Haran.

44 Live with him for a few days, until your brother’s fury subsides

45 and his indignation ceases and he forgets what you did against him. Afterward I will send and bring you back here. Why should I be bereaved of both sons in one day?”

46 Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth. If Jacob takes a wife from the stock of this land, I do not want to live.”

Chapter 28

1 So Isaac called Jacob, blessed him, and commanded him, saying, “Do not take a wife from the stock of Canaan.

2 But go and set out for Syrian Mesopotamia, to the house of Bethuel, your mother’s father, and there take a wife for yourself from the daughters of Laban, your mother’s brother.

3 May Almighty God bless you, cause you to grow, and multiply you, so that you may become throngs of peoples.

4 May he give the blessings of Abraham to you and to your seed after you, so that you may possess the land of your sojourn, which he promised to your grandfather.”

5 When Isaac sent him away, he departed and went to Syrian Mesopotamia, to Laban son of Bethuel the Syrian, the brother of Rebekah his mother.

6 Esau saw that his father had blessed Jacob and sent him into Syrian Mesopotamia to take a wife from there, and that after blessing him he had commanded him, saying, “You shall not take a wife from the daughters of Canaan.”

7 He also saw that Jacob obeyed his parents and went into Syria,

8 and he recognized that his father did not gladly look upon the daughters of Canaan.

9 So he went to Ishmael and, besides the wives he already had, took as his wife Mahalath, daughter of Ishmael son of Abraham and sister of Nebaioth.

10 Jacob departed from Beersheba and traveled toward Haran.

11 When he came to a certain place and wished to rest there after sunset, he took one of the stones that lay there, placed it beneath his head, and slept in that place.

12 He saw in dreams a ladder standing upon the earth, its top touching heaven; and the angels of God were ascending and descending upon it.

13 And he saw the Lord leaning upon the ladder and saying to him, “I am the Lord, the God of Abraham your father and the God of Isaac. The land upon which you sleep I will give to you and to your seed.

14 Your seed will be like the dust of the earth. You will spread abroad to the west and the east, the north and the south, and in you and your seed all the tribes of the earth will be blessed.

15 I will be your keeper wherever you go, and I will bring you back into this land. I will not leave you until I have fulfilled all that I have said.”

16 When Jacob awoke from sleep, he said, “Truly the Lord is in this place, and I did not know it.”

17 And being afraid, he said, “How fearsome is this place! This is nothing other than the house of God and the gate of heaven.”

18 Rising in the morning, Jacob took the stone he had placed beneath his head, set it upright as a pillar, and poured oil over it.

19 He called the name of the city Bethel; before this it had been called Luz.

20 He also vowed a vow, saying, “If God will be with me and keep me on the road I walk, and give me bread to eat and clothing to wear,

21 and if I return safely to my father’s house, the Lord will be my God,

22 and this stone, which I have set upright as a pillar, will be called the House of God. Of all that you give me, I will offer you a tenth.”

Chapter 29

1 Jacob continued on and came to the eastern land.

2 He saw a well in a field and three flocks of sheep lying beside it, for the livestock were watered from that well, and its mouth was closed with a great stone.

3 The custom was that when all the sheep had gathered, they would roll away the stone, refresh the flocks, and then put it back over the mouth of the well.

4 Jacob said to the shepherds, “Brothers, where are you from?” They answered, “From Haran.”

5 He asked them, “Do you know Laban son of Nahor?” They said, “We know him.”

6 “Is he well?” Jacob asked. They said, “He is well, and behold, Rachel his daughter is coming with his flock.”

7 Jacob said, “Much of the day still remains, and it is not time for the flocks to be brought back to their folds. Give the sheep water first, and then lead them back to pasture.”

8 They answered, “We cannot until all the livestock are gathered and we remove the stone from the mouth of the well; then we will water the flocks.”

9 While they were still speaking, behold, Rachel came with her father’s sheep, for she herself pastured the flock.

10 When Jacob saw her and knew that she was his cousin and that the sheep belonged to Laban, his mother’s brother, he removed the stone that closed the well.

11 After watering the flock, he kissed her; and raising his voice, he wept.

12 He told her that he was her father’s brother and Rebekah’s son. She hurried and told her father.

13 When Laban heard that Jacob, his sister’s son, had come, he ran to meet him. He embraced him, fell upon him with kisses, and brought him into his house. When he heard the reasons for Jacob’s journey,

14 he answered, “You are my bone and my flesh.” After the days of one full month had passed,

15 he said to him, “Because you are my brother, will you serve me for nothing? Tell me what wages you will receive.”

16 Now he had two daughters: the elder was named Leah, and the younger was called Rachel.

17 Leah had bleary eyes, but Rachel was lovely of face and graceful in appearance.

18 Jacob loved her and said, “I will serve you seven years for Rachel, your younger daughter.”

19 Laban answered, “It is better that I give her to you than to another man. Remain with me.”

20 So Jacob served seven years for Rachel, and because of the greatness of his love, they seemed to him only a few days.

21 Then he said to Laban, “Give me my wife, for the time has now been fulfilled, so that I may go in to her.”

22 Laban called many throngs of friends to the feast and held the wedding.

23 In the evening he brought his daughter Leah in to Jacob.

24 He gave his daughter a maidservant named Zilpah. When Jacob had gone in to Leah according to custom, in the morning he saw that it was Leah.

25 He said to his father-in-law, “What is this that you meant to do? Did I not serve you for Rachel? Why did you deceive me?”

26 Laban answered, “It is not the custom in our place to give the younger ones in marriage first.

27 Complete the week of this union, and I will give you this one also for the service you will render me another seven years.”

28 Jacob consented to the terms. When the week had passed, he took Rachel as his wife.

29 Her father had given her Bilhah as a servant.

30 At last, having obtained the marriage he desired, he loved the latter more than the former, and served Laban another seven years.

31 When the Lord saw that Leah was despised, he opened her womb, while her sister remained barren.

32 She conceived and bore a son, and called his name Reuben, saying, “The Lord has seen my humiliation; now my husband will love me.”

33 Again she conceived and bore a son, and said, “Because the Lord heard that I was held in contempt, he has given me this one also.” And she called his name Simeon.

34 She conceived a third time and bore another son. She said, “Now my husband will be joined to me, because I have borne him three sons.” Therefore she called his name Levi.

35 She conceived a fourth time and bore a son, and said, “Now I will confess to the Lord.” For this reason she called him Judah. Then she ceased bearing children.

Chapter 30

1 When Rachel saw that she was unfruitful, she envied her sister and said to her husband, “Give me children, or else I will die.”

2 Jacob was angry with her and answered, “Am I in the place of God, who has deprived you of the fruit of your womb?”

3 She said, “I have my maidservant Bilhah. Go in to her, so that she may bear upon my knees and I may have sons through her.”

4 She gave Bilhah to him in marriage.

5 When her husband went in to her, Bilhah conceived and bore a son.

6 Rachel said, “The Lord has judged for me and heard my voice, giving me a son.” Therefore she called his name Dan.

7 Bilhah conceived again and bore another son.

8 Rachel said of him, “God has matched me with my sister, and I have prevailed.” She called him Naphtali.

9 When Leah perceived that she had ceased bearing children, she gave her maidservant Zilpah to her husband.

10 After conceiving, she bore a son.

11 Leah said, “Good fortune!” and therefore called his name Gad.

12 Zilpah also bore another son.

13 Leah said, “This is for my blessedness, for women will call me blessed.” Therefore she called him Asher.

14 Reuben went out into the field during the wheat harvest and found mandrakes, which he brought to his mother Leah. Rachel said, “Give me a portion of your son’s mandrakes.”

15 Leah answered, “Does it seem a small thing to you that you took my husband from me? Would you take my son’s mandrakes also?” Rachel said, “Let him sleep with you tonight in exchange for your son’s mandrakes.”

16 When Jacob returned from the field in the evening, Leah went out to meet him and said, “You will come in to me, because I have hired you for the wage of my son’s mandrakes.” And he slept with her that night.

17 God heard her prayers, and she conceived and bore a fifth son.

18 She said, “God has given me my wage because I gave my maidservant to my husband.” And she called his name Issachar.

19 Leah conceived again and bore a sixth son.

20 She said, “God has endowed me with a good dowry. This time my husband will be with me, because I have borne him six sons.” And therefore she called his name Zebulun.

21 After him she bore a daughter named Dinah.

22 The Lord also remembered Rachel, heard her, and opened her womb.

23 She conceived and bore a son, saying, “God has taken away my reproach.”

24 She called his name Joseph, saying, “May the Lord add another son to me.”

25 After Joseph was born, Jacob said to his father-in-law, “Send me away, so that I may return to my homeland and my own land.

26 Give me my wives and my children, for whom I have served you, so that I may go. You know the service by which I have served you.”

27 Laban said to him, “May I find favor in your sight. I have learned by experience that God has blessed me because of you.

28 Set your wages, and I will give them to you.”

29 Jacob answered, “You know how I have served you and how great your possession was in my hands.

30 You had little before I came to you, and now you have become rich. The Lord has blessed you at my entrance. It is right, therefore, that at some time I should provide for my own household also.”

31 Laban said, “What shall I give you?” Jacob answered, “I want nothing; but if you will do what I ask, I will again pasture and keep your livestock.

32 Go around all your flocks and separate all the varied sheep and those with scattered fleece. Whatever is dark, spotted, and varied among the sheep and the goats will be my wages.

33 Tomorrow my justice will answer for me when the time of our agreement comes before you. Anything among the sheep or goats that is not variegated, spotted, or dark will accuse me of theft.”

34 Laban said, “I am pleased with what you ask.”

35 That day he separated the she-goats and ewes, he-goats and rams, that were variegated or spotted. Every single-colored flock—that is, those of white or black fleece—he put into the hands of his sons.

36 He set a distance of three days’ journey between himself and his son-in-law, who pastured the rest of his flocks.

37 Jacob took green rods of poplar, almond, and plane wood and partly stripped their bark. Where the bark had been removed, whiteness appeared, but the parts left whole remained green; and in this way the color became varied.

38 He placed them in the troughs where the water was poured, so that when the flocks came to drink, they would have the rods before their eyes and conceive at the sight of them.

39 It came to pass that in the very heat of intercourse, the sheep looked at the rods and bore offspring that were spotted, variegated, and sprinkled with different colors.

40 Jacob divided the flock and placed the rods in the troughs before the eyes of the rams. Now all the white and black belonged to Laban, but the rest to Jacob, and the flocks were kept separate from one another.

41 Therefore, whenever the sheep were mounted in the first season, Jacob placed the rods in the water troughs before the eyes of the rams and sheep, so that they would conceive while gazing at them.

42 But when the mating was late and the conception last, he did not place them there. Thus those of the late season became Laban’s, and those of the first season Jacob’s.

43 The man became rich beyond measure and possessed many flocks, female and male servants, camels and donkeys.

Chapter 31

1 Jacob heard the words of Laban’s sons, who were saying, “Jacob has taken everything that belonged to our father. He has grown rich from our father’s substance and become renowned.”

2 He also noticed Laban’s face, that it was not toward him as it had been yesterday and the day before.

3 This was especially so when the Lord said to him, “Return to the land of your fathers and to your lineage, and I will be with you.”

4 Jacob sent for Rachel and Leah and called them into the field where he pastured the flocks.

5 He said to them, “I see that your father’s face is not toward me as it was yesterday and the day before, but the God of my father has been with me.

6 You yourselves know that I have served your father with all my strength.

7 Yet your father has deceived me and changed my wage ten times, but God did not permit him to harm me.

8 Whenever he said, ‘The variegated will be your wages,’ all the sheep bore variegated offspring; but when, to the contrary, he said, ‘You will receive every white one as wages,’ all the flocks bore white offspring.

9 Thus God took your father’s substance and gave it to me.

10 For when the time came for the sheep to conceive, I lifted my eyes and saw in dreams the males mounting the females, variegated, spotted, and of different colors.

11 The angel of God said to me in dreams, ‘Jacob?’ I answered, ‘Here I am.’

12 He said, ‘Lift your eyes and see all the males mounting the females—variegated, spotted, and sprinkled with color. For I have seen everything Laban has done to you.

13 I am the God of Bethel, where you anointed the stone and vowed a vow to me. Now therefore rise, leave this land, and return to the land of your birth.’”

14 Rachel and Leah answered, “Do we have any share remaining in the property and inheritance of our father’s house?

15 Has he not regarded us as strangers, sold us, and eaten our price?

16 But God took our father’s wealth and delivered it to us and our sons. Therefore do everything God has commanded you.”

17 So Jacob rose, set his children and wives upon camels, and departed.

18 He took all his substance, his flocks, and everything he had acquired in Mesopotamia, and went to Isaac his father in the land of Canaan.

19 At that time Laban had gone to shear the sheep, and Rachel stole her father’s idols.

20 Jacob was unwilling to tell his father-in-law that he was fleeing.

21 Both he and everything that was his departed; and after crossing the river, he headed toward Mount Gilead.

22 On the third day Laban was told that Jacob had fled.

23 Taking his brothers with him, he pursued Jacob for seven days and overtook him on Mount Gilead.

24 He saw God in dreams saying to him, “Take care that you speak nothing harsh against Jacob.”

25 Jacob had already stretched out his tent on the mountain. When Laban and his brothers caught up with him, Laban fixed his tent on the same Mount Gilead.

26 He said to Jacob, “Why have you acted this way, secretly driving my daughters away like captives taken by the sword?

27 Why did you wish to flee without my knowledge and not tell me, so that I might escort you with joy, songs, tambourines, and lyres?

28 You did not permit me to kiss my sons and daughters. You have acted foolishly. And now indeed,

29 my hand has the power to repay you with harm; but the God of your father said to me yesterday, ‘Take care that you say nothing harsh against Jacob.’

30 Granted, you wished to go to your own people and longed for your father’s house. But why did you steal my gods?”

31 Jacob answered, “I departed without your knowledge because I was afraid you might take your daughters from me by force.

32 But as for your charge of theft: let whoever is found with your gods be put to death before our brothers. Search for whatever of yours you find with me, and take it away.” When he said this, he did not know that Rachel had stolen the idols.

33 So Laban entered Jacob’s tent, Leah’s, and the tent of each maidservant, but found nothing. When he entered Rachel’s tent,

34 she quickly hid the idols beneath the camel’s bedding and sat upon them. Though he searched the whole tent, he found nothing.

35 She said, “Let not my lord be angry that I cannot rise before you, for what is customary for women has now happened to me.” Thus the searcher’s careful effort was thwarted.

36 Then Jacob, swelling with anger, quarreled with him: “For what fault of mine, for what sin of mine, have you pursued me in such fury

37 and searched all my household goods? What have you found from all the substance of your house? Put it here before my brothers and yours, and let them judge between me and you.

38 Was I with you for twenty years for this? Your sheep and goats were not barren, and I did not eat the rams of your flock.

39 I did not show you what had been seized by a wild beast; I repaid every loss. Whatever perished by theft, you exacted from me.

40 By day and night I was scorched by heat and frost, and sleep fled from my eyes.

41 Thus for twenty years I served you in your house: fourteen for your daughters and six for your flocks. You also changed my wage ten times.

42 If the God of my father Abraham and the Fear of Isaac had not been present with me, perhaps you would now have sent me away naked. God looked upon my affliction and the labor of my hands, and rebuked you yesterday.”

43 Laban answered him, “The daughters are mine, and the sons, and your flocks, and everything you see is mine. What can I do to my sons and my grandsons?

44 Come, therefore, and let us enter into a covenant, so that it may be a testimony between me and you.”

45 So Jacob took a stone and set it upright as a pillar.

46 He said to his brothers, “Bring stones.” They gathered stones and made a mound, and they ate upon it.

47 Laban called it the Mound of Witness, and Jacob the Heap of Testimony, each according to the character of his own language.

48 Laban said, “This mound will be a witness between me and you today.” Therefore its name was called Gilead, that is, the Mound of Witness.

49 “May the Lord look upon us and judge between us when we have gone away from one another.

50 If you afflict my daughters or bring in other wives over them, there is no witness to our words except God, who is present and watching.”

51 Laban said again to Jacob, “Behold this mound and the stone I have raised between me and you.

52 It will be a witness: this mound, I say, and this stone shall be for testimony if either I pass beyond it on my way to you, or you pass beyond it intending harm against me.

53 May the God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the Fear of his father Isaac.

54 He sacrificed victims on the mountain and called his brothers to eat bread. When they had eaten, they remained there.

55 Laban rose in the night, kissed his sons and daughters, and blessed them. Then he returned to his own place.

Chapter 32

1 Jacob also continued on the journey he had begun, and angels of God met him.

2 When he saw them, he said, “These are the camps of God.” And he called the name of that place Mahanaim, that is, Camps.

3 Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the region of Edom.

4 He commanded them, saying, “Speak this way to my lord Esau: ‘This is what your brother Jacob says: I have sojourned with Laban and remained there until the present day.

5 I have cattle, donkeys, sheep, male servants, and female servants. I now send an embassy to my lord, that I may find favor in your sight.’”

6 The messengers returned to Jacob, saying, “We came to your brother Esau, and behold, he is hurrying to meet you with four hundred men.”

7 Jacob was very afraid and stricken with terror. He divided the people who were with him, and the flocks, sheep, cattle, and camels, into two companies,

8 saying, “If Esau comes to one company and strikes it, the other company that remains will be saved.”

9 Jacob said, “God of my father Abraham and God of my father Isaac, O Lord, who said to me, ‘Return to your land and the place of your birth, and I will do good to you’:

10 I am less than all your mercies and your truth, which you have fulfilled toward your servant. With my staff I crossed this Jordan; now I return with two companies.

11 Deliver me from the hand of my brother Esau, for I fear him greatly, lest he come and strike the mother with the children.

12 You said that you would do good to me and expand my seed like the sand of the sea, which cannot be numbered for multitude.”

13 He slept there that night, then set apart from what he had gifts for his brother Esau:

14 two hundred female goats, twenty male goats, two hundred ewes, twenty rams,

15 thirty mother camels with their young, forty cows, twenty bulls, twenty female donkeys, and ten of their young.

16 He sent each herd separately by the hands of his servants and said to them, “Go ahead of me, and let there be space between herd and herd.”

17 He commanded the first, saying, “If you meet my brother Esau and he asks you, ‘Whose are you? Where are you going? Whose are these that you follow?’

18 you will answer, ‘They belong to your servant Jacob. He has sent them as gifts to my lord Esau, and he himself is coming behind us.’”

19 He gave the same commands to the second and third, and to all who followed the herds, saying, “Speak these same words to Esau when you find him.

20 And you shall add, ‘Behold, your servant Jacob also follows our journey.’” For Jacob said, “I will appease him with the gifts that go ahead; afterward I will see him, and perhaps he will be gracious to me.”

21 So the gifts went ahead of him, but he remained that night in the camp.

22 Rising early, he took his two wives, his two maidservants, and his eleven sons, and crossed the ford of the Jabbok.

23 He also brought across everything that belonged to him.

24 Then he remained alone, and behold, a man wrestled with him until morning.

25 When the man saw that he could not overcome Jacob, he touched the sinew of his thigh, and at once it withered.

26 He said to him, “Release me, for dawn is already rising.” Jacob answered, “I will not release you unless you bless me.”

27 He said, “What is your name?” He answered, “Jacob.”

28 The man said, “Your name will no longer be called Jacob, but Israel, for if you were strong against God, how much more will you prevail against men?”

29 Jacob asked him, “Tell me, by what name are you called?” He answered, “Why do you ask my name?” And he blessed him in that same place.

30 Jacob called the name of that place Peniel, saying, “I saw God face to face, and my soul was saved.”

31 The sun rose upon him as soon as he had passed beyond Peniel, but he limped on his foot.

32 For this reason the children of Israel do not eat the sinew that withered in Jacob’s thigh, to the present day, because he touched the sinew of his thigh and it became numb.

Chapter 33

1 Jacob lifted his eyes and saw Esau coming, and four hundred men with him. He divided the sons of Leah and Rachel and of both maidservants.

2 He placed the two maidservants and their children at the front, Leah and her sons in the second place, and Rachel and Joseph last.

3 He himself went forward and bowed low to the ground seven times, until his brother drew near.

4 Esau ran to meet his brother and embraced him. Clasping his neck, he kissed him, and wept.

5 Lifting his eyes, he saw the women and their little ones and said, “What is the meaning of these? Do they belong to you?” Jacob answered, “They are the little ones whom God has given me, your servant.”

6 The maidservants and their sons came near and bowed down.

7 Leah also approached with her children, and they bowed down in the same way. Last of all, Joseph and Rachel bowed down.

8 Esau said, “What are all these companies I met?” Jacob answered, “To find favor before my lord.”

9 But Esau said, “I have a great abundance, my brother. Let what is yours remain yours.”

10 Jacob said, “Please, no. If I have found favor in your eyes, receive this little gift from my hands. For I have seen your face as though I had seen the countenance of God. Be gracious to me,

11 and receive the blessing I have brought you, which God has granted me, bestowing all things.” Only after his brother pressed him did Esau accept it.

12 Then Esau said, “Let us travel together, and I will be your companion on the journey.”

13 Jacob said, “My lord, you know that I have tender little ones, and sheep and cattle with young beside me. If I make them labor too much as we walk, all the flocks will die in one day.

14 Let my lord go ahead of his servant, and I will follow his footsteps slowly, according to what I see my little ones can bear, until I come to my lord in Seir.”

15 Esau answered, “Please, let at least some of the people with me remain as companions on your way.” Jacob said, “There is no need. This one thing alone I require: that I may find favor in your sight, my lord.”

16 So that day Esau returned along the road by which he had come to Seir.

17 Jacob came to Succoth, where, with a house built and tents fixed, he called the name of that place Succoth, that is, Tents.

18 He passed on to Salem, a city of the Shechemites in the land of Canaan, after he returned from Syrian Mesopotamia; and he lived beside the town.

19 He bought for one hundred lambs the portion of the field where he had pitched his tents, from the sons of Hamor, father of Shechem.

20 He raised an altar there and invoked over it the Most Mighty God of Israel.

Chapter 34

1 Dinah, the daughter of Leah, went out to see the women of that region.

2 Shechem, son of Hamor the Hivite and prince of that land, saw her and loved her. He seized her and lay with her, overpowering the virgin by force.

3 His soul was glued to her, and he soothed her in her sorrow with caresses.

4 He went to his father Hamor and said, “Obtain this young woman for me as a wife.”

5 Jacob heard what had happened while his sons were away, occupied with pasturing the livestock, and he remained silent until they returned.

6 Hamor, Shechem’s father, went out to speak to Jacob.

7 Behold, Jacob’s sons were coming from the field. When they heard what had happened, they were exceedingly angry, because Shechem had committed a foul deed in Israel and, by violating Jacob’s daughter, had perpetrated an unlawful thing.

8 Hamor spoke to them: “The soul of my son Shechem clings to your daughter. Give her to him as a wife,

9 and let us join in marriages with one another. Give your daughters to us, and receive our daughters.

10 Live with us. The land is in your power; cultivate it, trade in it, and possess it.”

11 Shechem also said to her father and brothers, “May I find favor before you. Whatever you determine, I will give.

12 Increase the dowry and demand gifts, and I will gladly give whatever you ask. Only give me this young woman as a wife.”

13 Jacob’s sons answered Shechem and his father deceitfully, raging over the rape of their sister.

14 “We cannot do what you ask or give our sister to an uncircumcised man, for this is unlawful and impious among us.

15 But in this way we will be able to make a covenant: if you are willing to become like us, and every male among you is circumcised,

16 then we will give and receive your daughters and ours in turn. We will live with you and become one people.

17 But if you are unwilling to be circumcised, we will take our daughter and leave.”

18 Their offer pleased Hamor and his son Shechem.

19 The young man did not delay, but at once fulfilled what had been asked, for he loved the young woman greatly and was renowned throughout his father’s household.

20 They entered the city gate and spoke to the people:

21 “These men are peaceful and wish to live with us. Let them trade in the land and cultivate it, for it is spacious and broad and needs cultivators. We will receive their daughters as wives and give them ours.

22 Only one thing delays so great a benefit: that we circumcise our males, imitating the rite of their nation.

23 And their substance, livestock, and all they possess will be ours. Only let us consent to this, and by living together we will become one people.”

24 Everyone assented, and all the males were circumcised.

25 And behold, on the third day, when the pain of the wounds is most severe, two sons of Jacob, Simeon and Levi, Dinah’s brothers, took their swords and entered the city confidently. They killed all the males,

26 slew Hamor and Shechem together, and took their sister Dinah from Shechem’s house.

27 When they had gone out, Jacob’s other sons rushed upon the dead and plundered the city in vengeance for the rape.

28 They ravaged their sheep, herds, donkeys, and everything in the houses and fields.

29 They also carried away their little ones and wives as captives.

30 After these bold deeds had been done, Jacob said to Simeon and Levi, “You have troubled me and made me hateful to the Canaanites and Perizzites, the inhabitants of this land. We are few; they will gather together and strike me, and I and my household will be destroyed.”

31 They answered, “Should they have abused our sister as a prostitute?”

Chapter 35

1 Meanwhile God spoke to Jacob: “Rise, go up to Bethel and dwell there, and make an altar to the God who appeared to you when you were fleeing from your brother Esau.”

2 Jacob then gathered his whole household and said, “Cast away the foreign gods that are among you; cleanse yourselves and change your garments.

3 Rise, and let us go up to Bethel, so that there we may make an altar to God, who answered me in the day of my distress and was my companion on my journey.”

4 So they gave him all the foreign gods they had, and the earrings that were in their ears; and he buried them beneath the terebinth that is beyond the city of Shechem.

5 When they set out, the terror of God invaded all the cities round about, and they did not dare pursue those who were departing.

6 Thus Jacob came to Luz, which is in the land of Canaan and is surnamed Bethel, he and all the people with him.

7 There he built an altar and called that place the House of God, for there God had appeared to him when he fled from his brother.

8 At that time Deborah, Rebekah’s nurse, died and was buried at the foot of Bethel beneath an oak; the place was called the Oak of Weeping.

9 God appeared to Jacob again after he returned from Syrian Mesopotamia, and blessed him,

10 saying, “You shall no longer be called Jacob, but Israel shall be your name.” And he called him Israel,

11 and said to him, “I am God Almighty. Increase and multiply. Nations and peoples of nations shall come from you, and kings shall issue from your loins.

12 The land I gave to Abraham and Isaac I will give to you, and to your seed after you.”

13 Then he withdrew from him.

14 Jacob set up a stone pillar in the place where God had spoken with him, pouring out a drink offering over it and pouring oil upon it,

15 and he called that place Bethel.

16 Then he departed from there and came in the spring to the land that leads to Ephrath. There Rachel went into labor,

17 and because of the difficulty of the birth she began to face danger. The midwife said to her, “Do not be afraid, for you will have this son also.”

18 As her soul went out because of the pain, and death was now drawing near, she named her son Benoni, that is, Son of My Sorrow; but his father called him Benjamin, that is, Son of the Right Hand.

19 So Rachel died and was buried on the road leading to Ephrath, which is Bethlehem.

20 Jacob set up a pillar over her grave; this is the pillar of Rachel’s tomb to the present day.

21 Departing from there, he pitched his tent beyond the Tower of the Flock.

22 While he was dwelling in that region, Reuben went and slept with Bilhah, his father’s concubine; and this did not escape him at all. Now the sons of Jacob were twelve.

23 The sons of Leah: Reuben the firstborn, Simeon, Levi, Judah, Issachar, and Zebulun.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bilhah, Rachel’s maidservant: Dan and Naphtali.

26 The sons of Zilpah, Leah’s maidservant: Gad and Asher. These are the sons of Jacob who were born to him in Syrian Mesopotamia.

27 He also came to his father Isaac at Mamre, the city of Arba, which is Hebron, where Abraham and Isaac had sojourned.

28 The days of Isaac were completed at one hundred and eighty years.

29 Consumed by age, he died and was added to his people, old and full of days; and his sons Esau and Jacob buried him.

Chapter 36

1 These are the generations of Esau, who is Edom.

2 Esau took wives from the daughters of Canaan: Adah daughter of Elon the Hethite, and Oholibamah daughter of Anah, daughter of Zibeon the Hivite,

3 and Basemath daughter of Ishmael, sister of Nebaioth.

4 Adah bore Eliphaz, and Basemath bore Reuel.

5 Oholibamah bore Jeush, Jaalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.

6 Esau took his wives, his sons and daughters, every soul of his household, his possessions, his livestock, and all that he was able to acquire in the land of Canaan, and went into another region, withdrawing from his brother Jacob.

7 For they were exceedingly rich and could not dwell together; the land where they sojourned could not sustain them because of the abundance of their flocks.

8 So Esau dwelt on Mount Seir; he is Edom.

9 These are the generations of Esau, father of Edom, on Mount Seir,

10 and these are the names of his sons: Eliphaz, son of Adah the wife of Esau, and Reuel, son of Basemath his wife.

11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12 Timna was the concubine of Eliphaz, Esau’s son, and she bore him Amalek. These are the sons of Adah, Esau’s wife.

13 The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau’s wife.

14 These also were the sons of Oholibamah daughter of Anah, daughter of Zibeon, the wife of Esau, whom she bore to him: Jeush, Jaalam, and Korah.

15 These are the chiefs of Esau’s sons. The sons of Eliphaz, Esau’s firstborn: Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

16 Chief Korah, Chief Gatam, and Chief Amalek. These are the sons of Eliphaz in the land of Edom, and these are the sons of Adah.

17 These also are the sons of Reuel, son of Esau: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These are the chiefs of Reuel in the land of Edom, and these are the sons of Basemath, Esau’s wife.

18 These are the sons of Oholibamah, Esau’s wife: Chief Jeush, Chief Jaalam, and Chief Korah. These are the chiefs of Oholibamah daughter of Anah, the wife of Esau.

19 These are the sons of Esau, and these are their chiefs. He is Edom.

20 These are the sons of Seir the Horite, inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

21 Dishon, Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in the land of Edom.

22 The sons of Lotan were Hori and Hemam; Timna was Lotan’s sister.

23 These are the sons of Shobal: Alvan, Manahath, Ebal, Zepho, and Onam.

24 These are the sons of Zibeon: Aiah and Anah. This is the Anah who found hot springs in the wilderness while he was pasturing the donkeys of his father Zibeon.

25 He had a son, Dishon, and a daughter, Oholibamah.

26 These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

27 These also are the sons of Ezer: Bilhan, Zaavan, and Akan.

28 Dishan had two sons: Uz and Aran.

29 These are the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

30 Chief Dishon, Chief Ezer, and Chief Dishan. These are the chiefs of the Horites who ruled in the land of Seir.

31 These are the kings who reigned in the land of Edom before the children of Israel had a king:

32 Bela son of Beor, whose city was named Dinhabah.

33 Bela died, and Jobab son of Zerah from Bozrah reigned in his place.

34 When Jobab died, Husham from the land of the Temanites reigned in his place.

35 When he too died, Hadad son of Bedad, who struck Midian in the country of Moab, reigned in his place; his city was named Avith.

36 When Hadad died, Samlah from Masrekah reigned in his place.

37 When he too died, Shaul from the river Rehoboth reigned in his place.

38 When he also passed away, Baal-hanan son of Achbor succeeded him as king.

39 When he too died, Hadar reigned in his place; his city was named Pau, and his wife was named Mehetabel, daughter of Matred, daughter of Mezahab.

40 These, then, are the names of the chiefs of Esau according to their clans, places, and names: Chief Timna, Chief Alvah, Chief Jetheth,

41 Chief Oholibamah, Chief Elah, Chief Pinon,

42 Chief Kenaz, Chief Teman, Chief Mibzar,

43 Chief Magdiel, and Chief Iram. These are the chiefs of Edom dwelling in the land of their dominion. This is Esau, father of the Edomites.

Chapter 37

1 Jacob dwelt in the land of Canaan, where his father had sojourned.

2 These are his generations. When Joseph was sixteen years old, he tended the flock with his brothers, still a boy. He was with the sons of Bilhah and Zilpah, his father's wives, and he accused his brothers before their father of a most wicked crime.

3 Israel loved Joseph more than all his other sons because he had fathered him in his old age, and he made him a many-colored robe.

4 When his brothers saw that their father loved him more than all his other sons, they hated him and could not speak a peaceful word to him.

5 It happened also that he saw a dream and told it to his brothers, and this cause became a seedbed of greater hatred.

6 He said to them, "Listen to this dream I saw.

7 I thought we were binding sheaves in the field, and that my sheaf, as it were, rose and stood, while your sheaves stood around and bowed down to my sheaf."

8 His brothers answered, "Will you be our king? Or will we be subjected to your dominion?" Thus this matter of the dreams and words supplied tinder for envy and hatred.

9 He saw another dream also, and as he told it to his brothers he said, "I saw in a dream the sun, the moon, and eleven stars bowing down to me."

10 When he told this to his father and brothers, his father rebuked him and said, "What does this dream you saw mean? Shall I, your mother, and your brothers bow down before you upon the ground?"

11 His brothers therefore envied him, but his father silently pondered the matter.

12 While his brothers were staying at Shechem to pasture their father's flocks,

13 Israel said to him, "Your brothers are tending the sheep at Shechem. Come, I will send you to them." When Joseph answered him,

14 "I am ready," he said, "Go and see whether all is well with your brothers and the livestock, and report to me what is happening." Sent from the valley of Hebron, he came to Shechem.

15 A man found him wandering in the field and asked what he was seeking.

16 He answered, "I am looking for my brothers. Tell me where they are tending the flocks."

17 The man said to him, "They have left this place, for I heard them say, 'Let us go to Dothan.'" So Joseph went on after his brothers and found them at Dothan.

18 When they saw him in the distance, before he came near them, they plotted to kill him.

19 They said to one another, "Look, the dreamer is coming.

20 Come, let us kill him and throw him into an old cistern. We will say, 'A savage beast devoured him.' Then it will be apparent how his dreams profit him."

21 When Reuben heard this, he tried to deliver him from their hands and said,

22 "Do not take his life or shed blood. Throw him into this cistern in the wilderness, but keep your hands innocent." He said this because he wished to rescue him from their hands and return him to his father.

23 So as soon as Joseph reached his brothers, they stripped him of his long, many-colored robe,

24 and threw him into the old cistern, which had no water.

25 As they sat down to eat bread, they saw Ishmaelite travelers coming from Gilead, their camels carrying spices, resin, and stacte down to Egypt.

26 Then Judah said to his brothers, “What do we gain if we kill our brother and conceal his blood?

27 It is better that he be sold to the Ishmaelites and that our hands not be defiled, for he is our brother and our flesh.” His brothers agreed with his words.

28 When the Midianite merchants passed by, they drew him out of the cistern and sold him to the Ishmaelites for twenty pieces of silver, and they led him into Egypt.

29 When Reuben returned to the cistern and did not find the boy,

30 he tore his garments, went to his brothers, and said, “The boy is nowhere to be found! And I—where shall I go?”

31 Then they took his robe and dipped it in the blood of a young goat they had killed.

32 They sent men to carry it to their father and say, “We found this. See whether it is your son’s robe or not.”

33 When the father recognized it, he said, “It is my son’s robe. A savage beast has eaten him; a wild animal has devoured Joseph.”

34 He tore his garments, clothed himself in sackcloth, and mourned his son for a long time.

35 All his children gathered to ease their father’s grief, but he refused to be comforted and said, “I shall go down mourning to my son in the realm of the dead.” And while he persisted in weeping,

36 the Midianites sold Joseph in Egypt to Potiphar, Pharaoh’s eunuch and commander of the army.

Chapter 38

1 At that time Judah went down from his brothers and turned aside to a man of Adullam named Hirah.

2 There he saw the daughter of a Canaanite man named Shua, and he took her as his wife and went in to her.

3 She conceived and bore a son, and called his name Er.

4 Conceiving again, she bore a son and called him Onan.

5 She also bore a third, whom she called Shelah; after his birth, she ceased bearing children.

6 Judah gave his firstborn son Er a wife named Tamar.

7 But Er, Judah's firstborn, was wicked in the sight of the Lord, and was killed by him.

8 So Judah said to his son Onan, "Go in to your brother's wife and join yourself to her, so that you may raise up seed for your brother."

9 Knowing that sons would not be born for him, whenever Onan went in to his brother's wife, he spilled his seed on the ground, lest children be born in his brother's name.

10 Therefore the Lord struck him, because he did a detestable thing.

11 For this reason Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house until my son Shelah grows up." For he feared that Shelah also might die like his brothers. So she went away and dwelt in her father's house.

12 After many days had passed, Judah's wife, the daughter of Shua, died. When Judah had received consolation after his mourning, he went up to Timnah to the shearers of his sheep, he and Hirah the Adullamite, the shepherd of his flock.

13 Tamar was told that her father-in-law was going up to Timnah to shear the sheep.

14 She took off her widow's garments, put on a veil, changed her appearance, and sat at the fork in the road that leads to Timnah, because Shelah had grown and she had not received him as her husband.

15 When Judah saw her, he thought she was a prostitute, for she had covered her face so that she would not be recognized.

16 Going over to her, he said, "Let me sleep with you," for he did not know she was his daughter-in-law. She answered, "What will you give me to enjoy intercourse with me?"

17 He said, "I will send you a young goat from the flock." She replied, "I will allow what you want, if you give me a pledge until you send what you promise."

18 Judah said, "What would you have me give you as a pledge?" She answered, "Your ring, your bracelet, and the staff you hold in your hand." And from that one act of intercourse, the woman conceived.

19 She arose and went away; taking off the attire she had assumed, she put on her widow's garments.

20 Judah sent the young goat by his Adullamite shepherd so that he might recover the pledge he had given the woman, but he could not find her.

21 He asked the men of that place, "Where is the woman who was sitting at the fork in the road?" They all answered, "There was no prostitute in this place."

22 He returned to Judah and said, "I did not find her. The men of that place also told me that no prostitute had ever sat there."

23 Judah said, "Let her keep them for herself. Surely she cannot accuse us of deceit. I sent the young goat I promised, and you did not find her."

24 But three months later, they told Judah, “Tamar your daughter-in-law has committed fornication, and her womb appears to be swelling.” Judah said, “Bring her out to be burned.”

25 As she was being led to punishment, she sent word to her father-in-law: “I conceived by the man to whom these belong. Recognize whose ring, bracelet, and staff these are.”

26 Recognizing the gifts, he said, “She is more just than I, because I did not give her to my son Shelah.” Nevertheless, he did not know her again.

27 When the time of birth came, twins appeared in her womb. At the very outpouring of the infants, one put out a hand, and the midwife tied scarlet thread around it, saying,

28 “This one will come out first.”

29 But when he drew back his hand, the other came out. The woman said, “Why was the wall divided for you?” And for this reason she called his name Perez.

30 Afterward his brother came out, on whose hand was the scarlet thread; she called him Zerah.

Chapter 39

1 Joseph was taken down to Egypt, and Potiphar, Pharaoh’s eunuch and commander of the army, an Egyptian man, bought him from the Ishmaelites who had brought him there.

2 The Lord was with him, and he was a man who prospered in all he did; and he dwelt in his master’s house.

3 His master knew very well that the Lord was with Joseph and that everything Joseph did was directed by the Lord in Joseph’s hand.

4 Joseph found favor before his master and ministered to him. His master appointed him over everything, and Joseph governed the house entrusted to him and all that had been delivered into his care.

5 The Lord blessed the Egyptian’s house because of Joseph and multiplied all his possessions, both in the house and in the fields.

6 His master knew nothing except the bread he ate. Now Joseph had a handsome face and a beautiful appearance.

7 After many days, his mistress cast her eyes upon Joseph and said, “Sleep with me.”

8 He would not consent to the evil deed, and said to her, “Look, my master, having entrusted everything to me, does not know what he has in his house.

9 Nothing is outside my authority or withheld from me except you, because you are his wife. How then can I do this evil and sin against my God?”

10 With words of this kind, the woman kept troubling the young man day after day, but he refused the shameful intercourse.

11 One day Joseph entered the house to do some work when no witness was present.

12 She grasped the edge of his garment and said, “Sleep with me.” Leaving his cloak in her hand, he fled and went outside.

13 When the woman saw the garment in her hands and realized that she had been scorned,

14 she called the men of her household and said to them, “Look! He has brought in a Hebrew man to make sport of us. He came in to me to sleep with me, but I cried out,

15 and when he heard my voice, he left the cloak I was holding and fled outside.”

16 She kept the cloak and showed it to her husband when he returned home, as proof of her claim,

17 and said, “The Hebrew servant you brought here came in to make sport of me.

18 But when he heard me cry out, he left the cloak I was holding and fled outside.”

19 When his master heard these things, far too ready to believe his wife’s words, he became very angry.

20 He delivered Joseph into the prison where the king’s prisoners were kept, and there he was confined.

21 But the Lord was with Joseph, showed him mercy, and gave him favor in the sight of the keeper of the prison.

22 The keeper entrusted to Joseph all the prisoners held in custody, and whatever was done was under his authority.

23 The keeper knew nothing of it, since everything had been entrusted to Joseph. For the Lord was with him and directed all his works.

Chapter 40

1 After these things had taken place, two eunuchs—the cupbearer of the king of Egypt and the baker—sinned against their lord.

2 Pharaoh became angry with them, for one was chief of the cupbearers and the other chief of the bakers,

3 and sent them to the prison of the commander of the army, where Joseph also was confined.

4 The keeper of the prison entrusted them to Joseph, who ministered to them. A little time passed while they were held in custody.

5 Both saw a dream in one night, each with a meaning fitting to himself.

6 When Joseph came to them in the morning and saw that they were sad,

7 he asked them, “Why are your faces sadder today than usual?”

8 They answered, “We have seen a dream, and there is no one to interpret it for us.” Joseph said to them, “Does not interpretation belong to God? Tell me what you saw.”

9 The first, the chief of the cupbearers, related his dream: “I saw a vine before me,

10 with three branches that gradually budded; after the blossoms appeared, grapes ripened.

11 Pharaoh’s cup was in my hand, so I took the grapes, pressed them into the cup I was holding, and handed the cup to Pharaoh.”

12 Joseph answered, “This is the interpretation of the dream: the three branches are three days yet to come.

13 After them Pharaoh will remember your service and restore you to your former station. You will give him the cup according to your office, as you were accustomed to do before.

14 Only remember me when all goes well with you, and show me mercy by pleading with Pharaoh to bring me out of this prison.

15 For I was stolen away from the land of the Hebrews, and here, though innocent, I was thrown into the pit.”

16 When the chief baker saw that Joseph had interpreted the dream wisely, he said, “I also saw a dream: I had three baskets of flour upon my head,

17 and in the highest basket I was carrying every kind of food made by the baker’s art, but birds were eating from it.”

18 Joseph answered, “This is the interpretation of the dream: the three baskets are three days yet to come.

19 After them Pharaoh will take your head from you and hang you upon a cross, and the birds will tear your flesh.”

20 The third day was Pharaoh’s birthday. He made a great feast for his servants and, amid the banquet, remembered the chief cupbearer and the chief baker.

21 He restored one to his place, to hand him the cup,

22 and hanged the other upon a gibbet, so that the truth of the interpreter was proved.

23 Yet when prosperity returned, the chief cupbearer forgot his interpreter.

Chapter 41

1 After two years, Pharaoh saw a dream. He thought he was standing above the river,

2 from which seven cows came up, exceedingly beautiful and fat, and grazed in the marshes.

3 Seven other cows also emerged from the river, hideous and wasted with leanness, and grazed in the green places along the riverbank.

4 They devoured the cows whose appearance was wondrous and whose bodies were well formed. Pharaoh awoke,

5 then slept again and saw another dream: seven full and beautiful heads of grain sprouted upon one stalk.

6 Seven other heads, thin and scorched by blight, also sprang up,

7 devouring all the beauty of the first. Pharaoh awoke from sleep,

8 and when morning came, he was overwhelmed with dread. He sent for all the diviners and wise men of Egypt and told them his dream, but there was no one who could interpret it.

9 Then at last the chief cupbearer remembered and said, “I confess my sin.

10 The king was angry with his servants and ordered the chief baker and me to be shut in the prison of the commander of the army.

11 There, in one night, we each saw a dream foretelling the future.

12 A Hebrew boy was there, a servant of that same commander of the army. We told him our dreams,

13 and we heard from him everything that the outcome afterward proved true: I was restored to my office, and the other was hanged upon a cross.”

14 At once, by the king’s command, Joseph was brought out of prison. They shaved him, changed his garment, and presented him to Pharaoh.

15 Pharaoh said to him, “I have seen dreams, but there is no one who can explain them. I have heard that you interpret them with great wisdom.”

16 Joseph answered, “Apart from me, God will give Pharaoh a favorable answer.”

17 So Pharaoh related what he had seen: “I thought I was standing upon the bank of the river,

18 and seven cows came up from the river, exceedingly beautiful and fat-fleshed, and they grazed upon the green growth of the marsh.

19 And behold, seven other cows followed them, so deformed and lean that I have never seen such cows in all the land of Egypt.

20 After they had devoured and consumed the first cows,

21 they gave no sign of being satisfied but remained numb with the same leanness and foul appearance. I awoke, and then sank again into sleep.

22 I saw a dream: seven full and exceedingly beautiful heads of grain sprouted upon one stalk.

23 Seven other heads, thin and scorched by blight, sprang from the stubble,

24 and devoured the beauty of the first. I told the dream to the diviners, but there is no one who can explain it.”

25 Joseph answered, “The king’s dream is one. God has shown Pharaoh what he is about to do.

26 The seven beautiful cows and the seven full heads of grain are seven years of abundance; they contain the same force in the dream.

27 The seven thin and lean cows that came up after them, and the seven thin heads scorched by the burning wind, are seven years of famine to come.

28 They will be fulfilled in this order:

29 behold, seven years of great fruitfulness will come throughout all the land of Egypt.

30 They will be followed by seven other years of such barrenness that all the former abundance will be handed over to oblivion, for famine will consume the whole land,

31 and the greatness of the abundance will be destroyed by the greatness of the want.

32 As for your seeing a second dream concerning the same matter, this is a sign of its certainty, because the word of God shall come to pass and be fulfilled swiftly.

33 Now therefore let the king find a wise and diligent man and set him over the land of Egypt.

34 Let him appoint overseers throughout all the regions, and take a fifth part of the produce during the seven years of abundance,

35 which are now about to come. Let them gather it into storehouses, and let all the grain be laid up under Pharaoh’s authority and kept in the cities.

36 Let it be prepared for the coming famine of seven years that will crush Egypt, so that the land is not consumed by want.”

37 The counsel pleased Pharaoh and all his servants.

38 He said to them, “Can we find a man like this, filled with the spirit of God?”

39 Then he said to Joseph, “Since God has shown you all that you have spoken, can I find anyone wiser and like you?

40 You shall be over my house, and at the command of your mouth all the people shall obey. Only by the throne of the kingdom shall I be before you.”

41 Pharaoh said again to Joseph, “Behold, I have appointed you over the whole land of Egypt.”

42 He took the ring from his hand and gave it into Joseph’s hand. He clothed him in a robe of fine linen and placed a gold chain around his neck.

43 He made him ride in his second chariot, while a herald cried out that all should bend the knee before him and know that he had been appointed over the whole land of Egypt.

44 The king also said to Joseph, “I am Pharaoh. Without your command no one shall move hand or foot in all the land of Egypt.”

45 He changed his name and, in the Egyptian language, called him Savior of the World. He gave him Asenath daughter of Potiphera, priest of Heliopolis, as his wife. So Joseph went out into the land of Egypt.

46 Joseph was thirty years old when he stood before King Pharaoh, and he traveled throughout all the regions of Egypt.

47 The seven years of abundance came, and the crops were gathered in sheaves and collected in the storehouses of Egypt.

48 All the abundance of produce was also stored in each city.

49 The abundance of wheat was so great that it equaled the sand of the sea, and its plenty exceeded all measure.

50 Before the famine came, two sons were born to Joseph, whom Asenath daughter of Potiphera, priest of Heliopolis, bore to him.

51 He called the firstborn Manasseh, saying, “God has made me forget all my hardships and my father’s house.”

52 He called the second Ephraim, saying, “God has made me increase in the land of my poverty.”

53 When the seven years of abundance that had been in Egypt came to an end,

54 the seven years of want that Joseph had foretold began to come. Famine prevailed throughout the whole world, but there was bread in all the land of Egypt.

55 When that land began to hunger, the people cried out to Pharaoh, asking for food. He answered them, “Go to Joseph, and do whatever he tells you.”

56 The famine increased daily throughout the land. Joseph opened all the storehouses and sold grain to the Egyptians, for the famine had crushed them also.

57 All the provinces came to Egypt to buy food and temper the evil of the want.

Chapter 42

1 When Jacob heard that food was being sold in Egypt, he said to his sons, “Why are you negligent?

2 I have heard that wheat is for sale in Egypt. Go down and buy what we need, so that we may live and not be consumed by want.”

3 So ten of Joseph’s brothers went down to buy grain in Egypt.

4 But Jacob kept Benjamin at home, for he had said to his brothers, “Perhaps some harm may befall him on the journey.”

5 They entered the land of Egypt with others who were going to buy, for there was famine in the land of Canaan.

6 Joseph was the ruler in the land of Egypt, and grain was sold to the people at his nod. When his brothers bowed down before him,

7 he recognized them, but spoke to them more harshly, as to strangers, and asked them, “Where have you come from?” They answered, “From the land of Canaan, to buy what we need for food.”

8 Although he recognized his brothers, he was not recognized by them.

9 Remembering the dreams he had once seen, he said to them, “You are spies. You have come to see the vulnerable parts of the land.”

10 They said, “It is not so, my lord. Your servants have come to buy food.

11 We are all sons of one man. We have come in peace; your servants are plotting no evil.”

12 He answered them, “It is otherwise. You have come to inspect the undefended parts of this land.”

13 But they said, “Your servants are twelve brothers, sons of one man in the land of Canaan. The youngest is with our father, and the other is no more.”

14 “This is just what I said,” he replied. “You are spies.

15 Now I will put you to the test: by the life of Pharaoh, you shall not leave this place until your youngest brother comes.

16 Send one of you to bring him, while you remain in chains, until it is proved whether what you have said is true or false. Otherwise, by the life of Pharaoh, you are spies.”

17 So he delivered them into custody for three days.

18 On the third day he brought them out of prison and said, “Do what I have said, and you will live, for I fear God.

19 If you are men of peace, let one of your brothers be bound in prison. But you may go and carry the grain you bought to your homes.

20 Bring your youngest brother to me, so that I may prove your words and you may not die.” They did as he had said,

21 and they said to one another, “We deserve to suffer these things, because we sinned against our brother. We saw the anguish of his soul when he pleaded with us, and we did not listen. Therefore this distress has come upon us.”

22 Reuben, one of them, said, “Did I not tell you, ‘Do not sin against the boy’? But you did not listen to me. Behold, now his blood is required.”

23 They did not know that Joseph understood, because he spoke to them through an interpreter.

24 He turned away for a little while and wept, then returned and spoke to them.

25 Taking Simeon and binding him in their presence, Joseph commanded his servants to fill their sacks with wheat, return each man’s money to his little sack, and give them provisions in addition for the road; and they did so.

26 They loaded the grain upon their donkeys and departed.

27 When one of them opened his sack to give his beast fodder at the lodging place, he saw the money at the mouth of the little sack.

28 He said to his brothers, “My money has been returned—look, it is here in the sack.” Astonished and troubled, they said to one another, “What is this that God has done to us?”

29 They came to their father Jacob in the land of Canaan and told him all that had happened to them, saying,

30 “The lord of the land spoke harshly to us and took us for spies in the province.

31 We answered him, ‘We are men of peace and devise no ambushes.

32 We are twelve brothers, born of one father. One is no more, and the youngest is with our father in the land of Canaan.’

33 He said to us, ‘By this I will prove that you are men of peace: leave one of your brothers with me, take the food your households need, and go.

34 Bring your youngest brother to me, so that I may know you are not spies. Then you may receive back the one held in chains, and from then on you will have permission to buy whatever you wish.’”

35 When they had said this and were pouring out the grain, each man found his money tied at the mouth of his sack, and when all were terrified together,

36 their father Jacob said, “You have made me bereft of children. Joseph is no more, Simeon is held in chains, and you will take Benjamin. All these evils have fallen upon me.”

37 Reuben answered him, “Kill my two sons if I do not bring him back to you. Entrust him into my hand, and I will restore him to you.”

38 But he said, “My son shall not go down with you. His brother is dead, and he alone remains. If some adversity should befall him in the land to which you go, you will bring my gray hair down in sorrow to the realm of the dead.”

Chapter 43

1 Meanwhile the famine pressed heavily upon the whole land.

2 When the food they had brought from Egypt was consumed, Jacob said to his sons, “Return and buy us a little food.”

3 Judah answered, “That man warned us under oath, saying, ‘You shall not see my face unless you bring your youngest brother with you.’

4 Therefore, if you are willing to send him with us, we will go together and buy what you need.

5 But if you are not willing, we will not go. For the man, as we have often told you, warned us, saying, ‘You shall not see my face without your youngest brother.’”

6 Israel said to them, “You have brought this misery upon me by telling him that you had another brother.”

7 But they answered, “The man questioned us in order about our family: whether our father was living and whether we had a brother. We answered him according to what he asked. Could we have known that he would say, ‘Bring your brother with you’?”

8 Judah also said to his father, “Send the boy with me, so that we may set out and live, lest we and our little ones die.

9 I take responsibility for the boy; require him from my hand. If I do not bring him back and restore him to you, I will be guilty of sin against you for all time.

10 If there had been no delay, we would already have returned a second time.”

11 So their father Israel said to them, “If it must be so, do what you will. Take some of the land’s finest produce in your vessels and carry gifts to the man: a little resin and honey, storax and stacte, terebinth resin and almonds.

12 Take double the money with you, and carry back the money you found in the sacks, lest perhaps it was done by mistake.

13 Take your brother also and go to the man.

14 And may my God Almighty make him merciful toward you and send back with you the brother he holds and this Benjamin. But I shall be like one bereaved, without children.”

15 So the men took the gifts, double the money, and Benjamin. They went down to Egypt and stood before Joseph.

16 When Joseph saw them and Benjamin with them, he commanded the steward of his house: “Bring the men into the house, slaughter victims, and prepare a feast, for they are to eat with me at noon.”

17 The steward did what he had been commanded and brought the men into the house.

18 Terrified there, they said to one another, “We have been brought in because of the money we carried back in our sacks before, so that he may roll an accusation upon us and violently subject both us and our donkeys to slavery.”

19 Therefore they approached the steward of the house at the very door

20 and said, “Please, my lord, hear us. We came down before to buy food.

21 After buying it, when we came to the lodging place, we opened our sacks and found the money at their mouths. We have now brought it back at the same weight.

22 We have also brought other silver to buy what we need. We have no knowledge of who put the money in our purses.”

23 But he answered, “Peace be with you. Do not be afraid. Your God and the God of your father gave you treasures in your sacks, for I have the money you gave me, accepted as good.” Then he brought Simeon out to them.

24 Having brought them into the house, he brought water, and they washed their feet; and he gave fodder to their donkeys.

25 They prepared the gifts until Joseph entered at noon, for they had heard that they were to eat bread there.

26 So Joseph entered his house. They offered him the gifts they held in their hands and bowed low to the ground.

27 He graciously greeted them in return and asked, “Is your elderly father, of whom you told me, well? Is he still living?”

28 They answered, “Your servant our father is well; he is still living.” And they bowed down before him.

29 Raising his eyes, Joseph saw Benjamin, his brother from the same mother, and said, “Is this your little brother, of whom you told me?” Then he said again, “May God have mercy upon you, my son.”

30 He hurried away, for his inward parts were moved over his brother and tears were bursting forth. He entered his chamber and wept.

31 Then he washed his face, came out again, mastered himself, and said, “Set out the loaves.”

32 When they were set out, Joseph ate separately, his brothers separately, and the Egyptians who ate with Joseph separately, for it is unlawful for the Egyptians to eat with Hebrews, and they consider a meal of this kind profane.

33 They sat before him, the firstborn according to his birthright and the youngest according to his age, and they marveled greatly

34 after taking the portions they had received from him; and a greater portion came to Benjamin, so that it exceeded theirs by five parts. They drank and became intoxicated with him.

Chapter 44

1 Joseph commanded the steward of his house, “Fill their sacks with as much grain as they can hold, and put each man’s money at the top of his sack.

2 Put my silver cup, along with the price he paid for the wheat, at the mouth of the youngest one’s sack.” And it was done so.

3 When morning dawned, they were sent away with their donkeys.

4 They had left the city and gone only a little way when Joseph summoned the steward of his house and said, “Rise and pursue the men. When you overtake them, say, ‘Why have you repaid good with evil?

5 The cup you stole is the one from which my lord drinks and by which he is accustomed to divine. You have done a most wicked thing.’”

6 He did as Joseph commanded. When he overtook them, he spoke these words in order.

7 They answered, “Why does our lord speak in this way, as though your servants had committed so great a crime?

8 We brought back to you from the land of Canaan the money we found at the top of our sacks. How then could it follow that we have stolen gold or silver from your lord’s house?

9 Let the one among your servants with whom you find what you seek die, and we will be our lord’s servants.”

10 He said to them, “Let it be according to your sentence. The one with whom it is found shall be my servant, but you shall be innocent.”

11 So each man quickly lowered his sack to the ground and opened it.

12 The steward searched them, beginning with the eldest and ending with the youngest, and found the cup in Benjamin’s sack.

13 They tore their garments, loaded the donkeys again, and returned to the town.

14 Judah was the first to enter Joseph’s presence with his brothers, for Joseph had not yet left the place, and all of them fell to the ground together before him.

15 He said to them, “Why did you choose to do this? Do you not know that no one is my equal in the knowledge of divination?”

16 Judah answered, “What can we answer my lord? What can we say, or justly offer in our defense? God has discovered the iniquity of your servants. Behold, we are all my lord’s servants, both we and the one with whom the cup was found.”

17 Joseph answered, “Far be it from me to act so. The one who stole the cup shall be my servant, but you may go free to your father.”

18 Judah came nearer and spoke boldly: “Please, my lord, let your servant speak a word in your ears, and do not be angry with your servant, for you are next after Pharaoh,

19 my lord. You asked your servants before, ‘Do you have a father or a brother?’

20 We answered you, my lord, ‘We have an elderly father and a little boy who was born in his old age. His brother from the same mother is dead; he alone remains to his mother, and his father loves him tenderly.’

21 You said to your servants, ‘Bring him to me, and I will set my eyes upon him.’

22 We told my lord, ‘The boy cannot leave his father, for if he leaves him, he will die.’

23 And you said to your servants, ‘Unless your youngest brother comes with you, you shall see my face no more.’

24 So when we went up to your servant our father, we told him everything my lord had said.

25 Our father said, ‘Return and buy us a little wheat.’

26 We told him, ‘We cannot go. If our youngest brother goes down with us, we will set out together. Otherwise, in his absence, we dare not see the man’s face.’

27 He answered, ‘You know that my wife bore me two sons.

28 One went out, and you said, “A beast devoured him.” He has not been seen to this day.

29 If you take this one also and something happens to him on the road, you will bring my gray hair down in grief to the realm of the dead.’

30 Therefore, if I go in to your servant our father and the boy is absent—since his soul hangs upon this one’s soul—

31 when he sees that he is not with us, he will die, and your servants will bring his gray hair down in sorrow to the realm of the dead.

32 I, your servant, took the boy into my own keeping and gave my word, saying, ‘If I do not bring him back, I will be guilty of sin against my father for all time.’

33 Therefore let me, your servant, remain in the boy’s place in service to my lord, and let the boy go up with his brothers.

34 For I cannot return to my father without the boy, lest I stand as a witness to the calamity that will crush my father.”

Chapter 45

1 Joseph could no longer restrain himself before the many people standing nearby. So he commanded everyone to go outside, and no stranger was present when they recognized one another.

2 He lifted up his voice in weeping, and the Egyptians and all Pharaoh’s house heard it.

3 He said to his brothers, “I am Joseph. Is my father still living?” His brothers could not answer, for they were overwhelmed with terror.

4 He spoke to them gently: “Come near to me.” When they came near, he said, “I am Joseph, your brother, whom you sold into Egypt.

5 Do not be terrified, and do not let it seem grievous to you that you sold me into these regions, for God sent me into Egypt before you for your salvation.

6 It has been two years since the famine began in the land, and five years still remain in which there can be neither plowing nor reaping.

7 God sent me ahead so that you might be preserved upon the earth and have food by which you may live.

8 I was sent here not by your counsel but by God’s will. He has made me like a father to Pharaoh, lord of his entire house, and ruler throughout all the land of Egypt.

9 Hurry, go up to my father, and say to him, ‘Your son Joseph sends you this word: God has made me lord of the whole land of Egypt. Come down to me; do not delay.

10 You shall dwell in the land of Goshen and be near me—you, your sons and grandsons, your sheep and herds, and everything you possess.

11 There I will feed you, for five years of famine still remain, lest you, your house, and everything you possess perish.’

12 Behold, your eyes and the eyes of my brother Benjamin see that it is my own mouth speaking to you.

13 Tell my father of all my glory and everything you have seen in Egypt. Hurry and bring him to me.”

14 When he had embraced his brother Benjamin, he fell upon his neck and wept; Benjamin likewise wept upon his neck.

15 Joseph kissed all his brothers and wept over each one. After this they dared to speak to him.

16 The news was heard and spread by common report in the king’s court: “Joseph’s brothers have come.” Pharaoh and all his household rejoiced.

17 Pharaoh told Joseph to command his brothers: “Load your beasts and go into the land of Canaan.

18 Take your father and kindred from there and come to me. I will give you all the good things of Egypt, so that you may eat the marrow of the land.

19 Command them also to take wagons from the land of Egypt to carry their little ones and wives. Say to them, ‘Take your father and come with all speed.

20 Leave nothing of your household goods, for all the wealth of Egypt shall be yours.’”

21 The sons of Israel did as they had been commanded. Joseph gave them wagons according to Pharaoh’s command and provisions for the journey.

22 He also ordered two robes to be brought out for each man, but to Benjamin he gave three hundred pieces of silver and five of the finest robes.

23 He sent his father the same amount of money and clothing, adding ten male donkeys carrying riches from all the wealth of Egypt, and as many female donkeys carrying wheat and bread for the journey.

24 Then he sent his brothers away, saying as they departed, “Do not become angry on the way.”

25 They went up from Egypt and came to their father Jacob in the land of Canaan.

26 They told him, “Your son Joseph is alive, and he rules throughout all the land of Egypt.” When Jacob heard this, he seemed to awaken from a deep sleep, yet he did not believe them.

27 But they related the whole course of events. When he saw the wagons and all that Joseph had sent, his spirit revived,

28 and he said, “It is enough for me if my son Joseph is still alive. I will go and see him before I die.”

Chapter 46

1 Israel set out with everything he had and came to the Well of the Oath. There he sacrificed victims to the God of his father Isaac.

2 In a vision of the night he heard God calling him and saying, “Jacob, Jacob.” He answered, “Here I am.”

3 God said to him, “I am the most mighty God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation.

4 I will go down there with you, and I will bring you back from there. Joseph also will place his hands upon your eyes.”

5 Jacob arose from the Well of the Oath. His sons carried him, along with their little ones and their wives, in the wagons Pharaoh had sent to carry the old man.

6 They took all that he possessed in the land of Canaan, and he came to Egypt with all his seed:

7 his sons and grandsons, his daughters, and all his progeny together.

8 These are the names of the sons of Israel who entered Egypt, Jacob himself with his children. The firstborn was Reuben.

9 The sons of Reuben: Enoch, Pallu, Hezron, and Carmi.

10 The sons of Simeon: Jemuel, Jamin, Ahod, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

11 The sons of Levi: Gershon, Kohath, and Merari.

12 The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons born to Perez were Hezron and Hamul.

13 The sons of Issachar: Tola, Puvah, Job, and Shimron.

14 The sons of Zebulun: Sered, Elon, and Jahleel.

15 These are the sons of Leah whom she bore in Syrian Mesopotamia, together with her daughter Dinah. All the souls of her sons and daughters numbered thirty-three.

16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17 The sons of Asher: Jimnah, Jeshua, Jessui, and Beriah, along with their sister Serah. The sons of Beriah: Heber and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and Jacob fathered these sixteen souls.

19 The sons of Rachel, Jacob’s wife: Joseph and Benjamin.

20 Sons were born to Joseph in the land of Egypt, whom Asenath daughter of Potiphera, priest of Heliopolis, bore him: Manasseh and Ephraim.

21 The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

22 These are the sons of Rachel whom she bore to Jacob; all the souls numbered fourteen.

23 The sons of Dan: Hushim.

24 The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem.

25 These are the sons of Bilhah, whom Laban gave to his daughter Rachel; and Jacob fathered these seven souls.

26 All the souls who entered Egypt with Jacob and came forth from his thigh, apart from his sons’ wives, numbered sixty-six.

27 The sons of Joseph who were born to him in the land of Egypt were two souls. All the souls of Jacob’s house who entered Egypt numbered seventy.

28 Jacob sent Judah ahead of him to Joseph, so that he might report to him and that he might meet him in Goshen.

29 When Jacob arrived there, Joseph harnessed his chariot and went up to meet his father at that same place. When he saw him, he fell upon his neck and wept in his embrace.

30 The father said to Joseph, “Now I shall die with joy, because I have seen your face and leave you alive.”

31 Joseph said to his brothers and to all his father’s house, “I will go up and report to Pharaoh, and I will say to him, ‘My brothers and my father’s house, who were in the land of Canaan, have come to me.

32 They are shepherds of sheep, men who attend to the feeding of flocks. They have brought their sheep, herds, and all they were able to possess with them.’

33 When he calls you and says, ‘What is your occupation?’

34 you shall answer, ‘Your servants are shepherds, from our infancy to the present, both we and our fathers.’ You shall say this so that you may dwell in the land of Goshen, for the Egyptians detest all shepherds of sheep.”

Chapter 47

1 Joseph went in and reported to Pharaoh: “My father and brothers, their sheep and herds, and all they possess have come from the land of Canaan. Behold, they are standing in the land of Goshen.”

2 He also placed five men, the last among his brothers, before the king.

3 Pharaoh asked them, “What is your occupation?” They answered, “Your servants are shepherds of sheep, both we and our fathers.

4 We have come to sojourn in your land because there is no grass for your servants’ flocks, for the famine has grown heavy in the land of Canaan. We ask that you command us, your servants, to remain in the land of Goshen.”

5 Then the king said to Joseph, “Your father and brothers have come to you.

6 The land of Egypt is before you. Make them dwell in the best place, and give them the land of Goshen. If you know that there are diligent men among them, appoint them masters over my livestock.”

7 After this Joseph brought his father before the king and presented him to Pharaoh, and Jacob blessed him.

8 Pharaoh asked him, “How many are the days of the years of your life?”

9 He answered, “The days of my sojourning are one hundred and thirty years, few and evil, and they have not reached the days of my fathers in which they sojourned.”

10 He blessed the king and went out.

11 Joseph gave his father and brothers a possession in Egypt, in Rameses, the best place in the land, as Pharaoh had commanded.

12 He fed them and all his father’s house, giving food to each one.

13 For there was no bread in all the world, and the famine oppressed the land, especially Egypt and Canaan.

14 From these lands he gathered all the money from the sale of grain and brought it into the king’s treasury.

15 When the buyers’ money had failed, all Egypt came to Joseph, saying, “Give us loaves. Why should we die before you because the money is gone?”

16 He answered them, “Bring your livestock, and I will give you food in exchange for them if you have no money.”

17 When they brought it, he gave them food in exchange for horses, sheep, oxen, and donkeys, and sustained them that year in exchange for their livestock.

18 They came again in the second year and said to him, “We will not hide from our lord that when the money failed, the livestock failed as well. Nor is it hidden from you that we have nothing left but our bodies and our land.

19 Why should we die while you look on, both we and our land? We will belong to you. Buy us into royal servitude and provide seed, lest the land become a wilderness when its cultivator perishes.”

20 So Joseph bought all the land of Egypt, each person selling his possession because of the greatness of the famine. He subjected it to Pharaoh,

21 along with all its peoples, from the farthest boundary of Egypt to its furthest reaches,

22 except the land of the priests, which the king had given them. They also received appointed portions of food from the public storehouses, and therefore they were not compelled to sell their possessions.

23 Then Joseph said to the peoples, “Behold, as you see, Pharaoh possesses both you and your land. Take seed and sow the fields,

24 so that you may have produce. You shall give a fifth part to the king; the remaining four parts I leave to you for seed and for food for your households and children.”

25 They answered, “Our salvation is in your hand. Only let our lord look upon us, and we will serve the king gladly.”

26 From that time to the present day, a fifth part is paid to the kings throughout all the land of Egypt, and this became as though a law, except for the land of the priests, which remained free from this condition.

27 So Israel dwelt in Egypt, that is, in the land of Goshen, and possessed it. He increased and multiplied exceedingly.

28 He lived there seventeen years, and all the days of his life were one hundred and forty-seven years.

29 When he saw that the day of his death was drawing near, he called his son Joseph and said to him, “If I have found favor in your sight, put your hand beneath my thigh and show me mercy and truth: do not bury me in Egypt,

30 but let me sleep with my fathers. Carry me out of this land and lay me in the tomb of my ancestors.” Joseph answered him, “I will do as you have commanded.”

31 “Then swear to me,” he said. When Joseph swore, Israel worshiped God, turning toward the head of the bed.

Chapter 48

1 After these things had taken place, Joseph was told that his father was ill. Taking his two sons, Manasseh and Ephraim, he went to him.

2 The old man was told, “Behold, your son Joseph is coming to you.” Gathering his strength, he sat up on the bed.

3 When Joseph came in, he said to him, “God Almighty appeared to me at Luz, which is in the land of Canaan, and blessed me.

4 He said, ‘I will increase and multiply you, and make you into throngs of peoples. I will give this land to you and to your seed after you as an everlasting possession.’

5 Therefore your two sons who were born to you in the land of Egypt before I came here to you shall be mine. Ephraim and Manasseh shall be counted as mine, like Reuben and Simeon.

6 But the others whom you father after them shall be yours and shall be called by the names of their brothers in their inheritances.

7 As for me, when I came from Mesopotamia, Rachel died on the journey in the land of Canaan. It was springtime, and I was entering Ephrath. I buried her beside the road to Ephrath, which is also called Bethlehem.”

8 Seeing Joseph’s sons, Israel said to him, “Who are these?”

9 He answered, “They are my sons, whom God has given me in this place.” Israel said, “Bring them to me, so that I may bless them.”

10 Israel’s eyes were dim because of his great age, and he could not see clearly. When they were brought near, he kissed and embraced them,

11 and said to his son, “I have not been denied the sight of you, and beyond this, God has shown me your seed.”

12 When Joseph had taken them from his father’s lap, he bowed low to the ground.

13 He placed Ephraim at his right hand, that is, at Israel’s left, and Manasseh at his left, which was his father’s right, and brought them both near to him.

14 Israel stretched out his right hand and placed it upon the head of Ephraim, the younger brother, and his left upon the head of Manasseh, who was older, crossing his hands.

15 He blessed the sons of Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who feeds me from my youth to this present day,

16 the angel who has delivered me from every evil—may he bless these boys. May my name be invoked upon them, and also the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.”

17 When Joseph saw that his father had placed his right hand upon Ephraim’s head, he took it grievously. Taking his father’s hand, he tried to lift it from Ephraim’s head and move it onto Manasseh’s.

18 He said to his father, “It should not be so, Father, for this one is the firstborn. Put your right hand upon his head.”

19 But he refused and said, “I know, my son, I know. He also will become peoples and will multiply, but his younger brother will be greater than he, and his seed will grow into nations.”

20 He blessed them at that time, saying, “In you shall Israel be blessed, and it shall be said, ‘May God make you like Ephraim and like Manasseh.’” And he set Ephraim before Manasseh.

21 He said to his son Joseph, “Behold, I am dying, but God will be with all of you and will lead you back to the land of your fathers.

22 I give you one portion beyond your brothers, which I took from the hand of the Amorite with my sword and my bow.”

Chapter 49

1 Jacob called his sons and said to them, “Gather together, so that I may announce what shall come upon you in the last days.

2 Gather together and hear, sons of Jacob; hear Israel your father.

3 Reuben, my firstborn, you are my strength and the beginning of my sorrow, first in gifts and greater in authority.

4 You were poured out like water; may you not increase, because you went up to your father’s bed and defiled his couch.

5 Simeon and Levi are brothers, warring vessels of iniquity.

6 May my soul not enter their counsel, nor my glory be in their assembly, for in their fury they killed a man, and in their will they undermined a wall.

7 Cursed be their fury, because it was unyielding, and their indignation, because it was hard. I will divide them in Jacob and scatter them in Israel.

8 Judah, your brothers shall praise you. Your hand shall be upon the necks of your enemies; the sons of your father shall bow down before you.

9 Judah is a lion’s cub. To the prey, my son, you have gone up. Resting, you lay down like a lion and like a lioness. Who will rouse him?

10 The scepter shall not be taken from Judah, nor the ruler from his thigh, until the one who is to be sent comes; and he shall be the expectation of the nations.

11 Tying his colt to the vineyard and his she-donkey, O my son, to the vine, he shall wash his robe in wine and his cloak in the blood of the grape.

12 His eyes are more beautiful than wine, and his teeth whiter than milk.

13 Zebulun shall dwell upon the seashore and at the haven of ships, reaching as far as Sidon.

14 Issachar is a strong donkey lying down between the boundaries.

15 He saw that rest was good and the land excellent; he set his shoulder to carrying, and became a servant under tribute.

16 Dan shall judge his people like another tribe in Israel.

17 May Dan be a snake in the way, a horned serpent on the path, biting the horse’s hooves so that its rider falls backward.

18 I will wait for your salvation, O Lord.

19 Gad, girded, shall fight before him, and he himself shall be girded from behind.

20 Asher—his bread is fat, and he shall provide delicacies for kings.

21 Naphtali is a stag set free, uttering words of beauty.

22 Joseph is a son who increases, a son who increases and is beautiful to behold; daughters ran upon the wall.

23 But they embittered him and quarreled, and those who held darts envied him.

24 His bow rested upon strength, and the bonds of his arms and hands were loosed by the hands of the Mighty One of Jacob; from there came forth the shepherd, the stone of Israel.

25 The God of your father shall be your helper, and the Almighty shall bless you with blessings of heaven above, blessings of the deep lying below, blessings of breasts and womb.

26 The blessings of your father were strengthened by the blessings of his fathers until the desire of the everlasting hills came. May they be upon Joseph’s head and upon the crown of the Nazirite among his brothers.

27 Benjamin is a ravenous wolf: in the morning may he eat the prey, and in the evening he shall divide the spoils.”

28 All these are the twelve tribes of Israel. Their father spoke these things to them and blessed each one with his own blessings.

29 He commanded them, saying, “I am being gathered to my people. Bury me with my fathers in the double cave in the field of Ephron the Hethite,

30 opposite Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hethite as a possession for burial.

31 There they buried him and Sarah his wife. There Isaac was buried with Rebekah his wife. There also Leah lies entombed.”

32 When he had finished the commands by which he instructed his sons, he drew his feet up onto the bed and died, and he was added to his people.

Chapter 50

1 When Joseph saw this, he fell upon his father’s face, weeping and kissing him.

2 He commanded his servants the physicians to embalm his father with spices.

3 As they fulfilled his commands, forty days passed, for this was the custom for embalmed corpses. Egypt mourned him for seventy days.

4 When the time of mourning was completed, Joseph spoke to Pharaoh’s household: “If I have found favor in your sight, speak in the hearing of Pharaoh,

5 because my father made me swear, saying, ‘Behold, I am dying. You shall bury me in my tomb, which I dug for myself in the land of Canaan.’ Therefore I will go up and bury my father, and then I will return.”

6 Pharaoh said to him, “Go up and bury your father, as you were made to swear.”

7 As he went up, all the elders of Pharaoh’s house and all the men of greater age in the land of Egypt went with him,

8 along with Joseph’s household and his brothers, except their little ones, flocks, and herds, which they had left in the land of Goshen.

9 Chariots and horsemen also accompanied him, and the company was not small.

10 They came to the Threshing Floor of Atad, which lies beyond the Jordan, and there, observing the funeral rites with great and vehement lamentation, they filled seven days.

11 When the inhabitants of the land of Canaan saw this, they said, “This is a great mourning for the Egyptians.” Therefore that place was called the Mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 They carried him into the land of Canaan and buried him in the double cave, which Abraham had bought with the field from Ephron the Hethite as a possession for burial, opposite Mamre.

14 After burying his father, Joseph returned to Egypt with his brothers and the whole company.

15 After their father died, Joseph’s brothers were afraid and said to one another, “Perhaps he will remember the injury he suffered and repay us for all the evil we did.”

16 So they sent word to him, saying, “Before your father died, he commanded us

17 to say these things to you in his words: ‘I beg you to forget the crime of your brothers, and the sin and malice they practiced against you.’ We also ask you to forgive this iniquity of the servants of your father’s God.” When Joseph heard this, he wept.

18 His brothers came to him and, bowing low to the ground, said, “We are your servants.”

19 He answered them, “Do not be afraid. Can we resist the will of God?

20 You devised evil against me, but God turned it to good, so that he might exalt me, as you see at present, and save many peoples.

21 Do not be afraid. I will feed you and your little ones.” He comforted them and spoke kindly and gently.

22 Joseph dwelt in Egypt with all his father’s house, and he lived one hundred and ten years. He saw Ephraim’s sons to the third generation. The sons of Machir, son of Manasseh, were also born upon Joseph’s knees.

23 When these years had passed, he said to his brothers, “After my death, God will visit you and cause you to go up from this land to the land he swore to Abraham, Isaac, and Jacob.”

24 He made them swear and said, “God will visit you; carry my bones with you from this place.”

25 He died when the one hundred and ten years of his life were complete. Embalmed with spices, he was laid in a coffin in Egypt.

Exodus

Chapter 1

1 These are the names of the sons of Israel who entered Egypt with Jacob; each entered with his household:

2 Reuben, Simeon, Levi, Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 Thus all the souls who came from Jacob’s thigh were seventy; but Joseph was in Egypt.

6 When he had died, with all his brothers and all that generation,

7 the sons of Israel grew, and, as if sprouting, multiplied; they became exceedingly strong and filled the land.

8 Meanwhile, a new king arose over Egypt, who did not know Joseph.

9 He said to his people, “Look, the people of the sons of Israel are many and stronger than we are.

10 Come, let us oppress them wisely, lest perhaps they multiply; and if war should come upon us, they may join our enemies and, after defeating us, depart from the land.”

11 Therefore he set taskmasters over them, to afflict them with burdens; and they built cities of tabernacles for Pharaoh: Pithom and Rameses.

12 Yet the more they oppressed them, the more they multiplied and grew.

13 The Egyptians hated the sons of Israel and afflicted them with mockery,

14 bringing their life to bitterness through hard work in clay and brick and through every service by which they were pressed in the work of the land.

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was called Shiphrah and the other Puah,

16 commanding them, “When you act as midwives for the Hebrew women and the time of birth comes, if it is a male, kill him; if a female, keep her alive.”

17 But the midwives feared God and did not do as the king of Egypt commanded, but preserved the males.

18 Having summoned them to himself, the king said, “What is this you have chosen to do, that you preserve the boys?”

19 They answered, “Hebrew women are not like Egyptian women; for they have knowledge in giving birth, and they deliver before we come to them.”

20 Therefore God dealt well with the midwives; and the people grew and became exceedingly strong.

21 And because the midwives feared God, he made households for them.

22 Therefore Pharaoh commanded all his people, saying, “Every male that is born, throw into the river; but keep every female alive.”

Chapter 2

1 After this a man from the house of Levi went out and took a wife from his own stock.

2 She conceived and bore a son; and seeing that he was beautiful, she hid him for three months.

3 When she could hide him no longer, she took a basket of reeds and coated it with bitumen and pitch; she put the little child inside and set it among the reeds on the riverbank,

4 while his sister stood at a distance, watching what would happen.

5 Now Pharaoh’s daughter came down to wash in the river, while her girls walked along the riverbank. Seeing the basket among the papyrus, she sent one of her maidservants, and when it had been brought,

6 she opened it and saw in it a little boy crying. Moved with pity for him, she said, “This is one of the Hebrew children.”

7 The boy’s sister said to her, “Do you want me to go and call a Hebrew woman for you, who can nurse the child?”

8 She answered, “Go.” The girl went and called her own mother.

9 Pharaoh’s daughter said to her, “Take this boy and nurse him for me, and I will give you your wages.” The woman took him and nursed him; and when he had grown up, she delivered him to Pharaoh’s daughter.

10 She adopted him in place of a son and called his name Moses, saying, “For I took him from the water.”

11 In those days, after Moses had grown, he went out to his brothers. He saw their affliction, and an Egyptian man striking one of his Hebrew brothers.

12 Looking this way and that, and seeing no one present, he struck down the Egyptian and hid him in the sand.

13 Going out the next day, he saw two Hebrews quarrelling and said to the one doing wrong, “Why do you strike your neighbor?”

14 He answered, “Who made you ruler and judge over us? Do you want to kill me as you killed the Egyptian yesterday?” Moses was afraid and said, “How has this matter become known?”

15 Pharaoh heard this report and sought to kill Moses. But Moses fled from his sight, stayed in the land of Midian, and sat beside a well.

16 The priest of Midian had seven daughters. They came to draw water, and, having filled the troughs, wished to water their father’s flocks.

17 Shepherds came upon them and drove them away; but Moses rose, defended the girls, and watered their sheep.

18 When they returned to their father Raguel, he said to them, “Why have you come so quickly today?”

19 They answered, “An Egyptian man rescued us from the hand of the shepherds; moreover, he drew water with us and gave the sheep drink.”

20 He said, “Where is he? Why did you leave the man? Call him, so that he may eat bread.”

21 So Moses swore that he would live with him. And he took his daughter Zipporah as his wife;

22 she bore him a son, whom he called Gershom, saying, “I have been a sojourner in a foreign land.” She bore another, whom he called Eliezer, saying, “For the God of my father, my helper, rescued me from the hand of Pharaoh.”

23 After a long time the king of Egypt died. The sons of Israel groaned because of their work and cried out; their cry rose to God from their work.

24 God heard their groaning and remembered the covenant that he had struck with Abraham, Isaac, and Jacob.

25 And the Lord (YHWH) looked upon the sons of Israel and knew them.

Chapter 3

1 Moses was shepherding the sheep of Jethro his father-in-law, priest of Midian; and having driven the flock into the inner wilderness, he came to Horeb, the mountain of God.

2 The Lord appeared to him in a flame of fire from the midst of a bush; and he saw that the bush was burning and was not consumed.

3 Moses said, “I will go and see this great sight: why the bush is not consumed.”

4 When the Lord saw that he was going to see, he called to him from the midst of the bush and said, “Moses, Moses.” He answered, “Here I am.”

5 He said, “Do not come near here. Take off the sandal from your feet, for the place where you stand is holy ground.”

6 And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Moses hid his face, for he did not dare look toward God.

7 The Lord said to him, “I have seen the affliction of my people in Egypt, and I have heard their cry because of the harshness of those who oversee the work.

8 Knowing his pain, I have come down to deliver him from the hands of the Egyptians and bring him up from that land into a good and spacious land, a land flowing with milk and honey, to the places of the Canaanite, Hittite, Amorite, Perizzite, Hivite, and Jebusite.

9 Therefore the cry of the sons of Israel has come to me, and I have seen their affliction, with which the Egyptians oppress them.

10 But come: I will send you to Pharaoh, so that you may bring my people, the sons of Israel, out of Egypt.”

11 Moses said to God, “Who am I, that I should go to Pharaoh and bring the sons of Israel out of Egypt?”

12 He said to him, “I will be with you. This will be your sign that I have sent you: when you have brought my people out of Egypt, you will sacrifice to God on this mountain.”

13 Moses said to God, “Look, I will go to the sons of Israel and say to them, ‘The God of your fathers has sent me to you.’ If they say to me, ‘What is his name?’ what shall I say to them?”

14 God said to Moses, “I am who I am.” He said, “Thus you shall say to the sons of Israel: ‘He Who Is has sent me to you.’”

15 Again God said to Moses, “Thus you shall say to the sons of Israel: ‘The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this is my memorial from generation to generation.’

16 Go, gather the elders of Israel, and say to them, ‘The Lord God of your fathers appeared to me, the God of Abraham, Isaac, and Jacob, saying: “In visiting, I have visited you, and I have seen all that has happened to you in Egypt.

17 And I have said that I will bring you out of the affliction of Egypt, into the land of the Canaanite, Hittite, Amorite, Perizzite, Hivite, and Jebusite, into a land flowing with milk and honey.”’

18 They will hear your voice; then you and the elders of Israel shall go to the king of Egypt and say to him, ‘The Lord God of the Hebrews has called us. We will go a three days’ journey into the wilderness, that we may sacrifice to the Lord our God.’

19 But I know that the king of Egypt will not let you go except by a mighty hand.

20 For I will stretch out my hand and strike Egypt with all my wonders which I will do in their midst; after this, he will let you go.

21 And I will give this people favor in the sight of the Egyptians, so that when you go out, you will not go out empty;

22 but every woman shall ask her neighbor and the woman lodging in her house for articles of silver and gold and garments. You shall put them on your sons and daughters, and you shall strip Egypt.”

Chapter 4

1 Moses answered, “They will not believe me or hear my voice, but will say, ‘The Lord did not appear to you.’”

2 He said to him, “What is that which you hold in your hand?” He answered, “A staff.”

3 The Lord said, “Throw it on the ground.” He threw it down, and it became a serpent, so that Moses fled.

4 The Lord said, “Stretch out your hand and take hold of its tail.” He stretched it out, took hold of it, and it became a staff.

5 “So that they may believe,” he said, “that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

6 Again the Lord said, “Put your hand into your bosom.” When he put it into his bosom, he brought it out leprous, like snow.

7 He said, “Draw your hand back into your bosom.” He drew it back and brought it out again, and it was like the rest of his flesh.

8 “If they do not believe you or heed the word of the first sign, they will believe the word of the following sign.

9 But if they do not believe even these two signs or heed your voice, take water from the river and pour it upon the dry ground, and whatever you draw from the river will become blood.”

10 Moses said, “Please, Lord, I have not been eloquent from yesterday and the day before yesterday; and since you have spoken to your servant, I am more impeded and slow of tongue.”

11 The Lord said to him, “Who made a human mouth? Or who fashioned one mute or deaf, seeing or blind? Is it not I?

12 Go, then, and I will be in your mouth and teach you what you shall say.”

13 But he said, “Please, Lord, send whom you will send.”

14 The Lord became angry with Moses and said, “Aaron your Levite brother—I know that he is eloquent. Look, he is coming out to meet you, and seeing you he will rejoice in his heart.

15 Speak to him and put my words in his mouth; and I will be in your mouth and in his mouth, and I will show you what you ought to do.

16 He will speak for you to the people and will be your mouth; but you will be for him in the things that concern God.

17 Take this staff also in your hand, with which you will perform the signs.”

18 Moses went and returned to Jethro his father-in-law and said to him, “I will go and return to my brothers in Egypt, to see whether they are still alive.” Jethro said to him, “Go in peace.”

19 Then the Lord said to Moses in Midian, “Go and return to Egypt, for all those who sought your soul are dead.”

20 So Moses took his wife and his sons, put them upon a donkey, and returned to Egypt, carrying the staff of God in his hand.

21 The Lord said to him as he returned to Egypt, “See that you perform before Pharaoh all the wonders that I have put in your hand. But I will harden his heart, and he will not let the people go.

22 You shall say to him, ‘Thus says the Lord: Israel is my firstborn son.

23 I told you, “Let my son go, that he may serve me,” and you refused to let him go. Look, I will kill your firstborn son.’”

24 While he was on the way, at the lodging place, the Lord met him and wanted to kill him.

25 Therefore Zipporah took a very sharp stone and cut off her son’s foreskin; she touched his feet and said, “You are a bridegroom of bloods to me.”

26 And he let him go after she had said, “A bridegroom of bloods because of the circumcision.”

27 The Lord said to Aaron, “Go out to meet Moses in the wilderness.” He went to meet him at the mountain of God and kissed him.

28 Moses told Aaron all the words of the Lord by which he had sent him, and the signs he had commanded.

29 They came together and gathered all the elders of the sons of Israel.

30 Aaron spoke all the words that the Lord had spoken to Moses, and performed the signs before the people,

31 and the people believed. They heard that the Lord had visited the sons of Israel and had looked on their affliction; and they bowed down and worshiped.

Chapter 5

1 After this Moses and Aaron went in and said to Pharaoh, “Thus says the Lord God of Israel: Let my people go, that they may sacrifice to me in the wilderness.”

2 But he answered, “Who is the Lord, that I should hear his voice and let Israel go? I do not know the Lord, and I will not let Israel go.”

3 They said, “The God of the Hebrews has called us, that we may go a three days’ journey into the wilderness and sacrifice to the Lord our God, lest perhaps pestilence or sword come upon us.”

4 The king of Egypt said to them, “Why do you, Moses and Aaron, draw the people away from their work? Go to your burdens.”

5 Pharaoh said, “The people of the land are numerous; you see that the crowd has grown—how much more if you give them rest from their work?”

6 Therefore that day he commanded the overseers of the work and the taskmasters of the people, saying,

7 “You shall no longer give the people straw to make bricks, as before; let them go and gather stubble themselves.

8 And lay upon them the quota of bricks which they made before; diminish nothing, for they are idle, and therefore they cry out, saying, ‘Let us go and sacrifice to our God.’

9 Let them be oppressed with work and fulfill it, so that they do not give heed to lying words.”

10 So the overseers of the work and taskmasters went out to the people and said, “Thus says Pharaoh: I do not give you straw.

11 Go and gather it wherever you can find it, and nothing of your work will be diminished.”

12 The people were scattered through all the land of Egypt to gather straw.

13 The overseers of the work pressed them, saying, “Complete your work each day, as you used to do when straw was given to you.”

14 And those set over the work of the sons of Israel were whipped by Pharaoh’s taskmasters, who said, “Why have you not filled the quota of bricks as before, neither yesterday nor today?”

15 The overseers of the sons of Israel came and cried out to Pharaoh, saying, “Why do you deal this way with your servants?

16 Straw is not given to us, yet bricks are commanded of us; look, your servants are beaten with whips, and your people are treated unjustly.”

17 He said, “You are idle, idle; therefore you say, ‘Let us go and sacrifice to the Lord.’

18 Go then and work. Straw will not be given to you, but you shall deliver the customary number of bricks.”

19 The overseers of the sons of Israel saw themselves in trouble, because it was said to them, “Nothing shall be diminished from the bricks for each day.”

20 They met Moses and Aaron, who were standing opposite them, as they came out from Pharaoh,

21 and said to them, “May the Lord see and judge, because you have made our odor stink before Pharaoh and his servants and put a sword in his hand to kill us.”

22 Moses returned to the Lord and said, “Lord, why have you afflicted this people? Why did you send me?

23 For since I went in to Pharaoh to speak in your name, he has afflicted your people, and you have not delivered them.”

Chapter 6

1 The Lord said to Moses, “Now you will see what I will do to Pharaoh; for by a strong hand he will let them go, and with a mighty hand he will drive them from his land.”

2 The Lord spoke to Moses, saying, “I am the Lord,

3 who appeared to Abraham, Isaac, and Jacob as God Almighty; and I did not make known to them my name Adonai.

4 And I struck a covenant with them, to give them the land of Canaan, the land of their sojourning, in which they were strangers.

5 I have heard the groaning of the sons of Israel, whom the Egyptians oppressed, and I have remembered my pact.

6 Therefore say to the sons of Israel: I am the Lord who will bring you out from the prison-house of the Egyptians, rescue you from slavery, and redeem you with an uplifted arm and great judgments.

7 I will take you to myself as a people, and I will be your God; and you shall know that I am the Lord your God who has brought you out from the prison-house of the Egyptians,

8 and brought you into the land over which I raised my hand to give it to Abraham, Isaac, and Jacob. I will give it to you as a possession. I am the Lord.”

9 Moses told all this to the sons of Israel, but they did not listen to him because of anguish of spirit and the most grievous work.

10 The Lord spoke to Moses, saying,

11 “Go in and speak to Pharaoh king of Egypt, that he may let the sons of Israel go from his land.”

12 Moses answered before the Lord, “Look, the sons of Israel do not hear me; how then will Pharaoh hear me, especially since I am uncircumcised in lips?”

13 The Lord spoke to Moses and Aaron and gave them a command concerning the sons of Israel and Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

14 These are the heads of their houses by their families. The sons of Reuben, Israel’s firstborn: Hanoch and Pallu, Hezron and Carmi;

15 these are the kindreds of Reuben. The sons of Simeon: Jemuel, Jamin, Ahod, Jachin, Zohar, and Saul son of a Canaanite woman; these are the generations of Simeon.

16 These are the names of the sons of Levi by their kindreds: Gershon, Kohath, and Merari. The years of Levi’s life were one hundred thirty-seven.

17 The sons of Gershon: Libni and Shimei, by their kindreds.

18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; the years of Kohath’s life were one hundred thirty-three.

19 The sons of Merari: Mahli and Mushi. These are the kindreds of Levi by their families.

20 Amram took as wife Jochebed, his father’s sister; she bore him Aaron and Moses. The years of Amram’s life were one hundred thirty-seven.

21 The sons of Izhar: Korah, Nepheg, and Zichri.

22 The sons of Uzziel: Mishael, Elzaphan, and Sithri.

23 Aaron took as wife Elisheba daughter of Amminadab, sister of Nahshon; she bore him Nadab, Abihu, Eleazar, and Ithamar.

24 The sons of Korah: Assir, Elkanah, and Abiasaph; these are the kindreds of the Korahites.

25 Eleazar son of Aaron took a wife from the daughters of Putiel; she bore him Phinehas. These are the heads of the Levite families by their kindreds.

26 This is Aaron and Moses, to whom the Lord commanded that they bring the sons of Israel out of the land of Egypt by their companies.

27 These are the ones who spoke to Pharaoh king of Egypt to bring the sons of Israel out of Egypt—this Moses and Aaron—

28 on the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying, “I am the Lord. Speak to Pharaoh king of Egypt all that I speak to you.”

30 Moses said before the Lord, “Look, I am uncircumcised in lips; how will Pharaoh hear me?”

Chapter 7

1 The Lord said to Moses, “Look, I have made you God to Pharaoh, and Aaron your brother will be your prophet.

2 You will speak to him all that I command you, and he will speak to Pharaoh, that he may let the sons of Israel go from his land.

3 But I will harden his heart and multiply my signs and wonders in the land of Egypt,

4 and he will not hear you. I will lay my hand upon Egypt and bring my army, my people, the sons of Israel, out of the land of Egypt by very great judgments.

5 And the Egyptians will know that I am the Lord, when I stretch out my hand over Egypt and bring the sons of Israel out from their midst.”

6 So Moses and Aaron did as the Lord commanded; thus they did.

7 Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.

8 The Lord said to Moses and Aaron,

9 “When Pharaoh says to you, ‘Show signs,’ you shall say to Aaron, ‘Take your staff and throw it down before Pharaoh, and it will become a serpent.’”

10 So Moses and Aaron went in to Pharaoh and did as the Lord commanded. Aaron took the staff before Pharaoh and his servants, and it became a serpent.

11 Pharaoh called the wise men and sorcerers, and they too did likewise by Egyptian enchantments and certain secret arts.

12 Each threw down his staff, and they became dragons; but Aaron’s staff devoured their staffs.

13 Pharaoh’s heart was hardened, and he did not hear them, as the Lord had commanded.

14 The Lord said to Moses, “Pharaoh’s heart is weighed down; he does not want to let the people go.

15 Go to him in the morning. Look, he will be going out to the waters. Stand to meet him on the bank of the river, and take in your hand the staff that became a dragon.

16 Say to him, ‘The Lord God of the Hebrews sent me to you, saying, “Let my people go, that they may sacrifice to me in the wilderness.” And until now you have not been willing to hear.

17 Thus says the Lord: By this you will know that I am the Lord. Look, with the staff in my hand I will strike the water of the river, and it will become blood.

18 The fish also that are in the river will die, the waters will rot, and the Egyptians will be afflicted as they drink the river water.”

19 The Lord also said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over the waters of Egypt, over their rivers, streams, pools, and every reservoir of water, that they may become blood. There shall be blood in all the land of Egypt, both in wooden vessels and in stone.’”

20 Moses and Aaron did as the Lord commanded. Raising the staff, he struck the river water before Pharaoh and his servants, and it became blood.

21 The fish in the river died, the river rotted, and the Egyptians could not drink the river water; and there was blood in all the land of Egypt.

22 The sorcerers of Egypt did the same by their enchantments, and Pharaoh’s heart was hardened; he did not hear them, as the Lord had commanded.

23 He turned away and went into his house, and did not take this to heart either.

24 All the Egyptians dug around the river for water to drink, for they could not drink from the river water.

25 Seven days were completed after the Lord struck the river.

Chapter 8

1 The Lord also said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the Lord: Let my people go,
that they may sacrifice to me.

2 But if you refuse to let them go, look, I will strike all your borders with frogs,

3 and the river will teem with frogs. They will come up and enter your house, your bedroom, your bed, the
houses of your servants, your people, your ovens, and the remains of your food;

4 frogs will enter upon you, your people, and all your servants.’”

5 The Lord said to Moses, “Say to Aaron, ‘Stretch out your hand over the rivers, streams, and pools, and
bring frogs up over the land of Egypt.’”

6 Aaron stretched out his hand over the waters of Egypt, and frogs came up and covered the land of Egypt.

7 The sorcerers did likewise by their enchantments and brought frogs up over the land of Egypt.

8 Pharaoh called Moses and Aaron and said to them, “Pray to the Lord, that he may take away the frogs
from me and my people, and I will let the people go, that they may sacrifice to the Lord.”

9 Moses said to Pharaoh, “Set the time for me when I shall pray for you, your servants, and your people,
that the frogs may be driven away from you, your house, your servants, and your people, and remain only
in the river.”

10 He answered, “Tomorrow.” Moses said, “It will be according to your word, that you may know that
there is none like the Lord our God.

11 The frogs will withdraw from you, your house, your servants, and your people; only in the river will they
remain.”

12 Moses and Aaron went out from Pharaoh, and Moses cried to the Lord about the promise concerning
the frogs that he had made with Pharaoh.

13 The Lord did according to Moses’ word, and the frogs died out of the houses, villages, and fields.

14 They gathered them into immense heaps, and the land rotted.

15 But Pharaoh, seeing that relief had been given, made his heart heavy and did not hear them, as the
Lord had commanded.

16 The Lord said to Moses, “Speak to Aaron: ‘Stretch out your staff and strike the dust of the ground, and
let it become gnats throughout all the land of Egypt.’”

17 They did so. Aaron stretched out his hand holding the staff and struck the dust of the ground; and gnats
came upon people and beasts. All the dust of the ground became gnats throughout all the land of Egypt.

18 The sorcerers did likewise with their enchantments, to bring forth gnats, but they could not. Gnats
were on people and beasts.

19 The sorcerers said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hardened, and he
did not hear them, as the Lord had commanded.

20 The Lord also said to Moses, “Rise early and stand before Pharaoh, for he will be going out to the
waters, and say to him, ‘Thus says the Lord: Let my people go, that they may sacrifice to me.

21 But if you do not let them go, look, I will send every kind of fly upon you, your servants, your people,
and your houses; the houses of the Egyptians and all the land where they are will be filled with flies of
different kinds.

22 On that day I will make remarkable the land of Goshen, where my people are, so that no flies may be there; and you will know that I am the Lord in the midst of the land.

23 I will set a division between my people and your people. Tomorrow this sign will be.’”

24 The Lord did so. A very grievous fly came into the houses of Pharaoh and his servants, and into all the land of Egypt; the land was ruined by such flies.

25 Pharaoh called Moses and Aaron and said to them, “Go, sacrifice to your God in this land.”

26 Moses said, “It cannot be done so, for we will sacrifice to the Lord our God the abominations of the Egyptians. If we kill before their eyes what the Egyptians worship, will they not bury us under stones?

27 We will go a three days’ journey into the wilderness and sacrifice to the Lord our God, as he commanded us.”

28 Pharaoh said, “I will let you go to sacrifice to the Lord your God in the wilderness; only do not go too far away. Pray for me.”

29 Moses said, “When I have gone out from you, I will pray to the Lord, and tomorrow the fly will depart from Pharaoh, his servants, and his people. Only do not deceive again by not letting the people go to sacrifice to the Lord.”

30 Moses went out from Pharaoh and prayed to the Lord.

31 He did according to his word and took away the flies from Pharaoh, his servants, and his people; not even one remained.

32 But Pharaoh’s heart grew heavy, so that he did not let the people go on this occasion either.

Chapter 9

1 The Lord said to Moses, “Go in to Pharaoh and speak to him: ‘Thus says the Lord God of the Hebrews: Let my people go, that they may sacrifice to me.

2 But if you still refuse and hold them back,

3 look, my hand will be upon your fields, upon your horses, donkeys, camels, cattle, and sheep: a very grievous pestilence.

4 The Lord will make a wonder between the possessions of Israel and those of the Egyptians, so that absolutely nothing of what belongs to the sons of Israel will perish.’”

5 The Lord set a time, saying, “Tomorrow the Lord will do this thing in the land.”

6 The Lord did this thing the next day; all the living animals of the Egyptians died, but absolutely none of the animals of the sons of Israel perished.

7 Pharaoh sent to see, and not one thing was dead of what Israel possessed. But Pharaoh’s heart grew heavy, and he did not let the people go.

8 The Lord said to Moses and Aaron, “Take your hands full of ashes from the furnace, and let Moses scatter them toward heaven before Pharaoh.

9 They will become dust over all the land of Egypt; for on people and beasts throughout all the land of Egypt there will be sores and swelling blisters.”

10 They took ashes from the furnace and stood before Pharaoh, and Moses scattered them toward heaven; and sores with swelling blisters came upon people and beasts.

11 The sorcerers could not stand before Moses because of the sores that were on them and throughout all the land of Egypt.

12 The Lord hardened Pharaoh’s heart, and he did not hear them, as the Lord had spoken to Moses.

13 The Lord said to Moses, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says the Lord God of the Hebrews: Let my people go, that they may sacrifice to me.

14 For this time I will send all my plagues upon your heart, your servants, and your people, that you may know there is none like me in all the earth.

15 For now, stretching out my hand, I will strike you and your people with pestilence, and you will perish from the earth.

16 But for this purpose I have set you up: that I may show my strength in you and that my name may be told in all the earth.

17 Do you still hold back my people and refuse to let them go?

18 Look, tomorrow at this very hour I will rain down exceedingly much hail, such as has not been in Egypt from the day it was founded until this present time.

19 Therefore now send and gather your beasts and all that you have in the field. For people, beasts, and everything found outside, not gathered in from the fields—when the hail falls upon them—they will die.’”

20 Whoever among Pharaoh’s servants feared the word of the Lord made his servants and beasts flee into the houses;

21 but whoever disregarded the word of the Lord left his servants and beasts in the fields.

22 The Lord said to Moses, “Stretch out your hand toward heaven, that hail may come throughout all the land of Egypt, upon people, beasts, and every herb of the field in the land of Egypt.”

23 Moses stretched out his staff toward heaven, and the Lord gave thunder, hail, and lightning running across the earth; the Lord rained hail upon the land of Egypt.

24 Hail and fire were borne together, mixed with one another, of such greatness as had never appeared before in all the land of Egypt since that nation was founded.

25 The hail struck throughout all the land of Egypt everything in the fields, from human to beast; it struck every herb of the field and broke every tree of the countryside.

26 Only in the land of Goshen, where the sons of Israel were, did no hail fall.

27 Pharaoh sent and called Moses and Aaron, saying to them, “I have sinned even now. The Lord is just; I and my people are wicked.

28 Pray to the Lord that God’s thunders and hail may cease. Then I will let you go, and you shall not remain here any longer.”

29 Moses said, “When I have gone out of the city, I will spread out my palms to the Lord; the thunders will cease, and there will be no more hail, that you may know that the earth belongs to the Lord.

30 But I know that you and your servants do not yet fear the Lord God.”

31 Thus the flax and barley were damaged, because the barley was green and the flax was already putting forth seed pods;

32 but the wheat and spelt were not damaged, because they were late crops.

33 Moses went out from Pharaoh, from the city, and stretched out his hands to the Lord; the thunders and hail ceased, and rain no longer dripped upon the earth.

34 But Pharaoh, seeing that the rain, hail, and thunders had ceased, increased his sin;

35 his heart and the hearts of his servants grew heavy and exceedingly hard, and he did not let the sons of Israel go, as the Lord had commanded through Moses.

Chapter 10

1 The Lord said to Moses, “Go in to Pharaoh, for I have hardened his heart and the hearts of his servants,
that I may perform these my signs in him,

2 and that you may tell in the ears of your son and your grandson how often I crushed the Egyptians and
performed my signs among them; and you may know that I am the Lord.”

3 Moses and Aaron went in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews: How long
will you refuse to submit to me? Let my people go, that they may sacrifice to me.

4 But if you resist and refuse to let them go, look, tomorrow I will bring locusts into your territory.

5 They will cover the surface of the land, so that none of it can be seen; they will consume what the hail
left behind, and gnaw away every tree that sprouts in the fields.

6 They will fill your houses, the houses of your servants, and all the Egyptians, in a measure your fathers
and grandfathers have not seen from the day they came upon the earth until this day.” Then he turned and
went out from Pharaoh.

7 Pharaoh’s servants said to him, “How long will we endure this stumbling block? Let the men go, that
they may sacrifice to the Lord their God. Do you not see that Egypt has perished?”

8 They brought Moses and Aaron back to Pharaoh, and he said to them, “Go, sacrifice to the Lord your
God. Who are the ones who will go?”

9 Moses said, “We will go with our little ones and elders, with our sons and daughters, with our sheep and
herds; for it is a solemnity of the Lord our God.”

10 Pharaoh answered, “So may the Lord be with you as I let you and your little ones go. It is beyond doubt
that you are plotting evil.

11 It shall not be so. Only the men may go and sacrifice to the Lord, for that is what you yourselves asked.”
Immediately they were driven from Pharaoh’s presence.

12 The Lord said to Moses, “Stretch out your hand over the land of Egypt for the locust, that it may come
up over it and devour every herb that the hail left behind.”

13 Moses stretched out his staff over the land of Egypt, and the Lord brought a scorching wind all that day
and night. When morning came, the scorching wind lifted up the locusts.

14 They came up over all the land of Egypt and settled in every territory of the Egyptians, without number;
there had been none like them before that time, nor will there be after.

15 They covered the entire surface of the land, laying everything waste. Thus the herb of the land and
every fruit of the trees that the hail had left were consumed; absolutely nothing green remained on tree or
herb of the land in all Egypt.

16 Therefore Pharaoh hurriedly called Moses and Aaron and said to them, “I have sinned against the Lord
your God and against you.

17 But now forgive my sin this one time also, and pray to the Lord your God that he may take this death
away from me.”

18 Moses went out from Pharaoh’s presence and prayed to the Lord.

19 He caused a most violent west wind to blow, which swept up the locusts and threw them into the Red
Sea; not even one remained in all the territory of Egypt.

20 But the Lord hardened Pharaoh’s heart, and he did not let the sons of Israel go.

21 The Lord said to Moses, “Stretch out your hand toward heaven, and let darkness come over the land of Egypt, so dense that it can be felt.”

22 Moses stretched out his hand toward heaven, and dreadful darkness came throughout all the land of Egypt for three days.

23 No one saw his brother or moved from the place where he was; but wherever the sons of Israel lived, there was light.

24 Pharaoh called Moses and Aaron and said to them, “Go, sacrifice to the Lord. Only let your sheep and herds remain; your little ones may go with you.”

25 Moses said, “You too will give us sacrifices and burnt offerings which we may offer to the Lord our God.

26 All the flocks will go with us; not a hoof will remain, for from them are the things necessary for the worship of the Lord our God—especially since we do not know what must be sacrificed until we arrive at that place.”

27 But the Lord hardened Pharaoh’s heart, and he was unwilling to let them go.

28 Pharaoh said to Moses, “Get away from me, and beware that you never again see my face; on whatever day you appear before me, you will die.”

29 Moses answered, “It will be as you have said: I will never again see your face.”

Chapter 11

1 The Lord said to Moses, “I will yet bring one plague upon Pharaoh and Egypt; after this he will let you
go, and he will compel you to go out.

2 Therefore tell all the people that every man should ask his friend and every woman her neighbor for
articles of silver and gold.”

3 The Lord gave his people favor in the sight of the Egyptians. Moses was also a very great man in the land
of Egypt, in the sight of Pharaoh’s servants and all the people.

4 He said, “Thus says the Lord: At midnight I will go out through Egypt,

5 and every firstborn in the land of the Egyptians will die, from the firstborn of Pharaoh who sits upon his
throne to the firstborn of the slave woman who is at the mill, and every firstborn of beasts.

6 There will be a great cry throughout all the land of Egypt, such as has never been before and will never
be afterward.

7 But among all the sons of Israel not even a dog will growl, from man to beast, that you may know by
what a wonder the Lord divides the Egyptians from Israel.

8 All these your servants will come down to me and bow before me, saying, ‘Go out, you and all the people
subject to you.’ After this we will go out.” And he went out from Pharaoh exceedingly angry.

9 The Lord said to Moses, “Pharaoh will not hear you, so that many signs may be done in the land of
Egypt.”

10 Moses and Aaron performed all the written wonders before Pharaoh. But the Lord hardened Pharaoh’s
heart, and he did not let the sons of Israel go from his land.

Chapter 12

1 The Lord also spoke to Moses and Aaron in the land of Egypt:

2 “This month shall be for you the beginning of months; it shall be the first of the months of the year.

3 Speak to the whole assembly of the sons of Israel and say to them: On the tenth day of this month, each shall take a lamb for his family and household.

4 But if the number is too small to suffice for eating a lamb, he shall take his neighbor who is joined to his household, according to the number of souls sufficient for eating the lamb.

5 The lamb shall be without blemish, a male, one year old; by this rule you shall also take a kid.

6 You shall keep it until the fourteenth day of this month, and the whole multitude of the sons of Israel shall sacrifice it at evening.

7 They shall take some of its blood and put it on both doorposts and on the lintels of the houses in which they will eat it.

8 They shall eat the flesh that night, roasted with fire, with unleavened bread and wild lettuces.

9 You shall not eat any of it raw or boiled in water, but only roasted with fire; you shall eat its head with its feet and entrails.

10 Nothing of it shall remain until morning; whatever is left over, you shall burn with fire.

11 You shall eat it this way: gird your loins, have sandals on your feet, hold staffs in your hands, and eat in haste; for it is the Passover—that is, the passing over—of the Lord.

12 I will pass through the land of Egypt that night and strike every firstborn in the land of Egypt, from man to beast; and upon all the gods of Egypt I will execute judgments. I am the Lord.

13 The blood will be a sign for you in the houses where you are. I will see the blood and pass over you; there will be no destroying plague among you when I strike the land of Egypt.

14 You shall have this day as a memorial and celebrate it as a solemnity to the Lord throughout your generations, in a perpetual observance.

15 For seven days you shall eat unleavened bread. On the first day there shall be no leaven in your houses. Whoever eats what is leavened, that soul will perish from Israel, from the first day to the seventh day.

16 The first day shall be holy and solemn, and the seventh day venerable with the same festival. You shall do no work on them, except what pertains to eating.

17 You shall keep the unleavened bread, for on this very day I will bring your army out of the land of Egypt; you shall keep this day throughout your generations as a perpetual rite.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the same month at evening.

19 For seven days leaven shall not be found in your houses. Whoever eats what is leavened, his soul will perish from the assembly of Israel, whether a sojourner or a native of the land.

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.”

21 Moses called all the elders of the sons of Israel and said to them, “Go, take an animal for your families, and sacrifice the Passover.

22 Dip a bunch of hyssop in the blood that is in the threshold, and sprinkle the lintel and both doorposts with it. None of you shall go out the door of his house until morning.

23 For the Lord will pass through, striking the Egyptians; and when he sees the blood on the lintel and both doorposts, he will pass over the door of the house and will not allow the destroyer to enter your houses and strike.

24 Keep this word as a statute for you and your sons forever.

25 When you enter the land that the Lord will give you as he promised, you shall observe these ceremonies.

26 When your sons say to you, ‘What is this observance?’

27 you shall say to them, ‘It is the victim of the Lord’s passing over, when he passed over the houses of the sons of Israel in Egypt, striking the Egyptians and delivering our houses.’” The people bowed down and worshiped.

28 The sons of Israel went out and did as the Lord commanded Moses and Aaron.

29 It happened at midnight: the Lord struck every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive woman who was in prison, and every firstborn of beasts.

30 Pharaoh rose in the night, he and all his servants and all Egypt; and a great cry arose in Egypt, for there was no house in which a dead person did not lie.

31 Pharaoh summoned Moses and Aaron at night and said, “Rise and go out from among my people, you and the sons of Israel. Go, sacrifice to the Lord as you say.

32 Take your sheep and herds as you requested; and as you go, bless me.”

33 The Egyptians pressed the people to leave the land quickly, saying, “We will all die.”

34 So the people took their kneaded dough before it was leavened and, binding it in cloaks, put it upon their shoulders.

35 The sons of Israel did as Moses commanded and asked the Egyptians for articles of silver and gold and a great many garments.

36 The Lord gave the people favor before the Egyptians, so that they lent to them; and they stripped the Egyptians.

37 The sons of Israel set out from Rameses for Succoth, about six hundred thousand men on foot, apart from little ones.

38 And an innumerable mixed multitude went up with them, with sheep, herds, and a great many living animals of different kinds.

39 They baked the dough they had carried, already kneaded, from Egypt, and made unleavened cakes baked in ashes; for it could not be leavened, as the Egyptians were forcing them to leave and allowing them no delay, nor had they had any opportunity to prepare food.

40 The dwelling of the sons of Israel during which they remained in Egypt was four hundred thirty years.

41 When they were completed, on that very day all the army of the Lord went out from the land of Egypt.

42 This is a night to be observed for the Lord, when he brought them out of the land of Egypt; all the sons of Israel must observe it throughout their generations.

43 The Lord said to Moses and Aaron, “This is the observance of the Passover: no foreigner shall eat of it.

44 But every purchased slave shall be circumcised, and then shall eat.

45 A resident stranger and a hired worker shall not eat of it.

46 It shall be eaten in one house. You shall not carry any of its flesh outside, and you shall not break its bone.

47 The whole assembly of the sons of Israel shall do it.

48 If any sojourner wishes to join your colony and keep the Lord’s Passover, every male of his shall first be circumcised; then he shall celebrate rightly and shall be as a native of the land. But anyone not circumcised shall not eat of it.

49 The same law shall be for the native and the resident who sojourns among you.”

50 All the sons of Israel did as the Lord commanded Moses and Aaron.

51 On that very day the Lord brought the sons of Israel out of the land of Egypt by their companies.

Chapter 13

1 The Lord spoke to Moses, saying,

2 “Sanctify to me every firstborn that opens the womb among the sons of Israel, both of people and of beasts, for all are mine.”

3 Moses said to the people, “Remember this day on which you came out of Egypt, out of the house of slavery; for by a strong hand the Lord brought you out of this place. Therefore you shall not eat leavened bread.

4 Today you are going out, in the month of new fruits.

5 When the Lord brings you into the land of the Canaanite, Hittite, Amorite, Hivite, and Jebusite, which he swore to your fathers to give you, a land flowing with milk and honey, you shall celebrate this sacred observance in this month.

6 For seven days you shall eat unleavened bread, and on the seventh day there will be a solemnity of the Lord.

7 You shall eat unleavened bread for seven days. Nothing leavened shall appear with you or throughout all your territory.

8 You shall tell your son on that day, saying, ‘This is what the Lord did for me when I came out of Egypt.’

9 It will be like a sign on your hand and like a memorial before your eyes, and so that the law of the Lord may always be in your mouth; for by a strong hand the Lord brought you out of Egypt.

10 You shall keep this observance at its appointed time from days to days.

11 When the Lord brings you into the land of the Canaanite, as he swore to you and your fathers, and gives it to you,

12 you shall set apart for the Lord everything that opens the womb, and every firstborn among your livestock. Whatever male you have, you shall consecrate to the Lord.

13 You shall exchange the firstborn of a donkey for a sheep; if you do not redeem it, you shall kill it. But every firstborn of man among your sons you shall redeem with a price.

14 When your son asks you tomorrow, saying, ‘What is this?’ you shall answer him, ‘By a strong hand the Lord brought us out of the land of Egypt, out of the house of slavery.

15 For when Pharaoh was hardened and refused to let us go, the Lord killed every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beasts. Therefore I sacrifice to the Lord every male that opens the womb, and redeem every firstborn of my sons.’

16 It will therefore be like a sign on your hand and like something hung between your eyes for remembrance, because by a strong hand the Lord brought us out of Egypt.”

17 When Pharaoh had sent the people away, God did not lead them by the way of the land of the Philistines, though it was near, thinking lest perhaps the people might repent when they saw wars rising against them and return to Egypt.

18 But he led them around by the way of the wilderness that is beside the Red Sea; and the sons of Israel went up armed from the land of Egypt.

19 Moses also took Joseph’s bones with him, for he had made the sons of Israel swear, saying, “God will visit you; carry my bones out of here with you.”

20 Setting out from Succoth, they camped at Etham, at the far edge of the wilderness.

21 The Lord went before them by day in a pillar of cloud to show the way, and by night in a pillar of fire, that he might be a guide for the journey at both times.

22 The pillar of cloud by day and the pillar of fire by night never departed from before the people.

Chapter 14

1 The Lord spoke to Moses, saying,

2 “Speak to the sons of Israel: They are to turn back and camp opposite Pi-hahiroth, which is between Migdol and the sea, opposite Baal-zephon. You shall set camp before it by the sea.

3 Pharaoh will say of the sons of Israel, ‘They are hemmed in within the land; the wilderness has shut them in.’

4 I will harden his heart, and he will pursue you; I will be glorified in Pharaoh and in all his army, and the Egyptians will know that I am the Lord.” And they did so.

5 The king of Egypt was told that the people had fled. Pharaoh’s heart and the hearts of his servants changed toward the people, and they said, “What have we chosen to do, letting Israel go so that they no longer serve us?”

6 So he yoked his chariot and took all his people with him.

7 He took six hundred chosen chariots and every chariot there was in Egypt, with commanders over the entire army.

8 The Lord hardened the heart of Pharaoh king of Egypt, and he pursued the sons of Israel; but they went out with an uplifted hand.

9 As the Egyptians pursued the tracks of those going ahead, they found them camped beside the sea. All Pharaoh’s cavalry, his chariots, and the whole army were at Pi-hahiroth opposite Baal-zephon.

10 When Pharaoh drew near, the sons of Israel lifted up their eyes and saw the Egyptians behind them, and they were greatly afraid; they cried out to the Lord,

11 and said to Moses, “Perhaps there were no graves in Egypt, so you brought us to die in the wilderness? What did you mean to do by bringing us out of Egypt?

12 Is this not the word we spoke to you in Egypt, saying, ‘Leave us alone, that we may serve the Egyptians’? For it was much better to serve them than to die in the wilderness.”

13 Moses said to the people, “Do not be afraid. Stand firm and see the great works of the Lord, which he will do today; for the Egyptians whom you now see, you will never again see forever.

14 The Lord will fight for you, and you will be silent.”

15 The Lord said to Moses, “Why do you cry out to me? Speak to the sons of Israel that they set out.

16 But you, lift up your staff and stretch out your hand over the sea and divide it, so that the sons of Israel may walk through the midst of the sea on dry ground.

17 As for me, I will harden the hearts of the Egyptians so that they pursue you; and I will be glorified in Pharaoh, all his army, his chariots, and his horsemen.

18 The Egyptians will know that I am the Lord, when I am glorified in Pharaoh, his chariots, and his horsemen.”

19 The angel of God, who went before the camp of Israel, lifted himself up and went behind them; and the pillar of cloud went with him, leaving the front and behind their backs

20 stood between the camp of the Egyptians and the camp of Israel. It was a dark cloud and gave light to the night, so that they could not come near one another through the whole night.

21 When Moses stretched out his hand over the sea, the Lord took it away by a strong scorching wind all night and turned it into dry land; and the water was divided.

22 The sons of Israel entered through the midst of the dry sea, for the water was like a wall at their right and left.

23 The Egyptians pursued and entered after them through the midst of the sea: all Pharaoh’s cavalry, his chariots, and his horsemen.

24 When the morning watch had come, look, the Lord looked down upon the camp of the Egyptians through the pillar of fire and cloud and killed their army,

25 overturned the wheels of the chariots, and they were carried into the deep. Therefore the Egyptians said, “Let us flee from Israel, for the Lord fights for them against us.”

26 The Lord said to Moses, “Stretch out your hand over the sea, that the waters may return upon the Egyptians, upon their chariots and horsemen.”

27 When Moses stretched out his hand toward the sea, it returned at first light to its former place. As the Egyptians fled, the waters met them, and the Lord wrapped them in the midst of the waves.

28 The waters returned and covered the chariots and horsemen, all Pharaoh’s army that had entered the sea after them; not even one of them remained.

29 But the sons of Israel went through the midst of the dry sea, and the waters were like a wall for them at their right and left;

30 and on that day the Lord delivered Israel from the hand of the Egyptians.

31 They saw the Egyptians dead upon the shore of the sea and the great hand that the Lord had wielded against them. The people feared the Lord and believed the Lord and Moses his servant.

Chapter 15

1 Then Moses and the children of Israel sang this song to the Lord, and said: “Let us sing to the Lord, for he has been gloriously magnified; horse and rider he has cast into the sea.

2 The Lord is my strength and my praise, and he has become my salvation. This is my God, and I will glorify him; the God of my father, and I will exalt him.

3 The Lord is like a fighting man; Almighty is his name.

4 Pharaoh’s chariots and his army he hurled into the sea; his chosen leaders were drowned in the Red Sea.

5 The depths covered them; they went down into the deep like a stone.

6 Your right hand, Lord, is magnified in strength; your right hand, Lord, struck the enemy.

7 In the multitude of your glory you brought down your adversaries; you sent out your wrath, which devoured them like straw.

8 At the breath of your fury the waters gathered; the flowing wave stood still; the depths gathered in the midst of the sea.

9 The enemy said: ‘I will pursue and seize; I will divide the spoils; my soul will be filled. I will draw my sword; my hand will kill them.’

10 Your breath blew, and the sea covered them; they sank like lead in mighty waters.

11 Who is like you among the mighty, Lord? Who is like you, magnificent in holiness, terrible and praiseworthy, doing wonders?

12 You stretched out your hand, and the earth devoured them.

13 In your mercy you have been a guide to the people you redeemed, and in your strength you have carried it to your holy dwelling.

14 Peoples rose up and were enraged; pains seized the inhabitants of Philistia.

15 Then the rulers of Edom were troubled; trembling seized the strong men of Moab; all the inhabitants of Canaan grew stiff.

16 Let dread and fear fall upon them. By the greatness of your arm, let them become motionless like a stone, until your people pass over, Lord, until this people whom you have possessed passes over.

17 You will bring them in and plant them on the mountain of your inheritance, your most firmly established dwelling, which you have made, Lord—your sanctuary, Lord, which your hands established.

18 The Lord will reign forever and beyond.

19 For Pharaoh’s horseman entered the sea with his chariots and horsemen, and the Lord brought the waters of the sea back over them; but the children of Israel walked through its midst on dry ground.”

20 Then Mary the prophetess, Aaron’s sister, took a tambourine in her hand; and all the women came out after her with tambourines and dances.

21 She sang before them, saying: “Let us sing to the Lord, for he has been gloriously magnified; horse and its rider he has cast into the sea.”

22 Moses led Israel away from the Red Sea, and they went out into the wilderness of Shur. They walked three days through the wilderness and found no water.

23 They came to Marah, but could not drink the waters from Marah because they were bitter; therefore he gave the place a fitting name, calling it Marah, that is, Bitterness.

24 And the people murmured against Moses, saying, “What shall we drink?”

25 But he cried out to the Lord, who showed him a piece of wood. When he had thrown it into the waters, they were changed into sweetness. There he established precepts and judgments for him, and there he tested him,

26 saying: “If you listen to the voice of the Lord your God, and do what is right before him, and obey his commands, and keep all his precepts, I will not bring upon you any of the sickness that I brought upon Egypt; for I am the Lord, your healer.”

27 Then the children of Israel came to Elim, where there were twelve springs of water and seventy palm trees; and they camped beside the waters.

Chapter 16

1 They set out from Elim, and the whole multitude of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had left the land of Egypt.

2 And the whole assembly of the children of Israel murmured against Moses and Aaron in the wilderness.

3 The children of Israel said to them: “Would that we had died by the hand of the Lord in the land of Egypt, when we sat by pots of meat and ate bread to fullness! Why have you led us out into this wilderness, to kill this whole multitude with hunger?”

4 Then the Lord said to Moses: “Behold, I will rain bread from heaven for you. Let the people go out and gather what is sufficient for each day, that I may test whether they will walk in my law or not.

5 But on the sixth day let them prepare what they bring in, and let it be double what they used to gather each day.”

6 Moses and Aaron said to all the children of Israel: “In the evening you will know that the Lord has brought you out of the land of Egypt,

7 and in the morning you will see the glory of the Lord, for he has heard your murmuring against the Lord. And what are we, that you have murmured against us?”

8 And Moses said: “The Lord will give you meat to eat in the evening and bread to fullness in the morning, because he has heard your murmurings by which you have murmured against him. For what are we? Your murmuring is not against us, but against the Lord.”

9 Moses also said to Aaron: “Say to the whole assembly of the children of Israel, ‘Come near before the Lord, for he has heard your murmuring.’”

10 While Aaron spoke to the whole gathering of the children of Israel, they looked toward the wilderness; and behold, the glory of the Lord appeared in the cloud.

11 Then the Lord spoke to Moses, saying:

12 “I have heard the murmurings of the children of Israel. Speak to them: ‘In the evening you will eat meat, and in the morning you will be filled with bread; and you will know that I am the Lord your God.’”

13 So it came to pass in the evening that quail came up and covered the camp; and in the morning dew lay around the camp.

14 When it had covered the surface of the earth, there appeared in the wilderness something small, and as if crushed by a pestle, like frost upon the earth.

15 When the children of Israel saw it, they said to one another, “Manhu?” which means, “What is this?” For they did not know what it was. Moses said to them: “This is the bread that the Lord has given you for food.

16 This is the word that the Lord commanded: Let each one gather from it as much as is sufficient to eat, a gomor for each head; according to the number of your souls who dwell in the tabernacle, so shall you take it.”

17 And the children of Israel did so; they gathered, one more and another less.

18 When they measured it by the measure of a gomor, he who had gathered more had no excess, and he who had prepared less found no lack; each gathered according to what he could eat.

19 Moses said to them, “Let no one leave any of it until morning.”

20 They did not listen to him; some of them left it until morning, and it began to swarm with worms and rot. And Moses was angry with them.

21 They gathered it morning by morning, each as much as could suffice to eat; and when the sun grew hot, it melted.

22 On the sixth day they gathered double food, that is, two gomors for each man. And all the leaders of the multitude came and told Moses.

23 He said to them: “This is what the Lord has spoken: Tomorrow is a holy Sabbath rest to the Lord. Whatever must be done, do; and whatever must be cooked, cook. But whatever is left over, set aside until morning.”

24 They did as Moses commanded, and it did not rot, nor was any worm found in it.

25 Moses said: “Eat it today, because today is the Sabbath of the Lord; today it will not be found in the field.

26 Gather for six days; but on the seventh day is the Sabbath of the Lord, therefore it will not be found.”

27 The seventh day came, and some of the people went out to gather, but they found none.

28 Then the Lord said to Moses: “How long will you refuse to keep my commands and my law?

29 See that the Lord has given you the Sabbath, and therefore on the sixth day he gives you double food. Let each one remain where he is; let no one go out from his place on the seventh day.”

30 So the people kept Sabbath on the seventh day.

31 And the house of Israel called its name Man. It was like white coriander seed, and its taste was like fine flour with honey.

32 Moses said: “This is the word that the Lord commanded: ‘Fill a gomor with it, and let it be kept for generations to come, that they may know the bread by which I fed you in the wilderness when you were brought out of the land of Egypt.’”

33 Moses said to Aaron: “Take one vessel and put Man in it, as much as a gomor can hold, and place it before the Lord to be kept for your generations,”

34 as the Lord commanded Moses. And Aaron placed it in the tabernacle for keeping.

35 The children of Israel ate Man forty years, until they came into inhabited land. They were fed with this food until they reached the borders of the land of Canaan.

36 A gomor is a tenth part of an ephah.

Chapter 17

1 Therefore the whole multitude of the children of Israel set out from the wilderness of Sin by their stages, according to the word of the Lord, and camped at Rephidim, where there was no water for the people to drink.

2 The people quarreled with Moses and said, “Give us water to drink.” Moses answered them, “Why do you quarrel with me? Why do you test the Lord?”

3 So the people there thirsted for lack of water, and murmured against Moses, saying: “Why did you make us come out of Egypt, to kill us and our children and livestock with thirst?”

4 Then Moses cried to the Lord, saying, “What shall I do with this people? A little more, and they will stone me.”

5 And the Lord said to Moses: “Go on before the people, and take with you some of the elders of Israel. Take in your hand the staff with which you struck the river, and go.

6 Behold, I will stand there before you upon the rock at Horeb; you shall strike the rock, and water will come out of it for the people to drink.” Moses did so before the elders of Israel.

7 And he called that place Temptation, because of the quarrel of the children of Israel and because they tested the Lord, saying, “Is the Lord among us or not?”

8 Then Amalek came and fought against Israel at Rephidim.

9 Moses said to Joshua: “Choose men, and go out to fight Amalek. Tomorrow I will stand on the top of the hill, with the staff of God in my hand.”

10 Joshua did as Moses had told him and fought Amalek. But Moses, Aaron, and Hur went up to the top of the hill.

11 Whenever Moses raised his hands, Israel prevailed; but when he lowered them a little, Amalek prevailed.

12 Moses’ hands became heavy. So they took a stone and put it beneath him, and he sat on it; while Aaron and Hur supported his hands, one on either side. Thus his hands did not grow weary until sunset.

13 And Joshua put Amalek and his people to flight by the edge of the sword.

14 Then the Lord said to Moses: “Write this in a book as a memorial, and put it into Joshua’s hearing, for I will blot out the memory of Amalek from under heaven.”

15 Moses built an altar and called its name, “The Lord is my exaltation,” saying:

16 “Because a hand is upon the throne of the Lord, the Lord will have war against Amalek from generation to generation.”

Chapter 18

1 When Jethro, priest of Midian and Moses' kinsman, heard all that God had done for Moses and for Israel his people, and that the Lord had brought Israel out of Egypt,

2 he took Zipporah, Moses' wife, whom Moses had sent back,

3 and her two sons. One was called Gershom, for his father said, "I was a stranger in a foreign land";

4 and the other Eliezer, for he said, "The God of my father is my helper, and he rescued me from Pharaoh's sword."

5 So Jethro, Moses' kinsman, came with his sons and his wife to Moses in the wilderness, where he was camped beside the mountain of God.

6 And he sent word to Moses, saying: "I, Jethro, your kinsman, am coming to you, with your wife and her two sons."

7 Moses went out to meet his kinsman, bowed down, and kissed him; they greeted one another with words of peace. When he had entered the tabernacle,

8 Moses told his kinsman everything that the Lord had done to Pharaoh and the Egyptians for Israel's sake, all the hardship that had happened to them on the journey, and how the Lord had delivered them.

9 And Jethro rejoiced over all the good that the Lord had done for Israel, because he had rescued him from the hand of the Egyptians.

10 And he said: "Blessed be the Lord, who delivered you from the hand of the Egyptians and from the hand of Pharaoh, who rescued his people from the hand of Egypt.

11 Now I know that the Lord is great above all gods, because they acted proudly against them."

12 Then Jethro, Moses' kinsman, offered burnt offerings and sacrifices to God; and Aaron and all the elders of Israel came to eat bread with him before God.

13 On the next day Moses sat to judge the people, who stood before Moses from morning until evening.

14 When his kinsman saw everything he was doing among the people, he said, "What is this that you are doing among the people? Why do you sit alone, while all the people wait for you from morning until evening?"

15 Moses answered him, "The people come to me seeking God's decision.

16 Whenever any dispute arises among them, they come to me that I may judge between them and make known the precepts of God and his laws."

17 But he said, "What you are doing is not good.

18 You and this people with you will wear yourselves out in foolish toil; the matter is beyond your strength. You cannot bear it alone.

19 But listen to my words and counsel, and God will be with you. You must be for the people in matters concerning God, so that you may bring the matters to him.

20 Make known to the people the ceremonies and manner of worship, the way by which they must walk, and the work they must do.

21 But provide from all the people able men, fearing God, men in whom is truth, who hate greed; and appoint from among them commanders of thousands, hundreds, fifties, and tens,

22 to judge the people at all times. Let them bring every greater matter to you, but let them judge only the smaller matters; thus it will be lighter for you, when the burden is divided among others.

23 If you do this, you will fulfill God’s command and be able to bear his commands; and all this people will return to their places in peace.”

24 Having heard this, Moses did everything he had suggested.

25 And from all Israel he chose capable men and appointed them leaders of the people: commanders of thousands, hundreds, fifties, and tens.

26 They judged the people at all times, bringing every harder matter to him, while judging only easier matters.

27 Then he dismissed his kinsman, who returned and went to his own land.

Chapter 19

1 In the third month of Israel’s departure from the land of Egypt, on this day they came into the wilderness of Sinai.

2 For they had set out from Rephidim and come as far as the wilderness of Sinai; they camped in that place, and there Israel pitched tents opposite the mountain.

3 But Moses went up to God, and the Lord called to him from the mountain and said: “This is what you shall say to the house of Jacob and announce to the children of Israel:

4 You yourselves have seen what I did to the Egyptians, how I carried you on eagles’ wings and took you to myself.

5 Therefore, if you listen to my voice and keep my pact, you will be my own possession from among all peoples, for all the earth is mine.

6 And you will be to me a priestly kingdom and a holy nation. These are the words you shall speak to the children of Israel.”

7 Moses came and summoned the elders of the people, and set before them all the words that the Lord had commanded.

8 All the people answered together: “All that the Lord has spoken, we will do.” And when Moses had reported the people’s words to the Lord,

9 the Lord said to him: “Now I will come to you in the darkness of a cloud, so that the people may hear me speaking with you and believe you forever.” So Moses reported the people’s words to the Lord.

10 He said to him: “Go to the people and sanctify them today and tomorrow; let them wash their garments.

11 Let them be ready for the third day, for on the third day the Lord will come down before all the people upon Mount Sinai.

12 Set boundaries around the people, and say to them: ‘Take care not to go up the mountain or touch its boundary. Everyone who touches the mountain will surely die.

13 No hand shall touch him; rather, he shall be stoned or pierced with darts. Whether beast or man, he shall not live. When the trumpet begins to sound, then let them go up the mountain.’”

14 Moses went down from the mountain to the people and sanctified them. When they had washed their garments,

15 he said to them: “Be ready for the third day, and do not come near your wives.”

16 Now the third day had come and morning had grown bright; and behold, thunder began to be heard, lightning flashed, a very thick cloud covered the mountain, and the blast of the trumpet sounded more and more violently. The people in the camp were afraid.

17 Moses brought them out from the camp to meet God, and they stood at the foot of the mountain.

18 The whole of Mount Sinai smoked because the Lord had come down upon it in fire; smoke went up from it as from a furnace, and the whole mountain was terrible.

19 The sound of the trumpet grew ever louder and lengthened; Moses spoke, and God answered him.

20 The Lord came down upon Mount Sinai, on the very summit of the mountain, and called Moses to its summit. When he had gone up,

21 he said to him: “Go down and charge the people, lest they wish to cross the boundaries to see the Lord, and a great multitude of them perish.

22 Let the priests also, who come near to the Lord, sanctify themselves, lest he strike them.”

23 Moses said to the Lord: “The multitude cannot go up Mount Sinai, for you yourself warned and commanded us, saying, ‘Set boundaries around the mountain and sanctify it.’”

24 The Lord said to him: “Go, go down. Then you and Aaron with you shall come up; but the priests and the people must not cross the boundaries or go up to the Lord, lest he kill them.”

25 So Moses went down to the people and told them everything.

Chapter 20

1 And the Lord spoke all these words:

2 “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

3 You shall have no strange gods before me.

4 You shall not make for yourself a carved image, nor any likeness that is in heaven above, or in the earth below, or of those things that are in the waters under the earth.

5 You shall not worship them or serve them, for I am the Lord your God, a strong, jealous God, visiting the iniquity of fathers upon children, to the third and fourth generation of those who hate me,

6 and showing mercy to thousands of those who love me and keep my precepts.

7 You shall not take the name of the Lord your God in vain; for the Lord will not hold guiltless one who takes the name of the Lord his God frivolously.

8 Remember to sanctify the Sabbath day.

9 Six days you shall work and do all your work.

10 But the seventh day is the Sabbath of the Lord your God. You shall do no work on it—you, your son and your daughter, your male servant and female servant, your livestock, and the stranger within your gates.

11 For in six days the Lord made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and sanctified it.

12 Honor your father and your mother, that you may live long upon the land that the Lord your God will give you.

13 You shall not kill.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not speak false testimony against your neighbor.

17 You shall not covet your neighbor’s house; nor shall you desire his wife, his male servant, his female servant, his ox, his donkey, or anything that is his.”

18 Now all the people saw voices and lamps, the sound of the trumpet, and the smoking mountain. Terrified and shaken by fear, they stood at a distance,

19 saying to Moses: “You speak to us, and we will listen; but let not the Lord speak to us, lest perhaps we die.”

20 Moses said to the people: “Do not fear, for God has come to test you, and so that his terror may be in you and you do not sin.”

21 So the people stood at a distance, but Moses went near the darkness in which God was.

22 The Lord further said to Moses: “This you shall say to the children of Israel: ‘You have seen that I spoke to you from heaven.

23 You shall not make gods of silver for yourselves, nor shall you make gods of gold for yourselves.

24 You shall make for me an altar of earth, and upon it you shall offer your burnt offerings and peace offerings, your sheep and oxen, in every place where there will be remembrance of my name. I will come to you and bless you.

25 But if you make for me an altar of stone, you shall not build it of cut stones; for if you lift a tool over it, it will be defiled.

26 You shall not go up by steps to my altar, lest your nakedness be exposed.’”

Chapter 21

1 “These are the judgments you shall set before them.

2 If you buy a Hebrew servant, he shall serve you six years; in the seventh he shall go out free, without payment.

3 With whatever clothing he came in, with that shall he go out. If he came in with a wife, his wife shall go out with him.

4 But if his master gives him a wife, and she bears him sons or daughters, the woman and her children shall belong to her master, but he himself shall go out with his clothing.

5 But if the servant says, ‘I love my master, my wife, and my children; I will not go out free,’

6 his master shall bring him before the gods, and bring him to the door and doorpost; and he shall pierce his ear with an awl, and he shall be his servant forever.

7 If a man sells his daughter as a female servant, she shall not go out as female servants ordinarily go out.

8 If she displeases the eyes of her master, to whom she had been given, he shall release her; but he shall have no power to sell her to a foreign people, because he has rejected her.

9 But if he betroths her to his son, he shall deal with her according to the custom for daughters.

10 If he takes another for him, he shall not withhold from the girl marriage provision, clothing, or the price of her chastity.

11 If he does not do these three things, she shall go out free, without money.

12 Whoever strikes a man intending to kill him shall surely die.

13 But if he did not lie in wait, and God delivered him into his hands, I will appoint for you a place to which he must flee.

14 If anyone kills his neighbor deliberately and by ambush, you shall tear him away from my altar, that he may die.

15 Whoever strikes his father or mother shall surely die.

16 Whoever steals a man and sells him, if convicted of the crime, shall surely die.

17 Whoever curses his father or mother shall surely die.

18 If men quarrel and one strikes his neighbor with a stone or fist, and he does not die but lies in bed,

19 if he rises and walks outside upon his staff, the man who struck him shall be innocent; only he shall compensate him for his lost work and expenses for physicians.

20 Whoever strikes his male servant or female servant with a rod, and they die in his hands, shall be guilty of a crime.

21 But if the servant survives for one or two days, he shall not be subject to punishment, because he is his money.

22 If men quarrel and someone strikes a pregnant woman and causes a miscarriage, but she herself lives, he shall be subject to a fine as much as the woman’s husband demands and the arbitrators determine.

23 But if her death follows, he shall give soul for soul,

24 eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burn for burn, wound for wound, bruise for bruise.

26 If anyone strikes out the eye of his male servant or female servant and makes them one-eyed, he shall let them go free for the eye which he destroyed.

27 If he knocks out the tooth of his male or female servant, he shall likewise let them go free.

28 If an ox gores a man or a woman and they die, the ox shall be stoned, and its flesh shall not be eaten; but the ox’s owner shall be innocent.

29 But if the ox has been a gorer yesterday and the day before, and they have warned its owner, yet he has not confined it, and it kills a man or woman, the ox shall be stoned and its owner also shall be killed.

30 If a payment is imposed upon him, he shall give whatever is demanded for his soul.

31 If it gores a son or daughter, he shall be subject to the same judgment.

32 If it attacks a male or female servant, he shall give their master thirty shekels of silver, and the ox shall be stoned.

33 If anyone opens a cistern, or digs one and does not cover it, and an ox or donkey falls into it,

34 the owner of the cistern shall pay the price of the animal; but what is dead shall be his.

35 If one man’s ox wounds another’s ox and it dies, they shall sell the live ox and divide its price; they shall also divide the carcass of the dead one between them.

36 But if it was known that the ox had been a gorer yesterday and the day before, and its owner did not guard it, he shall repay ox for ox, and receive the whole carcass.

Chapter 22

1 If anyone steals an ox or sheep and kills or sells it, he shall restore five oxen for one ox and four sheep for one sheep.

2 If a thief is found breaking in or digging through, and is struck and dies, the striker shall not be guilty of blood.

3 But if he does this after the sun has risen, he has committed murder and he himself shall die. If he has nothing to make restitution for the theft, he shall be sold.

4 If what he stole is found alive in his possession—whether ox, donkey, or sheep—he shall restore double.

5 If anyone damages a field or vineyard, and lets his animal feed in another's field, he shall make restitution from whatever he has best in his field or vineyard, according to the estimate of the loss.

6 If a fire breaks out and finds thorns, and catches stacks of grain, or standing crops in fields, the one who started the fire shall pay the damage.

7 If anyone entrusts money or an article to a friend for safekeeping, and it is stolen from the one who received it, if the thief is found, he shall restore double.

8 If the thief is hidden, the owner of the house shall be brought before the gods and swear that he did not lay his hand on his neighbor's property,

9 in order to commit fraud, whether involving ox, donkey, sheep, clothing, or anything that can suffer loss. The case of both shall come before the gods; and if they judge him guilty, he shall restore double to his neighbor.

10 If anyone entrusts to his neighbor for safekeeping a donkey, ox, sheep, or any animal, and it dies, is injured, or is captured by enemies, and no one sees it,

11 an oath shall be between them that he did not lay his hand on his neighbor's property. The owner shall accept the oath, and the other shall not be compelled to make restitution.

12 But if it was stolen from him, he shall repay the owner for the loss.

13 If it was eaten by a beast, he shall bring him what was killed, and shall not make restitution.

14 Whoever borrows any of these things from his neighbor, and it is injured or dies while its owner is not present, shall be compelled to make restitution.

15 But if the owner was present, he shall not make restitution, especially if it came hired for the wage of its work.

16 If anyone seduces an unmarried virgin and sleeps with her, he shall give her a dowry and take her as wife.

17 If the girl's father refuses to give her, he shall pay money according to the dowry that virgins customarily receive.

18 You shall not allow sorcerers to live.

19 Whoever has intercourse with an animal shall surely die.

20 Whoever sacrifices to gods shall be killed, except to the Lord alone.

21 You shall not grieve or afflict a stranger, for you yourselves were strangers in the land of Egypt.

22 You shall not harm widow or orphan.

23 If you harm them, they will cry out to me, and I will hear their cry;

24 my fury will be enraged, and I will strike you with the sword; your wives will become widows and your children orphans.

25 If you lend money to my poor person who dwells with you, you shall not press him like a collector, nor oppress him with interest.

26 If you take your neighbor’s garment as a pledge, you shall return it to him before the sun sets.

27 For it alone is what covers him, the clothing of his flesh, and he has nothing else in which to sleep. If he cries out to me, I will hear him, because I am merciful.

28 You shall not speak evil of gods, and you shall not curse the ruler of your people.

29 You shall not delay in giving your tithes and firstfruits. You shall give me the firstborn of your sons.

30 You shall do the same with your oxen and sheep: seven days it shall be with its mother; on the eighth day you shall give it to me.

31 You shall be holy men to me. You shall not eat flesh that has first been tasted by beasts, but shall throw it to dogs.

Chapter 23

1 You shall not receive a lying report, nor join your hand to give false testimony for the wicked.

2 You shall not follow a crowd to do evil; nor in judgment shall you yield to the opinion of the many, to turn away from truth.

3 Nor shall you show favor to a poor man in judgment.

4 If you encounter your enemy’s ox or donkey gone astray, bring it back to him.

5 If you see the donkey of one who hates you lying under its burden, you shall not pass by, but shall lift it up with him.

6 You shall not pervert the judgment of a poor man.

7 Flee falsehood. You shall not kill the innocent and just, for I abhor the wicked.

8 Nor shall you accept gifts, which blind even the prudent and overthrow the words of the just.

9 You shall not trouble a foreigner. For you know the souls of strangers, because you yourselves were strangers in the land of Egypt.

10 For six years you shall sow your land and gather its produce;

11 but in the seventh year you shall leave it and let it rest, that the poor of your people may eat; and what is left they shall let the beasts of the field eat. You shall do the same with your vineyard and olive grove.

12 You shall work six days; on the seventh day you shall cease, that your ox and donkey may rest, and the son of your female servant and the stranger may be refreshed.

13 Keep all that I have said to you. You shall not swear by the name of foreign gods, nor shall it be heard from your mouth.

14 Three times in every year you shall celebrate feasts for me.

15 You shall keep the solemnity of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time of the month of new things, when you came out of Egypt. You shall not appear before me empty-handed.

16 You shall also keep the solemnity of the harvest of the firstfruits of your work, whatever you sow in the field; and the solemnity at the end of the year, when you gather all your produce from the field.

17 Three times in the year all your males shall appear before the Lord your God.

18 You shall not sacrifice the blood of my victim with leaven, nor shall the fat of my solemnity remain until morning.

19 You shall bring the firstfruits of the produce of your land into the house of the Lord your God. You shall not cook a kid in its mother’s milk.

20 Behold, I will send my angel, who will go before you, keep you on the way, and bring you into the place that I have prepared.

21 Watch him and listen to his voice; do not consider him to be despised, for he will not forgive when you sin, and my name is in him.

22 But if you listen to his voice and do all that I say, I will be an enemy to your enemies and afflict those who afflict you.

23 My angel will go before you and bring you to the Amorite, Hittite, Perizzite, Canaanite, Hivite, and Jebusite, whom I will crush.

24 You shall not worship their gods or serve them; you shall not do their works, but shall destroy them and break their statues to pieces.

25 You shall serve the Lord your God, that I may bless your bread and water and take sickness away from your midst.

26 No woman will be unfruitful or barren in your land; I will fulfill the number of your days.

27 I will send my terror ahead of you and kill every people among whom you enter; I will turn the backs of all your enemies before you.

28 Sending hornets ahead, I will drive out the Hivite, Canaanite, and Hittite before you enter.

29 I will not drive them out before you in one year, lest the land be made a wilderness and the beasts increase against you.

30 Little by little I will drive them out before you, until you increase and possess the land.

31 I will set your boundaries from the Red Sea to the sea of the Philistines, and from the wilderness to the river. I will give the inhabitants of the land into your hands and drive them out before you.

32 You shall not enter into a covenant with them or with their gods.

33 They shall not live in your land, lest they cause you to sin against me if you serve their gods; for this will certainly be a snare to you.”

Chapter 24

1 He also said to Moses: “You and Aaron, Nadab and Abihu, and seventy elders of Israel, come up to the Lord, and you shall worship from a distance.

2 Moses alone shall come up to the Lord; they shall not come near, nor shall the people come up with him.”

3 So Moses came and told the people all the words and judgments of the Lord. All the people answered with one voice: “All the words that the Lord has spoken, we will do.”

4 Moses wrote all the words of the Lord. Rising early in the morning, he built an altar at the foot of the mountain and twelve pillars for the twelve tribes of Israel.

5 He sent young men from the children of Israel, who offered burnt offerings and sacrificed peace offerings to the Lord: calves.

6 Moses took half the blood and put it in bowls, and poured the remaining half upon the altar.

7 Taking the scroll of the covenant, he read it with the people hearing; and they said, “All that the Lord has spoken, we will do and we will be obedient.”

8 Then he sprinkled the blood he had taken upon the people and said: “This is the blood of the covenant that the Lord has struck with you concerning all these words.”

9 Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up,

10 and saw the God of Israel. Under his feet was something like a work of sapphire stone, and like the sky when it is clear.

11 He did not lay his hand upon those of the children of Israel who had withdrawn far away; they saw God, and ate and drank.

12 Then the Lord said to Moses: “Come up to me on the mountain and stay there. I will give you stone tablets, the law, and the commands that I have written, that you may teach them.”

13 Moses and Joshua his minister rose up, and Moses went up to the mountain of God.

14 He said to the elders: “Wait here until we return to you. You have Aaron and Hur with you; if any question arises, bring it to them.”

15 When Moses had gone up, the cloud covered the mountain,

16 and the glory of the Lord dwelt upon Sinai, covering it with the cloud six days. On the seventh day he called to him from the midst of the darkness.

17 The appearance of the glory of the Lord was like a burning fire on the summit of the mountain in the sight of the children of Israel.

18 Moses entered the midst of the cloud and went up the mountain. He was there forty days and forty nights.

Chapter 25

1 Then the Lord spoke to Moses, saying:

2 “Speak to the children of Israel, that they may take firstfruits for me. From every man who offers willingly, you shall receive them.

3 These are what you shall receive: gold, silver, and bronze;

4 blue, purple, and twice-dyed scarlet, fine linen, and goats’ hair;

5 skins of rams dyed red, violet skins, and acacia wood;

6 oil to prepare lamps, spices for ointment and sweet incense;

7 onyx stones and gems to adorn the ephod and breastpiece.

8 They shall make a sanctuary for me, and I will dwell in their midst.

9 According to every likeness of the tabernacle which I will show you, and of all its vessels for its service, so shall you make it.

10 Make an ark of acacia wood, two and a half cubits long, a cubit and a half wide, and likewise a cubit and a half high.

11 You shall overlay it inside and out with purest gold, and make a gold molding around it above.

12 You shall make four gold rings and put them at the four corners of the ark: two rings on one side and two on the other.

13 You shall also make poles of acacia wood and overlay them with gold.

14 You shall put them through the rings on the sides of the ark, that it may be carried by them.

15 They shall always remain in the rings and never be taken out of them.

16 You shall put into the ark the testimony that I will give you.

17 You shall also make a mercy-seat of purest gold, two and a half cubits long and a cubit and a half wide.

18 You shall make two gold cherubim, hammered, at either side of the oracle.

19 Let one cherub be on one side and the other on the other side.

20 They shall cover both sides of the mercy-seat, spreading out their wings and covering the oracle; they shall look toward one another with their faces turned toward the mercy-seat, with which the ark is to be covered,

21 in which you shall put the testimony that I will give you.

22 From there I will command you and speak with you above the mercy-seat, from the midst of the two cherubim that will be upon the ark of the testimony, all that I will command through you to the children of Israel.

23 You shall also make a table of acacia wood, two cubits long, one cubit wide, and a cubit and a half high.

24 You shall overlay it with purest gold and make for it a gold rim all around.

25 For the rim itself you shall make a carved molding four fingers high, and above it another little gold molding.

26 You shall also make four gold rings and put them at the four corners of the table, at its four feet.

27 The gold rings shall be under the molding, so that poles may be put through them and the table can be carried.

28 You shall make the poles of acacia wood and surround them with gold for carrying the table.

29 You shall make dishes, bowls, censers, and cups, in which drink offerings are to be offered, of purest gold.

30 You shall always set the bread of presentation upon the table before me.

31 You shall also make a lampstand of hammered purest gold: its shaft, branches, cups, little spheres, and lilies shall come forth from it.

32 Six branches shall come out from its sides, three from one side and three from the other.

33 On each branch shall be three cups shaped like a nut, together with a little sphere and lily; and likewise three cups like a nut on the other branch, together with a little sphere and lily. This shall be the work of the six branches that extend from the shaft.

34 But on the lampstand itself shall be four cups shaped like nuts, with little spheres and lilies at each.

35 There shall be little spheres under two branches in three places, where the six branches proceed together from one shaft.

36 Thus the little spheres and branches shall be of one piece with it, all hammered from purest gold.

37 You shall also make seven lamps and put them upon the lampstand, that they may shine opposite it.

38 Its snuffers and the vessels in which what is snuffed is put out shall also be made of purest gold.

39 The whole weight of the lampstand with all its vessels shall be one talent of purest gold.

40 See and make it according to the pattern shown you on the mountain.

Chapter 26

1 You shall make the tabernacle this way: ten curtains of twisted fine linen, blue, purple, and twice-dyed scarlet, variegated with embroidered work.

2 The length of one curtain shall be twenty-eight cubits, and its width four cubits. All the curtains shall be of one measure.

3 Five curtains shall be joined to one another, and the other five shall adhere by a like joining.

4 You shall make blue loops on the edges and ends of the curtains, that they may be joined to one another.

5 Each curtain shall have fifty loops at both ends, so placed that loop faces loop and one can be fitted to the other.

6 You shall make fifty gold rings by which the curtains' hangings shall be joined, that one tabernacle may be made.

7 You shall make eleven curtains of goats' hair to cover the roof of the tabernacle.

8 The length of one curtain shall be thirty cubits and the width four. All the curtains shall have an equal measure.

9 Of these you shall join five separately and join six to one another, folding the sixth curtain double at the front of the roof.

10 You shall make fifty loops at the edge of one curtain that can be joined to the other, and fifty loops at the edge of the other curtain that can be joined to the first.

11 You shall make fifty bronze clasps by which the loops shall be joined, that one covering may be made of all of them.

12 What remains of the curtains made for the roof—that is, the one curtain that is extra—you shall cover the back of the tabernacle with half of it.

13 A cubit shall hang on one side and a cubit on the other, what is extra in the length of the curtains, covering both sides of the tabernacle.

14 You shall make another covering for the roof from red-dyed ram skins, and over this another covering from violet skins.

15 You shall make standing boards for the tabernacle of acacia wood,

16 each ten cubits long and a cubit and a half wide.

17 On the sides of each board, make two tenons by which one board may be joined to another. You shall prepare all the boards this way.

18 Of these, twenty shall be on the south side, facing south.

19 You shall cast forty silver bases for them, so that two bases may be placed under each board, for its two corners.

20 On the second side of the tabernacle, facing north, there shall also be twenty boards,

21 having forty silver bases, two bases placed under each board.

22 For the west side of the tabernacle you shall make six boards,

23 and again two others to be set up at the corners at the back of the tabernacle.

24 They shall be joined from bottom to top, and one fastening shall hold them all together. The same kind of joining shall be kept for the two boards that are to be placed at the corners.

25 Together there shall be eight boards and their sixteen silver bases, reckoning two bases for each board.

26 You shall make five bars of acacia wood to hold the boards on one side of the tabernacle,

27 and five others on the other side, and the same number for the west side.

28 They shall pass through the middle of the boards from end to end.

29 You shall overlay the boards with gold, and cast gold rings on them through which the bars may hold the boards together; you shall overlay the bars with gold plates.

30 You shall set up the tabernacle according to the pattern shown you on the mountain.

31 You shall make a veil of blue, purple, twice-dyed scarlet, and twisted fine linen, woven with embroidered work and beautiful variety.

32 You shall hang it before four pillars of acacia wood, which shall be overlaid with gold and have gold capitals, but silver bases.

33 The veil shall be put through the rings; within it you shall put the ark of the testimony, and it shall divide the sanctuary and the holy of holies.

34 You shall put the mercy-seat upon the ark of the testimony in the holy of holies,

35 and the table outside the veil, and the lampstand opposite the table on the south side of the tabernacle; for the table shall stand on the north side.

36 You shall also make a curtain for the entrance of the tabernacle of blue, purple, twice-dyed scarlet, and twisted fine linen, with embroidered work.

37 You shall overlay five pillars of acacia wood, before which the curtain will be drawn; their capitals shall be gold and their bases bronze.

Chapter 27

1 You shall make an altar of acacia wood, five cubits long and five cubits wide—that is, square—and three cubits high.

2 Its horns shall be from it at its four corners, and you shall overlay it with bronze.

3 You shall make pots for its use to receive ashes, tongs, forks, and receptacles for fires; make all its vessels of bronze.

4 You shall also make a bronze grating in the form of a net; at its four corners shall be four bronze rings.

5 You shall put these under the ledge of the altar, and the grating shall reach to the middle of the altar.

6 You shall make two poles for the altar of acacia wood and overlay them with bronze plates.

7 You shall put them through the rings, and they shall be on both sides of the altar for carrying it.

8 You shall make it not solid but hollow and empty within, as it was shown you on the mountain.

9 You shall also make the court of the tabernacle. On its south side, facing south, there shall be hangings of twisted fine linen; one side shall extend one hundred cubits in length.

10 There shall be twenty pillars with the same number of bronze bases; their capitals and their engraved work shall be silver.

11 Likewise on the north side along the length, there shall be hangings one hundred cubits long, twenty pillars, and the same number of bronze bases; their capitals and engraved work shall be silver.

12 On the width of the court, facing west, there shall be hangings for fifty cubits, ten pillars, and the same number of bases.

13 On the width of the court facing east there shall also be fifty cubits.

14 On one side there shall be hangings for fifteen cubits, with three pillars and the same number of bases;

15 and on the other side there shall be hangings extending fifteen cubits, with three pillars and the same number of bases.

16 At the entrance of the court there shall be a curtain twenty cubits long, of blue, purple, twice-dyed scarlet, and twisted fine linen, with embroidered work; it shall have four pillars with the same number of bases.

17 All the pillars around the court shall be covered with silver plates, with silver capitals and bronze bases.

18 The court shall extend one hundred cubits in length, fifty in width, and be five cubits high; it shall be made of twisted fine linen and have bronze bases.

19 You shall make all the vessels of the tabernacle for every use and ceremony, both its pegs and those of the court, of bronze.

20 Command the children of Israel to bring you pure oil from olive trees, crushed with a pestle, that a lamp may burn continually

21 in the tabernacle of the testimony, outside the veil that is spread before the testimony. Aaron and his sons shall set it in place, that it may give light before the Lord until morning. It shall be a perpetual service through their generations from the children of Israel.”

Chapter 28

1 Bring near to yourself your brother Aaron with his sons, from among the children of Israel, that they may serve me in the priesthood: Aaron, Nadab and Abihu, Eleazar and Ithamar.

2 You shall make holy garments for Aaron your brother, for glory and beauty.

3 Speak to all who are wise in heart, whom I have filled with a spirit of wisdom, that they may make Aaron’s garments, in which, made holy, he may minister to me.

4 These are the garments they shall make: a breastpiece, a shoulder-piece, a tunic, a fitted linen garment, a turban, and a sash. They shall make holy garments for your brother Aaron and for his sons, that they may serve me in the priesthood.

5 They shall take gold, blue, purple, scarlet twice-dyed, and fine linen.

6 They shall make the shoulder-piece of gold, blue, purple, scarlet twice-dyed, and twisted fine linen, in embroidered work.

7 It shall have two joined edges at its two upper sides, so that they may come together as one.

8 Its woven band, and all the varied work, shall likewise be of gold, blue, purple, scarlet twice-dyed, and twisted fine linen.

9 You shall take two onyx stones and engrave on them the names of the children of Israel:

10 six names on one stone and the other six on the other, according to the order of their birth.

11 With an engraver’s work, and a gem-cutter’s carving, you shall engrave them with the names of the children of Israel, set and enclosed in gold.

12 You shall put them on the two sides of the shoulder-piece, a memorial for the children of Israel. Aaron shall bear their names before the Lord, upon both shoulders, for remembrance.

13 You shall also make hooks of gold,

14 and two chains of the purest gold, linked one to another, which you shall fasten into the hooks.

15 You shall also make the breastpiece of judgment in embroidered work, like the workmanship of the shoulder-piece: of gold, blue, purple, scarlet twice-dyed, and twisted fine linen.

16 It shall be square and doubled, a span in length and a span in width.

17 You shall set in it four rows of stones: in the first row, a sardius, a topaz, and an emerald;

18 in the second, a carbuncle, a sapphire, and a jasper;

19 in the third, a ligure, an agate, and an amethyst;

20 in the fourth, a chrysolite, an onyx, and a beryl. They shall be set in gold in their rows.

21 They shall bear the names of the children of Israel: they shall be engraved with twelve names, each stone with the name of one of the twelve tribes.

22 You shall make on the breastpiece chains, linked one to another, of the purest gold,

23 and two golden rings, which you shall put at the two upper ends of the breastpiece.

24 You shall join the golden chains to the rings at its edges,

25 and fasten the ends of those chains to the two hooks on the two sides of the shoulder-piece that face the breastpiece.

26 You shall make two other golden rings and put them at the ends of the breastpiece, on the edges opposite the shoulder-piece and facing its back.

27 You shall also make two other golden rings, to be put on the two lower sides of the shoulder-piece, opposite the front of its lower joining, so that it may be fitted to the shoulder-piece,

28 and the breastpiece, by its rings, may be bound to the rings of the shoulder-piece with a blue cord, that the workmanship may remain joined and the breastpiece and shoulder-piece may not be separated from one another.

29 Aaron shall bear the names of the children of Israel in the breastpiece of judgment over his breast when he enters the sanctuary, a memorial before the Lord forever.

30 You shall put in the breastpiece of judgment the Teaching and the Truth, which shall be over Aaron’s breast when he enters before the Lord; and he shall always bear the judgment of the children of Israel over his breast in the sight of the Lord.

31 You shall make the robe of the shoulder-piece entirely blue,

32 with an opening in its middle at the top, and a woven edge all around its opening, as is commonly made at the edges of garments, so that it may not easily tear.

33 Around its lower hem you shall make, all around, something like pomegranates of blue, purple, and scarlet twice-dyed, with bells interspersed among them,

34 so that there shall be a golden bell and a pomegranate, then another golden bell and a pomegranate.

35 Aaron shall wear it when ministering, so that its sound may be heard when he enters and leaves the sanctuary before the Lord, and he may not die.

36 You shall make a plate of the purest gold and engrave on it with an engraver’s work, “Holy to the Lord.”

37 You shall bind it with a blue cord, and it shall be upon the turban,

38 over the high priest’s forehead. Aaron shall bear their iniquities in all the gifts and offerings that the children of Israel have offered and made holy. The plate shall always be upon his forehead, that the Lord may be favorable to them.

39 You shall weave the tunic of fine linen, make a turban of fine linen, and make the sash in embroidered work.

40 For Aaron’s sons you shall prepare linen tunics, sashes, and turbans, for glory and beauty.

41 You shall clothe your brother Aaron and his sons with all these. You shall consecrate their hands and make them holy, that they may serve me in the priesthood.

42 You shall make linen undergarments for them to cover the flesh of their nakedness, from the loins to the thighs.

43 Aaron and his sons shall wear them when they enter the tabernacle of testimony or come near the altar to minister in the sanctuary, lest, guilty of iniquity, they die. It shall be an everlasting statute for Aaron and his seed after him.

Chapter 29

1 This also you shall do, that they may be consecrated to me for the priesthood. Take a young bull from the herd and two unblemished rams,

2 unleavened loaves, cakes without leaven kneaded with oil, and unleavened wafers smeared with oil; make them all of wheat flour.

3 Put them in a basket and offer them, along with the bull and the two rams.

4 Bring Aaron and his sons to the entrance of the tabernacle of testimony. When you have washed the father and his sons with water,

5 clothe Aaron with his garments: the linen garment, the tunic, the shoulder-piece, and the breastpiece, which you shall fasten with the sash.

6 Put the turban on his head and the holy plate upon the turban,

7 and pour the anointing oil over his head. By this rite he shall be consecrated.

8 Bring forward his sons also, clothe them with linen tunics, and gird them with the sash,

9 Aaron and his sons, and put turbans on them. They shall be priests to me by an everlasting ordinance. After you have consecrated their hands,

10 bring the bull before the tabernacle of testimony. Aaron and his sons shall lay their hands upon its head,

11 and you shall slaughter it before the Lord at the entrance of the tabernacle of testimony.

12 Taking some of the bull’s blood, put it with your finger upon the horns of the altar, and pour out the rest of the blood at its base.

13 Take all the fat that covers the entrails, the lobe of the liver, the two kidneys and the fat upon them, and offer it in smoke upon the altar.

14 But burn the bull’s flesh, hide, and dung outside the camp, because it is for sin.

15 Take one ram, upon whose head Aaron and his sons shall lay their hands.

16 When you have slaughtered it, take its blood and pour it around the altar.

17 Cut the ram into pieces. Wash its entrails and legs, and lay them upon the cut pieces of flesh and upon its head.

18 Offer the whole ram in smoke upon the altar. It is an offering to the Lord, the sweetest fragrance of an offering to the Lord.

19 Take the other ram, upon whose head Aaron and his sons shall lay their hands.

20 When you have sacrificed it, take some of its blood and put it upon the tip of Aaron’s right ear and his sons’ right ears, and upon the thumbs of their hands and their right feet; then pour the blood around the altar.

21 When you have taken some of the blood upon the altar and of the anointing oil, sprinkle Aaron and his garments, his sons and their garments. When they and their garments have been consecrated,

22 take from the ram its fat, its tail, the fat that covers the vital parts, the lobe of the liver, the two kidneys, the fat upon them, and the right shoulder, because it is the ram of consecration;

23 also one round loaf, one cake kneaded with oil, and one wafer from the basket of unleavened bread that is set before the Lord.

24 Put all these upon the hands of Aaron and his sons, and consecrate them by lifting them before the Lord.

25 Then receive all of them from their hands and burn them in smoke on the altar as a whole burnt offering, a most sweet fragrance before the Lord, because it is his offering.

26 Take also the breast from the ram by which Aaron was consecrated, and make it holy by lifting it before the Lord; it shall be your portion.

27 You shall also make holy the lifted breast and the shoulder which you separated from the ram

28 by which Aaron and his sons were consecrated; they shall belong to Aaron and his sons as an everlasting right from the children of Israel, for they are the first offerings and first portions from their peace offerings, which they offer to the Lord.

29 The holy garment that Aaron wears shall belong to his sons after him, that they may be anointed in it and their hands consecrated.

30 The son of his who is appointed high priest in his place, and who enters the tabernacle of testimony to minister in the sanctuary, shall wear it seven days.

31 Take the ram of consecration and boil its flesh in a holy place.

32 Aaron and his sons shall eat it. They shall also eat the loaves in the basket at the entrance of the tabernacle of testimony,

33 that it may be an atoning sacrifice and the hands of those offering may be made holy. No foreigner shall eat of them, because they are holy.

34 If any of the consecrated flesh or loaves remains until morning, burn the remainder with fire; they shall not be eaten, because they have been made holy.

35 You shall do to Aaron and his sons all that I have commanded you. For seven days you shall consecrate their hands.

36 Each day you shall offer a bull for sin to make atonement. You shall cleanse the altar when you sacrifice the offering of atonement, and anoint it for its sanctification.

37 For seven days you shall make atonement for the altar and make it holy, and it shall be Holy of Holies; whoever touches it shall be made holy.

38 This is what you shall do upon the altar: two one-year-old lambs continually, every day,

39 one lamb in the morning and the other in the evening,

40 with a tenth part of flour kneaded with beaten oil, having the measure of a fourth part of a hin, and wine for a drink offering of the same measure, with one lamb.

41 Offer the other lamb toward evening, according to the rite of the morning offering and according to what we have said, for a sweet fragrance.

42 It is a sacrifice to the Lord, a continual offering throughout your generations, at the entrance of the tabernacle of testimony before the Lord, where I shall appoint to speak with you.

43 There I shall command the children of Israel, and the altar shall be made holy by my glory.

44 I shall make holy the tabernacle of testimony and the altar, and Aaron with his sons, that they may serve me in the priesthood.

45 I shall dwell in the midst of the children of Israel, and I shall be their God.

46 They shall know that I am the Lord their God, who brought them out of the land of Egypt in order to dwell among them: I, the Lord their God.

Chapter 30

1 You shall also make an altar for burning incense, of acacia wood,

2 a cubit long and a cubit wide, square, and two cubits high. Its horns shall rise from it.

3 You shall overlay it with the purest gold, its grating, its sides all around, and its horns. You shall make a golden rim around it,

4 and two golden rings under the rim on each side, that poles may be put into them and the altar carried.

5 You shall make the poles of acacia wood and overlay them with gold.

6 You shall put the altar opposite the veil hanging before the ark of testimony, before the mercy-seat that covers the testimony, where I shall speak with you.

7 Aaron shall burn sweet-smelling incense upon it every morning. When he tends the lamps, he shall burn it.

8 When he sets them in place toward evening, he shall burn perpetual incense before the Lord throughout your generations.

9 You shall not offer on it incense of another composition, nor an offering or sacrifice, nor pour drink offerings upon it.

10 Aaron shall make atonement upon its horns once a year with the blood offered for sin, and shall make atonement upon it throughout your generations. It shall be Holy of Holies to the Lord.

11 The Lord spoke to Moses, saying,

12 “When you take the number of the children of Israel according to their count, each shall give to the Lord a price for his soul, and there shall be no plague among them when they are counted.

13 This is what everyone passing into the count shall give: half a shekel by the measure of the sanctuary—a shekel has twenty obols; half a shekel shall be offered to the Lord.

14 Everyone counted, from twenty years old and upward, shall give the price.

15 The rich shall not add to half a shekel, and the poor shall not diminish anything from it.

16 You shall deliver the money received from the children of Israel, which they have contributed, for the uses of the tabernacle of testimony, that it may be their memorial before the Lord and he may be gracious to their souls.”

17 The Lord spoke to Moses, saying,

18 “You shall also make a bronze basin with its base for washing. Put it between the tabernacle of testimony and the altar. Having put water in it,

19 Aaron and his sons shall wash their hands and feet in it

20 when they are about to enter the tabernacle of testimony and when they draw near to the altar to offer incense there to the Lord,

21 lest they die. It shall be an everlasting statute for him and his seed throughout their generations.”

22 The Lord spoke to Moses,

23 saying, “Take for yourself spices: five hundred shekels of the finest choice myrrh, half as much cinnamon—that is, two hundred and fifty shekels—and likewise two hundred and fifty of calamus,

24 five hundred shekels of cassia by the sanctuary weight, and a hin of olive oil.

25 You shall make from these holy anointing oil, a compounded ointment, the work of a perfumer,

26 and with it you shall anoint the tabernacle of testimony and the ark of the covenant,

27 the table with its vessels, the lampstand and its utensils, the altar of incense,

28 the altar of whole burnt offering, and all the equipment belonging to their service.

29 You shall make them all holy, and they shall be Holy of Holies; whoever touches them shall be made holy.

30 You shall anoint Aaron and his sons and make them holy, that they may serve me in the priesthood.

31 You shall say to the children of Israel, ‘This shall be holy anointing oil to me throughout your generations.

32 No human flesh shall be anointed with it, and you shall make no other like it by its composition. It is holy, and it shall be holy to you.

33 Whoever compounds such a thing, or gives some of it to a foreigner, shall be cut off from his people.’”

34 The Lord said to Moses, “Take for yourself spices: stacte, onycha, sweet galbanum, and the purest frankincense; all shall be of equal weight.

35 You shall make incense from them, compounded by a perfumer, carefully blended, pure, and most worthy of sanctification.

36 When you have crushed it all into finest powder, put some of it before the tabernacle of testimony, in the place where I shall appear to you. The incense shall be Holy of Holies to you.

37 You shall not make this composition for your own use, because it is holy to the Lord.

38 Whoever makes anything like it in order to enjoy its fragrance shall perish from his peoples.”

Chapter 31

1 The Lord spoke to Moses, saying,

2 “See, I have called by name Bezalel son of Uri, son of Hur, of the tribe of Judah,

3 and I have filled him with the Spirit of God, with wisdom, understanding, knowledge, and every kind of workmanship,

4 to devise whatever may be made skillfully from gold, silver, and bronze,

5 marble, gems, and varieties of wood.

6 I have given him Oholiab son of Ahisamach, of the tribe of Dan, as a companion. And I have put wisdom in the heart of every skilled person, that they may make all that I have commanded you:

7 the tabernacle of the covenant, the ark of testimony, the mercy-seat upon it, and all the vessels of the tabernacle;

8 the table and its vessels, the most pure lampstand with its vessels, and the altar of incense;

9 the altar of whole burnt offering and all their vessels, the basin with its base;

10 the holy garments for Aaron the priest in his ministry, and for his sons, that they may perform their office in the holy things;

11 the anointing oil and the incense of spices in the sanctuary. They shall make all that I have commanded you.”

12 The Lord spoke to Moses, saying,

13 “Speak to the children of Israel and say to them, ‘See that you keep my sabbath, for it is a sign between me and you throughout your generations, that you may know that I am the Lord who makes you holy.

14 Keep my sabbath, for it is holy to you. Whoever defiles it shall surely die; whoever does work on it, that soul shall perish from the midst of his people.

15 Work shall be done six days; on the seventh day is sabbath, holy rest to the Lord. Everyone who does work on that day shall die.

16 Let the children of Israel keep the sabbath and celebrate it throughout their generations. It is an everlasting pact

17 between me and the children of Israel, and a perpetual sign; for in six days the Lord made heaven and earth, and on the seventh he ceased from work.’”

18 When such words on Mount Sinai were completed, the Lord gave Moses two stone tablets of testimony, written by the finger of God.

Chapter 32

1 When the people saw that Moses delayed in coming down from the mountain, they gathered against Aaron and said, “Rise, make gods for us to go before us; for we do not know what has happened to this man Moses, who brought us out of the land of Egypt.”

2 Aaron said to them, “Take the golden earrings from the ears of your wives, sons, and daughters, and bring them to me.”

3 The people did as he commanded, bringing the earrings to Aaron.

4 When he had received them, he shaped them by casting and made from them a molten calf. Then they said, “These are your gods, Israel, who brought you out of the land of Egypt.”

5 When Aaron saw this, he built an altar before it and proclaimed with a herald’s voice, “Tomorrow is a feast of the Lord.”

6 Rising early in the morning, they offered whole burnt offerings and peace offerings; the people sat down to eat and drink, then rose up to play.

7 The Lord spoke to Moses, saying, “Go, go down; your people, whom you brought out of the land of Egypt, have sinned.

8 They have quickly turned aside from the way you showed them. They made themselves a molten calf, worshiped it, and, sacrificing offerings to it, said, ‘These are your gods, Israel, who brought you out of the land of Egypt.’”

9 Again the Lord said to Moses, “I see that this people is stiff-necked.

10 Leave me, that my fury may burn against them and I may destroy them; and I will make you into a great nation.”

11 But Moses prayed to the Lord his God, saying, “Why, Lord, does your fury burn against your people, whom you brought out of the land of Egypt with great strength and a mighty hand?

12 Please, do not let the Egyptians say, ‘He brought them out cunningly to kill them in the mountains and wipe them from the earth.’ Let your anger cease, and be appeased concerning the wickedness of your people.

13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by yourself, saying, ‘I will multiply your seed like the stars of heaven, and all this land of which I spoke I will give to your seed, and you shall possess it forever.’”

14 So the Lord was appeased and did not do the evil he had spoken against his people.

15 Moses returned from the mountain carrying the two tablets of testimony in his hand, written on both sides,

16 made by the work of God; the writing too was the writing of God, carved upon the tablets.

17 When Joshua heard the uproar of the shouting people, he said to Moses, “The sound of battle is heard in the camp.”

18 He answered, “It is not the cry of those urging battle, nor the shout of those driven to flight; I hear the voice of singers.”

19 When he came near the camp, he saw the calf and the dances. Burning with anger, he threw the tablets from his hand and shattered them at the foot of the mountain.

20 Taking the calf they had made, he burned it and ground it to powder, scattered it on the water, and made the children of Israel drink from it.

21 Moses said to Aaron, “What did this people do to you, that you brought such great sin upon them?”

22 He answered, “Let not my lord be angry; you know this people, that it is bent toward evil.

23 They said to me, ‘Make gods for us to go before us; for we do not know what has happened to this Moses, who brought us out of the land of Egypt.’

24 I said to them, ‘Who among you has gold?’ They took it and gave it to me; I threw it into the fire, and this calf came out.”

25 Moses saw that the people had been stripped naked, for Aaron had stripped them for the shame of their filth and set them naked among their enemies.

26 Standing in the gate of the camp, he said, “Whoever is for the Lord, join me.” All the sons of Levi gathered to him.

27 He said to them, “Thus says the Lord God of Israel: ‘Let every man put his sword upon his thigh. Go to and fro from gate to gate through the middle of the camp, and let each kill his brother, his friend, and his neighbor.’”

28 The sons of Levi did according to Moses’ word, and about twenty-three thousand people fell that day.

29 Moses said, “You have consecrated your hands today to the Lord, each one against his son and his brother, that a blessing may be given you.”

30 On the next day Moses said to the people, “You have sinned a great sin. I will go up to the Lord; perhaps I may be able to plead with him for your crime.”

31 Returning to the Lord, he said, “I beg you, this people has sinned a great sin and made gods of gold for themselves. Either forgive them this offense,

32 or, if you will not, blot me from your book which you have written.”

33 The Lord answered him, “Whoever has sinned against me, I will blot him from my book.

34 But you, go and lead this people where I told you. My angel shall go before you. Yet on the day of punishment I will visit this sin of theirs.”

35 Therefore the Lord struck the people for the guilt of the calf that Aaron had made.

Chapter 33

1 The Lord spoke to Moses, saying, “Go, go up from this place, you and your people whom you brought out of the land of Egypt, into the land which I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your seed.’

2 I shall send my angel before you, that I may cast out the Canaanite, Amorite, Hittite, Perizzite, Hivite, and Jebusite,

3 and that you may enter a land flowing with milk and honey. For I will not go up with you, because you are a stiff-necked people, lest perhaps I destroy you on the way.”

4 When the people heard this very bad word, they mourned; and no one wore his customary adornment.

5 The Lord said to Moses, “Say to the children of Israel: ‘You are a stiff-necked people. If I go up among you once, I will destroy you. Now then, take off your adornment, that I may know what to do to you.’”

6 Therefore the children of Israel took off their adornment from Mount Horeb onward.

7 Moses took the tabernacle and pitched it far outside the camp, and called its name the Tabernacle of the Covenant. Everyone who had any question went out to the Tabernacle of the Covenant, outside the camp.

8 Whenever Moses went out to the tabernacle, all the people rose and each stood at the entrance of his own tent, watching Moses’ back until he entered the tent.

9 When he entered the Tabernacle of the Covenant, the pillar of cloud came down and stood at the entrance, and the Lord spoke with Moses.

10 All saw that the pillar of cloud stood at the entrance of the tabernacle. They stood and worshiped at the entrances of their tents.

11 The Lord spoke with Moses face to face, as a man is accustomed to speak with his friend. When Moses returned to the camp, his servant Joshua son of Nun, a young man, did not depart from the tabernacle.

12 Moses said to the Lord, “You command me to lead this people out, yet you have not told me whom you will send with me, especially since you have said, ‘I know you by name, and you have found favor before me.’

13 If therefore I have found favor in your sight, show me your face, that I may know you and find favor before your eyes. Look upon this people, this nation of yours.”

14 The Lord said, “My face shall go before you, and I will give you rest.”

15 Moses said, “If you yourself do not go before us, do not lead us out from this place.

16 For how shall it be known that I and your people have found favor in your sight, unless you walk with us, so that we are glorified above all peoples dwelling upon the earth?”

17 The Lord said to Moses, “I will do this thing also, which you have spoken, for you have found favor before me, and I know you by name.”

18 He said, “Show me your glory.”

19 He answered, “I will show you all my goodness and call in the name of the Lord before you; I will have mercy on whom I will, and I will be gracious to whom it pleases me.”

20 Again he said, “You cannot see my face, for no human shall see me and live.”

21 And again he said, “See, there is a place beside me, and you shall stand upon the rock.

22 When my glory passes by, I shall put you in the hollow of the rock and cover you with my right hand until I have passed by.

23 Then I shall take away my hand, and you shall see my back; but my face you cannot see.”

Chapter 34

1 Then he said, “Cut for yourself two stone tablets like the former ones, and I shall write on them the words which the tablets you broke contained.

2 Be ready in the morning, to go up at once to Mount Sinai, and stand there with me upon the mountain’s summit.

3 Let no one go up with you, nor let anyone be seen on the whole mountain. Cattle and sheep must not graze opposite it.”

4 So he cut two stone tablets like the former ones; rising by night, he went up Mount Sinai as the Lord had commanded him, carrying the tablets with him.

5 When the Lord came down in the cloud, Moses stood with him there, calling on the name of the Lord.

6 As he passed before him, he said, “Ruling Lord God, merciful and gracious, patient, abundant in mercy, and true,

7 keeping mercy for thousands, taking away iniquity, crimes, and sins; yet no one is innocent before you by himself; repaying the iniquity of fathers to children and grandchildren, to the third and fourth generation.”

8 Moses hurried, bowed face-down to the ground, and worshiped,

9 saying, “If I have found favor in your sight, Lord, I beg you, walk with us—for this people is stiff-necked—and take away our iniquities and sins, and possess us.”

10 The Lord answered, “I will enter into a pact before all who see it. I will perform signs never seen upon the earth or in any nations, that this people among whom you are may see the terrible work of the Lord which I will do.

11 Observe all that I command you today. I myself shall cast out before you the Amorite, Canaanite, Hittite, Perizzite, Hivite, and Jebusite.

12 Take care that you never make friendships with the inhabitants of that land, lest they become your ruin.

13 Rather, destroy their altars, break their statues, and cut down their sacred groves.

14 Do not worship a foreign god. The Lord’s name is Jealous; he is a jealous God.

15 Do not enter into a pact with the people of those regions, lest, when they have prostituted themselves to their gods and worshiped their images, someone call you to eat from the things sacrificed.

16 You shall not take wives for your sons from their daughters, lest, after those women have prostituted themselves, they make your sons prostitute themselves to their gods.

17 You shall not make molten gods for yourself.

18 You shall keep the feast of unleavened bread. Seven days you shall eat unleavened bread, as I commanded you, at the time of the month of new things; for in the month of spring you came out of Egypt.

19 Everything male that opens the womb shall be mine. From every animal, whether cattle or sheep, it shall be mine.

20 You shall redeem the firstborn of a donkey with a sheep; but if you do not give a price for it, it shall be killed. You shall redeem the firstborn of your sons, and you shall not appear before me empty-handed.

21 Six days you shall work; on the seventh day you shall cease even from plowing and reaping.

22 You shall keep for yourself the feast of weeks with the firstfruits of your wheat harvest, and the feast when, at the turning of the year, all things are gathered in.

23 Three times in the year all your males shall appear before the almighty Lord God of Israel.

24 For when I remove nations from before you and enlarge your borders, no one shall lie in wait for your land when you go up and appear before the Lord your God three times in the year.

25 You shall not sacrifice the blood of my victim with leaven, nor shall any of the victim of the Passover feast remain until morning.

26 You shall offer the firstfruits of your land’s produce in the house of the Lord your God. You shall not boil a young goat in its mother’s milk.”

27 The Lord said to Moses, “Write these words for yourself, by which I have struck a covenant with you and with Israel.”

28 He was there with the Lord forty days and forty nights; he did not eat bread or drink water, and he wrote the ten words of the covenant on the tablets.

29 When Moses came down from Mount Sinai holding the two tablets of testimony, he did not know that his face had become horned from sharing in the Lord’s speech.

30 When Aaron and the children of Israel saw Moses’ horned face, they were afraid to come near him.

31 When he called them, Aaron and all the leaders of the assembly returned to him. After he had spoken with them,

32 all the children of Israel also came to him, and he commanded them all that he had heard from the Lord on Mount Sinai.

33 When he had finished speaking, he put a veil over his face.

34 When he entered before the Lord and spoke with him, he removed it until he came out; then he spoke to the children of Israel all that had been commanded him.

35 They saw that Moses’ face as he came out was horned, but he covered his face again whenever he spoke with them.

Chapter 35

1 When the whole assembly of the children of Israel had gathered, Moses said to them, “These are the things the Lord has commanded to be done.

2 Work shall be done six days; the seventh day shall be holy to you, a sabbath, the Lord’s rest. Whoever does work on it shall be killed.

3 You shall not kindle fire in any of your dwellings on the sabbath day.”

4 Moses said to the whole company of the children of Israel, “This is the word the Lord commanded:

5 ‘Set apart among yourselves first offerings for the Lord. Let everyone willing and of ready heart offer them to the Lord: gold, silver, and bronze;

6 blue, purple, scarlet twice-dyed, fine linen, and goats’ hair;

7 skins of rams dyed red, violet skins, acacia wood;

8 oil for preparing the lamps, for making the ointment, and for the sweetest incense;

9 onyx stones and gems for adorning the shoulder-piece and breastpiece.

10 Let every wise person among you come and make what the Lord has commanded:

11 the tabernacle, its covering and its outer covering, its rings, boards with their bars, pegs, and bases;

12 the ark and its poles, the mercy-seat, and the veil spread before it;

13 the table with its poles and vessels, and the bread of presentation;

14 the lampstand for supporting lights, its vessels and lamps, and oil for feeding the flames;

15 the altar of incense and its poles, the anointing oil and incense of spices, and the curtain at the entrance of the tabernacle;

16 the altar of whole burnt offering, its bronze grating with its poles and vessels, the basin and its base;

17 the curtains of the court with its columns and bases, the curtain at the entrance of the court;

18 the pegs of the tabernacle and of the court, with their cords;

19 the garments used in the service of the sanctuary: the garments of Aaron the high priest and of his sons, that they may serve me in the priesthood.’”

20 Then the whole multitude of the children of Israel went out from Moses’ presence.

21 They offered to the Lord, with hearts most ready and devout, first offerings to make the work of the tabernacle of testimony, everything needed for its service and for the holy garments.

22 Men with women brought bracelets, earrings, rings, and armlets; every article of gold was set apart as a gift to the Lord.

23 Whoever had blue, purple, scarlet twice-dyed, fine linen, goats’ hair, skins of rams dyed red, or violet skins,

24 brought offerings of silver and bronze to the Lord, and acacia wood for various uses.

25 The skilled women who had spun gave blue, purple, crimson, and fine linen,

26 and goats’ hair, freely giving all by their own choice.

27 The leaders brought onyx stones and gems for the shoulder-piece and breastpiece,

28 spices and oil for preparing lamps, and for preparing the ointment and compounding the incense of sweetest fragrance.

29 All men and women of devout heart brought gifts to make the works the Lord had commanded through Moses’ hand. All the children of Israel dedicated freewill offerings to the Lord.

30 Moses said to the children of Israel, “See, the Lord has called by name Bezalel son of Uri, son of Hur, of the tribe of Judah,

31 and has filled him with the Spirit of God, with wisdom, understanding, knowledge, and every teaching,

32 to devise and make work in gold, silver, and bronze,

33 to carve stones, and in carpenter’s work, whatever may be skillfully devised.

34 He has put it in his heart, and also in Oholiab son of Ahisamach of the tribe of Dan,

35 wisdom to make the works of a woodworker, embroiderer, and weaver of blue, purple, scarlet twice-dyed, and fine linen, and to weave everything and devise each new work.”

Chapter 36

1 So Bezalel and Oholiab, and every wise person to whom the Lord had given wisdom and understanding to know how to work skillfully in all that was needed for the uses of the sanctuary, did as the Lord commanded.

2 Moses called them, and every skilled person to whom the Lord had given wisdom, everyone who had freely offered himself to do the work.

3 He delivered to them all the gifts of the children of Israel. While they pressed on with the work, the people brought offerings every morning.

4 Therefore the craftsmen were compelled to come,

5 and said to Moses, “The people are bringing more than is needed.”

6 So Moses ordered a proclamation to be made: “Let neither man nor woman bring anything more for the work of the sanctuary.” Thus the bringing of gifts ceased,

7 because what had been brought was sufficient and more than sufficient.

8 All the wise-hearted made the ten curtains for completing the work of the tabernacle, of twisted fine linen, blue, purple, and scarlet twice-dyed, in varied and embroidered work.

9 One curtain was twenty-eight cubits long and four cubits wide; all the curtains had one measure.

10 He joined five curtains one to another, and joined the other five to one another.

11 He made blue loops on the edge of one curtain at each side, and likewise on the edge of the other curtain,

12 so that the loops met one another and were joined together.

13 He also cast fifty golden rings to catch the loops of the curtains, and the tabernacle became one.

14 He made eleven coverings of goats’ hair to cover the tabernacle roof.

15 One covering was thirty cubits long and four cubits wide; all the coverings had one measure.

16 He joined five of them separately and the other six separately.

17 He made fifty loops on the edge of one covering and fifty loops on the edge of the other, so that they might join one another.

18 He made fifty bronze clasps by which the covering was joined, so that one covering was made from all the pieces.

19 He made a covering for the tabernacle from skins of rams dyed red, and another covering above it from violet skins.

20 He made standing boards of acacia wood for the tabernacle.

21 Each board was ten cubits long and a cubit and a half wide.

22 There were two sockets in each board, so that one might be joined to another. Thus he made all the boards of the tabernacle.

23 Of these, twenty were on the south side toward the south,

24 with forty silver bases. Two bases were placed under one board, at the two sides of its corners, where the sockets of the sides end at the corners.

25 For the side of the tabernacle facing north, he made twenty boards,

26 with forty silver bases, two bases for each board.

27 For the west side of the tabernacle, that is, the side facing the sea, he made six boards,

28 and two others for the rear corners of the tabernacle.

29 They were joined from bottom to top and carried together into one joint. He did this at both sides for the corners,

30 so that there were eight boards together with sixteen silver bases, two bases under each board.

31 He made bars of acacia wood, five to hold the boards of one side of the tabernacle,

32 five others to fit the boards of the other side, and besides these five other bars for the west side of the tabernacle facing the sea.

33 He also made another bar extending through the middle of the boards from corner to corner.

34 He overlaid the boards with gold and cast their bases of silver. He made their rings of gold, through which the bars might be put, and overlaid the bars themselves with plates of gold.

35 He made the veil of blue, purple, crimson, and twisted fine linen, in varied and finely distinguished embroidery,

36 and four columns of acacia wood. He overlaid their capitals with gold and cast their bases of silver.

37 He made the curtain at the entrance of the tabernacle from blue, purple, crimson, and twisted fine linen, in woven work,

38 and five columns with their capitals, which he overlaid with gold, and cast their bases of bronze.

Chapter 37

1 Bezalel made the ark of acacia wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high; he overlaid it inside and outside with the purest gold.

2 He made it a golden rim all around,

3 casting four golden rings at its four corners, two rings on one side and two on the other.

4 He made poles of acacia wood and overlaid them with gold,

5 and put them into the rings on the sides of the ark to carry it.

6 He made the mercy-seat, that is, the oracle, of the purest gold, two and a half cubits long and a cubit and a half wide.

7 He also made two hammered cherubim of gold, which he put at the two ends of the mercy-seat:

8 one cherub at the end of one side and another cherub at the end of the other side; two cherubim at the two ends of the mercy-seat,

9 spreading their wings and covering the mercy-seat, facing one another and it.

10 He made the table of acacia wood, two cubits long and one cubit wide, and a cubit and a half high.

11 He overlaid it with the purest gold and made it a golden rim all around.

12 He made for the rim a chased golden border four fingers wide, and above it another golden rim.

13 He cast four golden rings and put them at the four corners by the table’s four feet,

14 opposite the rim. He put poles in them, so that the table could be carried.

15 He made the poles of acacia wood and overlaid them with gold.

16 He made the table’s vessels for its various uses—dishes, bowls, cups, and censers—of pure gold, in which drink offerings are to be offered.

17 He made the lampstand of hammered pure gold; its shaft, branches, bowls, knobs, and lilies came from it.

18 Six branches came out from its two sides, three branches from one side and three from the other.

19 There were three nut-shaped bowls on each branch, with knobs and lilies together; and three nut-shaped bowls on the other branch, with knobs and lilies together. The work was the same for the six branches that came out of the lampstand’s shaft.

20 On the shaft itself were four nut-shaped bowls, with knobs and lilies by each one,

21 and knobs beneath two branches in three places, for the six branches coming out together from one shaft.

22 Thus the knobs and branches came from it; all was hammered from the purest gold.

23 He made its seven lamps, its snuffers, and the vessels into which what was snuffed was put out, of the purest gold.

24 The lampstand with all its vessels weighed a talent of gold.

25 He made the altar of incense of acacia wood, square, one cubit on each side and two cubits high; its horns rose out from its corners.

26 He overlaid it with the purest gold, its grating, its sides, and its horns.

27 He made it a golden rim all around and two golden rings under the rim on each side, into which poles might be put and by which the altar could be carried.

28 He made the poles of acacia wood and overlaid them with plates of gold.

29 He compounded the oil for the holy anointing and the incense from the purest spices, the work of a perfumer.

Chapter 38

1 He made the altar of whole burnt offering from acacia wood, five cubits square and three cubits high.

2 Its horns rose from its corners, and he overlaid it with bronze plates.

3 For its use he made various vessels of bronze: cauldrons, tongs, forks, hooks, and fire-pans.

4 He made its bronze grating like a net, and beneath it, in the middle of the altar, a little ledge,

5 casting four rings at the four upper points of the grating for putting in the carrying poles.

6 He made the poles of acacia wood and overlaid them with bronze plates.

7 He put them into the rings projecting from the sides of the altar. The altar itself was not solid but hollow, of boards, and empty inside.

8 He made the bronze basin and its base from the mirrors of the women who kept watch at the entrance of the tabernacle.

9 He made the court. On its south side were curtains of twisted fine linen, one hundred cubits long,

10 twenty bronze columns with their bases; the capitals of the columns and all the engraved work were silver.

11 The curtains on the north side, and their columns, bases, capitals, and engraved work, were of the same measure, workmanship, and material.

12 On the side facing west were curtains fifty cubits long, ten bronze columns with their bases, and silver capitals and engraved work.

13 Toward the east he made curtains fifty cubits long.

14 Of these, one side had fifteen cubits of curtains, three columns, and their bases;

15 and on the other side—because he made the entrance of the tabernacle between the two—were also curtains of fifteen cubits, three columns, and as many bases.

16 All the curtains of the court were woven of twisted fine linen.

17 The bases of the columns were bronze, their capitals with all their engraved work were silver, and he overlaid the columns of the court themselves with silver.

18 At its entrance he made a curtain in woven work of blue, purple, crimson, and twisted fine linen, twenty cubits long and five cubits high, according to the measure of all the court curtains.

19 The columns at the entrance were four with bronze bases, and their capitals and engraved work were silver.

20 He made the pegs of the tabernacle and the court all around of bronze.

21 These are the furnishings of the tabernacle of testimony, counted according to Moses’ command in the services of the Levites by the hand of Ithamar son of Aaron the priest,

22 which Bezalel son of Uri, son of Hur, of the tribe of Judah, had completed at the Lord’s command through Moses.

23 With him was Oholiab son of Ahisamach of the tribe of Dan, who too was an excellent worker in wood, embroiderer, and weaver of blue, purple, crimson, and fine linen.

24 All the gold expended in the work of the sanctuary, gold offered as gifts, was twenty-nine talents and seven hundred thirty shekels by the sanctuary measure.

25 The contribution was from those who entered the count, from twenty years old and upward: six hundred three thousand five hundred fifty armed men.

26 There were also one hundred talents of silver, from which the bases of the sanctuary and of the entrance where the veil hangs were cast.

27 One hundred bases were made from one hundred talents, one talent counted for each base.

28 From one thousand seven hundred seventy-five shekels he made the capitals of the columns, which he also overlaid with silver.

29 The bronze offered was seventy-two thousand talents and four hundred additional shekels,

30 from which were cast the bases at the entrance of the tabernacle of testimony, the bronze altar with its grating, and all the vessels belonging to its use,

31 and the bases of the court all around and at its entrance, and the pegs of the tabernacle and court all around.

Chapter 39

1 From blue, purple, crimson, and fine linen they made the garments Aaron was to wear when he ministered in the holy things, as the Lord commanded Moses.

2 They made the shoulder-piece of gold, blue, purple, scarlet twice-dyed, and twisted fine linen,

3 in embroidered work. They cut sheets of gold and drew them out into threads, so they could be twisted with the warp of the former colors.

4 They made two joined edges, coupled one to another at its two upper sides,

5 and a sash from the same colors, as the Lord commanded Moses.

6 They prepared two onyx stones, fastened and enclosed in gold, and engraved by a gem-cutter’s skill with the names of the children of Israel.

7 They put them upon the sides of the shoulder-piece as a memorial for the children of Israel, as the Lord commanded Moses.

8 They made the breastpiece in embroidered work like the work of the shoulder-piece, from gold, blue, purple, scarlet twice-dyed, and twisted fine linen.

9 It was square, doubled, a span in measure.

10 They set in it four rows of gems. In the first row were a sardius, a topaz, and an emerald.

11 In the second, a carbuncle, a sapphire, and a jasper.

12 In the third, a ligure, an agate, and an amethyst.

13 In the fourth, a chrysolite, an onyx, and a beryl, surrounded and set in gold in their rows.

14 The twelve stones were engraved with the names of the twelve tribes of Israel, each with the name of one tribe.

15 They also made on the breastpiece little chains linked one to another, of the purest gold,

16 two hooks and two golden rings. They put the rings on the two sides of the breastpiece,

17 from which hung two golden chains, which they fastened into the hooks projecting at the corners of the shoulder-piece.

18 These fitted together front and back, so that the shoulder-piece and breastpiece were joined to one another.

19 Bound tight to the sash and firmly joined by rings connected with a blue cord, they did not hang loose or move apart, as the Lord commanded Moses.

20 They also made the robe of the shoulder-piece entirely blue,

21 with an opening in the upper part at the middle, and a woven edge around the opening.

22 At the lower hem, near the feet, they made pomegranates of blue, purple, crimson, and twisted fine linen,

23 and bells of the purest gold, which they put between the pomegranates around the robe’s outer edge:

24 a golden bell and a pomegranate. The high priest wore this ornament when he ministered, as the Lord commanded Moses.

25 They made woven tunics of fine linen for Aaron and his sons,

26 and turbans with their little crowns of fine linen,

27 and linen undergarments of fine linen,

28 and a sash of twisted fine linen, blue, purple, and scarlet twice-dyed, in woven work, as the Lord commanded Moses.

29 They made the plate of sacred reverence from the purest gold and wrote upon it with gem-cutter’s work, “Holy to the Lord.”

30 They bound it to the turban with a blue cord, as the Lord commanded Moses.

31 Thus all the work of the tabernacle and its covering of testimony was completed. The children of Israel did all that the Lord had commanded Moses.

32 They brought the tabernacle and the covering, with all its equipment: rings, boards, poles, columns, and bases;

33 the covering of skins of rams dyed red and the other covering of violet skins;

34 the veil; the ark, its poles, and the mercy-seat;

35 the table with its vessels and the bread of presentation;

36 the lampstand, lamps, their vessels, and the oil;

37 the golden altar, the ointment, the incense of spices,

38 and the curtain at the entrance of the tabernacle;

39 the bronze altar, its net, poles, and all its vessels; the basin with its base; the curtains of the court, and the columns with their bases;

40 the curtain at the entrance of the court, its cords and pegs. Nothing was lacking from the vessels commanded to be made for the service of the tabernacle and the covering of the covenant.

41 They also brought the garments which the priests use in the sanctuary, namely Aaron and his sons,

42 as the Lord had commanded; the children of Israel brought them.

43 After Moses saw that they had completed everything, he blessed them.

Chapter 40

1 The Lord spoke to Moses, saying,

2 “In the first month, on the first day of the month, you shall raise up the tabernacle of testimony,

3 put the ark in it, and let the veil hang before it.

4 When the table has been brought in, put on it what has been rightly commanded. The lampstand shall stand with its lamps,

5 and the golden altar on which incense is burned, before the ark of testimony. You shall put the curtain at the entrance of the tabernacle,

6 and the altar of whole burnt offering before it;

7 the basin between the altar and the tabernacle, which you shall fill with water.

8 You shall surround the court with curtains, and its entrance.

9 Taking the anointing oil, you shall anoint the tabernacle with its vessels, that they may be made holy;

10 the altar of whole burnt offering and all its vessels,

11 and the basin with its base. You shall consecrate everything with anointing oil, that they may be Holy of Holies.

12 Bring Aaron and his sons to the entrance of the tabernacle of testimony and, once washed with water,

13 clothe them in holy garments, that they may minister to me and their anointing may establish an everlasting priesthood.”

14 Moses did all that the Lord had commanded.

15 So in the first month of the second year, on the first day of the month, the tabernacle was set up.

16 Moses raised it, put in the boards, bases, and bars, and set up the columns.

17 He spread the covering over the tabernacle and put the outer covering above it, as the Lord commanded.

18 He put the testimony in the ark, placed the poles below it, and the oracle above it.

19 When he had brought the ark into the tabernacle, he hung the veil before it, to fulfill the Lord’s command.

20 He put the table in the tabernacle of testimony on the north side, outside the veil,

21 arranging the bread of presentation before it, as the Lord commanded Moses.

22 He put the lampstand in the tabernacle of testimony opposite the table, on the south side,

23 placing the lamps in order, according to the Lord’s command.

24 He put the golden altar under the covering of testimony, opposite the veil,

25 and burned incense of spices upon it, as the Lord commanded Moses.

26 He put the curtain at the entrance of the tabernacle of testimony,

27 and the altar of whole burnt offering in the entrance of testimony, offering on it the whole burnt offering and sacrifices, as the Lord commanded.

28 He set the basin between the tabernacle of testimony and the altar, filling it with water.

29 Moses, Aaron, and his sons washed their hands and feet from it

30 when they entered the covering of the covenant and came near the altar, as the Lord had commanded Moses.

31 He raised the court around the tabernacle and altar, and drew the curtain at its entrance. After everything was completed,

32 the cloud covered the tabernacle of testimony, and the Lord’s glory filled it.

33 Moses could not enter the covering of the covenant, because the cloud covered all things and the majesty of the Lord flashed forth, for the cloud had covered everything.

34 Whenever the cloud left the tabernacle, the children of Israel set out by their companies;

35 if it hung over it, they remained in the same place.

36 For the cloud of the Lord rested upon the tabernacle by day, and fire by night, before all the people of Israel throughout all their encampments.

Leviticus

Chapter 1

1 Then the Lord called Moses and spoke to him from the tabernacle of testimony, saying,

2 “Speak to the children of Israel and say to them: If anyone among you offers a victim to the Lord from the livestock—that is, if he offers victims from cattle or sheep—

3 if his offering is a burnt offering from the herd, he shall offer an unblemished male at the entrance of the tabernacle of testimony, to make the Lord favorable to him.

4 He shall place his hand upon the victim's head, and it will be acceptable and effective for his expiation.

5 He shall slaughter the calf before the Lord, and the sons of Aaron, the priests, shall offer its blood, pouring it around the altar that stands before the entrance of the tabernacle.

6 When the victim's skin has been removed, they shall cut its limbs into pieces.

7 They shall put fire beneath the altar, having first arranged a pile of wood;

8 then they shall arrange the cut members above it, namely the head and all that adheres to the liver.

9 After the entrails and feet have been washed with water, the priest shall burn them upon the altar as a burnt offering and a sweet fragrance to the Lord.

10 But if the offering is a burnt offering from the flocks, whether from sheep or goats, he shall offer an unblemished male.

11 He shall slaughter it before the Lord at the side of the altar that faces north; and the sons of Aaron shall pour its blood around the altar.

12 They shall divide the members, the head, and all that adheres to the liver, and place them upon the wood beneath which the fire is to be set.

13 They shall wash the entrails and feet with water. The priest shall burn everything offered upon the altar as a burnt offering and a most sweet fragrance to the Lord.

14 But if the offering to the Lord is a burnt offering of birds, it shall be from turtledoves or young pigeons.

15 The priest shall offer it at the altar; twisting back its head at the neck and breaking open the place of the wound, he shall make the blood run down over the altar's rim.

16 But he shall cast the crop and feathers near the altar on the eastern side, in the place where the ashes are usually poured out.

17 He shall break its wing joints but shall not cut or divide it with iron; and he shall burn it upon the altar, with fire set beneath the wood. It is a burnt offering and an offering of most sweet fragrance to the Lord.”

Chapter 2

1 “When a soul offers an offering of sacrifice to the Lord, fine flour shall be his offering. He shall pour oil upon it and put frankincense on it,

2 and shall bring it to the sons of Aaron, the priests. One of them shall take a handful full of the flour and oil, with all the frankincense, and shall place the memorial portion upon the altar as a most sweet fragrance to the Lord.

3 Whatever remains of the sacrifice shall belong to Aaron and his sons, a Holy of Holies from the Lord's offerings.

4 But when you offer a sacrifice baked in an oven, it shall be of fine flour: loaves without leaven mixed with oil, and unleavened wafers rubbed with oil.

5 If your offering is from a pan, it shall be fine flour mixed with oil and without leaven.

6 You shall divide it into small pieces and pour oil upon it.

7 But if the sacrifice is from a griddle, the fine flour shall likewise be mixed with oil.

8 Offering it to the Lord, you shall deliver it into the priest's hands.

9 When he has offered it, he shall take the memorial portion from the sacrifice and burn it upon the altar as a fragrance of sweetness to the Lord.

10 Whatever remains shall belong to Aaron and his sons, a Holy of Holies from the Lord's offerings.

11 Every offering presented to the Lord shall be made without leaven; no leaven or honey shall be burned in sacrifice to the Lord.

12 You shall offer only their firstfruits and gifts; they shall not be placed upon the altar as a fragrance of sweetness.

13 Whatever sacrifice you offer, you shall season with salt; you shall not remove the salt of your God's covenant from your sacrifice. In every offering you shall offer salt.

14 But if you offer to the Lord a gift of the first of your produce from ears still green, you shall roast it with fire, crush it in the manner of spelt, and thus offer your firstfruits to the Lord,

15 pouring oil over it and placing frankincense upon it, because it is an offering of the Lord.

16 From it the priest shall burn as the memorial of the gift a portion of the crushed grain and oil, with all the frankincense.”

Chapter 3

1 “But if his offering is a victim of peace offerings and he wishes to offer from the cattle, whether male or female, he shall offer it unblemished before the Lord.

2 He shall place his hand upon the head of his victim, which shall be slaughtered at the entrance of the tabernacle of testimony; and the sons of Aaron, the priests, shall pour the blood around the altar.

3 From the victim of peace offerings they shall offer as an offering to the Lord the fat that covers the vital organs and all the fat within:

4 the two kidneys with the fat covering the flanks, and the lobe of the liver with the kidneys.

5 They shall burn these upon the altar with the burnt offering, with fire set beneath the wood, as an offering of most sweet fragrance to the Lord.

6 But if his offering is from the sheep and is a victim of peace offerings, whether he offers male or female, they shall be unblemished.

7 If he offers a lamb before the Lord,

8 he shall place his hand upon the head of his victim, which shall be slaughtered in the vestibule of the tabernacle of testimony; and the sons of Aaron shall pour its blood around the altar.

9 From the victim of peace offerings they shall offer a sacrifice to the Lord: the fat and the entire tail,

10 with the kidneys, the fat covering the belly and all the vital organs, both kidneys with the fat beside the flanks, and the lobe of the liver with the kidneys.

11 The priest shall burn these upon the altar as food for the fire and an offering of the Lord.

12 If his offering is a goat, and he offers it to the Lord,

13 he shall place his hand upon its head and slaughter it at the entrance of the tabernacle of testimony; and the sons of Aaron shall pour its blood around the altar.

14 From it they shall take as food for the Lord's fire the fat covering the belly and covering all the vital organs,

15 the two kidneys with the membrane upon them beside the flanks, and the fat of the liver with the kidneys.

16 The priest shall burn these upon the altar as nourishment for the fire and a most sweet fragrance. All fat shall belong to the Lord,

17 by a perpetual law throughout your generations and in all your dwellings: you shall eat neither blood nor fat at all.”

Chapter 4

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel: If a soul sins through ignorance and does any one of all the things the Lord commanded not to be done,

3 if the anointed priest sins, causing the people to transgress, he shall offer to the Lord for his sin an unblemished calf.

4 He shall bring it to the entrance of the tabernacle of testimony before the Lord, place his hand upon its head, and slaughter it to the Lord.

5 He shall also draw some of the calf's blood and carry it into the tabernacle of testimony.

6 When he has dipped his finger in the blood, he shall sprinkle it seven times before the Lord, opposite the veil of the sanctuary.

7 He shall put some of the same blood upon the horns of the altar of incense most pleasing to the Lord, which is in the tabernacle of testimony; but all the remaining blood he shall pour at the base of the altar of burnt offering at the tabernacle's entrance.

8 He shall remove the calf's fat for the sin: both the fat covering the vital organs and all that is within,

9 the two kidneys and the membrane upon them beside the flanks, and the fat of the liver with the kidneys,

10 just as it is removed from the calf of the victim of peace offerings; and he shall burn these upon the altar of burnt offering.

11 But the skin and all the flesh, with head, feet, entrails, dung,

12 and the rest of the body, he shall carry outside the camp to a clean place where ashes are usually poured out. He shall burn them upon a pile of wood in the place where the ashes are poured.

13 But if the whole assembly of Israel is unaware and through inexperience does what is against the Lord's command,

14 and afterward understands its sin, it shall offer a calf for its sin and bring it to the entrance of the tabernacle.

15 The elders of the people shall place their hands upon its head before the Lord. When the calf has been slaughtered in the Lord's sight,

16 the anointed priest shall carry some of its blood into the tabernacle of testimony,

17 and, dipping his finger, shall sprinkle it seven times opposite the veil.

18 He shall put some of the same blood upon the horns of the altar that is before the Lord in the tabernacle of testimony; but the remaining blood he shall pour beside the base of the altar of burnt offerings at the entrance of the tabernacle.

19 He shall take all its fat and burn it upon the altar,

20 doing with this calf as he did with the former calf. When the priest prays for them, the Lord will be favorable to them.

21 But he shall carry the calf itself outside the camp and burn it as he burned the former calf, because it is for the sin of the multitude.

22 If a leader sins and through ignorance does one of the many things forbidden by the Lord's law,

23 and afterward understands his sin, he shall offer as a victim to the Lord an unblemished male goat.

24 He shall place his hand upon its head and slaughter it in the place where the burnt offering is usually killed before the Lord, because it is for sin.

25 The priest shall dip his finger in the blood of the victim for sin, touch the horns of the altar of burnt offering, and pour the remainder at its base.

26 He shall burn the fat above, as is usually done with victims of peace offerings. The priest shall pray for him and for his sin, and it will be forgiven him.

27 But if a soul among the people of the land sins through ignorance, doing any of the things forbidden by the Lord's law and thereby transgressing,

28 and comes to know his sin, he shall offer an unblemished female goat.

29 He shall place his hand upon the head of the victim for sin and slaughter it in the place of burnt offering.

30 The priest shall take some of its blood upon his finger, touch the horns of the altar of burnt offering, and pour the remainder at its base.

31 Removing all the fat, as it is usually removed from victims of peace offerings, he shall burn it upon the altar as a fragrance of sweetness to the Lord. The priest shall pray for him, and it will be forgiven him.

32 But if he offers from the flocks a victim for sin, namely an unblemished ewe,

33 he shall place his hand upon its head and slaughter it in the place where the victims of burnt offerings are usually killed.

34 The priest shall take some of its blood upon his finger, touch the horns of the altar of burnt offering, and pour the remainder at its base.

35 Removing all the fat, as the fat of the ram offered for peace offerings is usually removed, he shall burn it upon the altar as incense to the Lord. The priest shall pray for him and for his sin, and it will be forgiven him.”

Chapter 5

1 “If a soul sins after hearing the voice of one who swears, and is a witness either because he himself saw or because he knows, then unless he discloses it, he shall bear his iniquity.

2 A soul who touches anything unclean—whether what was killed by a beast, what died by itself, or any other creeping thing—and has forgotten his uncleanness, is guilty and has transgressed.

3 And if he touches anything of human uncleanness, according to every impurity by which one is usually defiled, and, having forgotten, afterward comes to know it, he shall be subject to guilt.

4 A soul who swears and declares with his lips that he will do either evil or good, confirming it by oath and word, and, having forgotten, afterward understands his offense,

5 shall do penance for the sin

6 and offer from the flocks a ewe or female goat; and the priest shall pray for that soul and for his sin.

7 But if he cannot offer an animal, he shall offer to the Lord two turtledoves or two young pigeons, one for sin and the other as a burnt offering.

8 He shall give them to the priest, who, offering the first for sin, shall twist its head back toward the little wings, so that it remains attached to the neck and is not completely torn off.

9 He shall sprinkle some of its blood upon the wall of the altar; whatever remains he shall cause to drip down to its foundation, because it is for sin.

10 He shall burn the other as a burnt offering, as is usually done. The priest shall pray for him and for his sin, and it will be forgiven him.

11 But if his hand is unable to offer two turtledoves or two young pigeons, he shall offer for his sin a tenth part of an ephah of fine flour. He shall put no oil in it and place no frankincense upon it, because it is for sin.

12 He shall deliver it to the priest, who shall draw from it a full handful and burn it upon the altar as a memorial of the one who offered it,

13 praying for him and making expiation. But the priest shall have the remaining portion as a gift.”

14 The Lord spoke to Moses, saying,

15 “If a soul, transgressing the ceremonies, sins through error in things sanctified to the Lord, he shall offer for his offense an unblemished ram from the flocks, which can be bought for two shekels according to the sanctuary's weight.

16 He shall restore the damage he caused and add a fifth part above it, delivering it to the priest, who shall pray for him while offering the ram; and it will be forgiven him.

17 If a soul sins through ignorance, does one of the things forbidden by the Lord's law, and, being guilty of sin, understands his iniquity,

18 he shall offer the priest an unblemished ram from the flocks, according to the measure and valuation of the sin. The priest shall pray for him, because he did it unknowingly, and it will be forgiven him,

19 because through error he transgressed against the Lord.”

Chapter 6

1 The Lord spoke to Moses, saying,

2 “A soul who sins and, despising the Lord, denies to his neighbor a deposit entrusted to his faith, extorts anything by force, or commits fraud,

3 or finds a lost thing and denies it besides, swearing falsely, or does any other of the many things in which people usually sin,

4 when convicted of the offense,

5 shall restore in full everything he wished to obtain by fraud, and a fifth part besides to the owner whom he harmed.

6 For his sin he shall offer an unblemished ram from the flock and give it to the priest according to the valuation and measure of the offense.

7 The priest shall pray for him before the Lord, and he will be forgiven for each thing by which he sinned.”

8 The Lord spoke to Moses, saying,

9 “Command Aaron and his sons: This is the law of the burnt offering. It shall burn upon the altar all night until morning; the fire shall be from the same altar.

10 The priest shall be clothed in a tunic and linen undergarments. He shall take up the ashes consumed by the devouring fire and place them beside the altar.

11 He shall take off the former garments, put on others, carry the ashes outside the camp, and cause them to be consumed to embers in a most clean place.

12 The fire shall always burn upon the altar. The priest shall nourish it, putting wood beneath it every morning; and, placing the burnt offering above, he shall burn upon it the fat of the peace offerings.

13 This is the perpetual fire, which shall never fail upon the altar.

14 This is the law of the sacrifice and libations which the sons of Aaron shall offer before the Lord and before the altar.

15 The priest shall take a handful of the fine flour mixed with oil and all the frankincense placed upon the flour, and shall burn it upon the altar as a memorial of most sweet fragrance to the Lord.

16 But Aaron and his sons shall eat the remaining portion of flour without leaven, in the holy place of the tabernacle's court.

17 It shall not be leavened, because a portion of it is offered as incense to the Lord. It shall be a Holy of Holies, like what is offered for sin and offense.

18 Only the males of Aaron's stock shall eat it. It shall be a lawful and everlasting portion throughout your generations from the Lord's sacrifices. Everyone who touches these shall be made holy.”

19 The Lord spoke to Moses, saying,

20 “This is the offering of Aaron and his sons, which they must offer to the Lord on the day of their anointing. They shall offer a tenth part of an ephah of fine flour as an everlasting sacrifice, half of it in the morning and half in the evening.

21 It shall be fried in a pan mixed with oil. The priest who succeeds his father by right shall offer it hot as a most sweet fragrance to the Lord,

22 and it shall be burned entirely upon the altar.

23 For every sacrifice of the priests shall be consumed by fire, and no one shall eat from it.”

24 The Lord spoke to Moses, saying,

25 “Speak to Aaron and his sons: This is the law of the victim for sin. It shall be slaughtered before the Lord in the place where the burnt offering is offered. It is a Holy of Holies.

26 The priest who offers it shall eat it in a holy place, in the tabernacle's court.

27 Whatever touches its flesh shall be made holy. If a garment is sprinkled with its blood, it shall be washed in a holy place.

28 The earthen vessel in which it was cooked shall be broken; but if the vessel is bronze, it shall be scoured and washed with water.

29 Every male of priestly stock shall eat its flesh, because it is a Holy of Holies.

30 But a victim slaughtered for sin, whose blood is carried into the tabernacle of testimony to make expiation in the sanctuary, shall not be eaten but shall be burned with fire.”

Chapter 7

1 “This also is the law of the victim for offense; it is a Holy of Holies.

2 Therefore, where the burnt offering is slaughtered, the victim for offense shall also be killed; its blood shall be poured around the altar.

3 From it they shall offer the tail and the fat covering the vital organs,

4 the two kidneys and the fat beside the flanks, and the lobe of the liver with the kidneys.

5 The priest shall burn these upon the altar; it is the Lord's incense for offense.

6 Every male of priestly stock shall eat this flesh in a holy place, because it is a Holy of Holies.

7 As a victim is offered for sin, so also for offense: there shall be one law for both victims, and it shall belong to the priest who offers it.

8 The priest who offers the victim of burnt offering shall have its skin.

9 Every sacrifice of fine flour baked in an oven, and whatever is prepared on a griddle or in a pan, shall belong to the priest by whom it is offered.

10 Whether mixed with oil or dry, it shall be divided by equal measure among all the sons of Aaron.

11 This is the law of the victim of peace offerings that is offered to the Lord.

12 If the offering is for thanksgiving, they shall offer loaves without leaven mixed with oil, unleavened wafers anointed with oil, cooked fine flour, and little cakes mixed and sprinkled with oil,

13 and also leavened loaves with the victim of thanksgiving slaughtered for peace offerings.

14 One of these shall be offered to the Lord as firstfruits and shall belong to the priest who pours out the victim's blood.

15 Its flesh shall be eaten the same day; none of it shall remain until morning.

16 If anyone offers a victim by vow or voluntarily, it shall likewise be eaten the same day; but if anything remains for the next day, it is lawful to eat it.

17 Whatever the third day finds, fire shall consume.

18 If anyone eats the flesh of the victim of peace offerings on the third day, the offering shall become void and shall not benefit the one who offered it. Rather, every soul who contaminates himself with such food shall be guilty of transgression.

19 Flesh that touches anything unclean shall not be eaten but shall be burned with fire. Whoever is clean may eat from it.

20 A polluted soul who eats the flesh of a victim of peace offerings offered to the Lord shall perish from his peoples.

21 One who touches the uncleanness of a human, an animal, or anything that can pollute, and eats such flesh, shall perish from his peoples.”

22 The Lord spoke to Moses, saying,

23 “Speak to the children of Israel: You shall not eat the fat of sheep, cattle, or goats.

24 You may have for various uses the fat of an animal that died by itself and of an animal seized by a beast.

25 If anyone eats the fat that ought to be offered as incense to the Lord, he shall perish from his people.

26 Neither shall you take as food the blood of any animal, whether bird or livestock.

27 Every soul who eats blood shall perish from his peoples.”

28 The Lord spoke to Moses, saying,

29 “Speak to the children of Israel, saying: Whoever offers a victim of peace offerings to the Lord shall also offer its sacrifice—that is, its libations.

30 He shall hold in his hands the victim's fat and breast; and when he has consecrated both, offering them to the Lord, he shall deliver them to the priest,

31 who shall burn the fat upon the altar; but the breast shall belong to Aaron and his sons.

32 The right shoulder from victims of peace offerings shall also fall to the priest as firstfruits.

33 That son of Aaron who offers the blood and fat shall also have the right shoulder as his portion.

34 For I have taken the breast of elevation and the shoulder of separation from the children of Israel, from their victims of peace offerings, and have given them to Aaron the priest and his sons by a perpetual law from all the people of Israel.

35 This is the anointing of Aaron and his sons in the Lord's ceremonies, on the day Moses offered them to exercise the priesthood,

36 and what the Lord commanded to be given them by the children of Israel as a perpetual observance throughout their generations.

37 This is the law of the burnt offering, the sacrifice for sin and offense, consecration, and victims of peace offerings,

38 which the Lord established for Moses on Mount Sinai when he commanded the children of Israel to offer their offerings to the Lord in the wilderness of Sinai.”

Chapter 8

1 The Lord spoke to Moses, saying,

2 “Take Aaron with his sons, their garments, the anointing oil, the calf for sin, two rams, and the basket of unleavened bread,

3 and gather the whole assembly at the entrance of the tabernacle.”

4 Moses did as the Lord commanded. When the whole multitude had been gathered before the doors of the tabernacle,

5 he said, “This is the word the Lord commanded to be done.”

6 Immediately he presented Aaron and his sons. When he had washed them,

7 he clothed the high priest in the linen undergarment, girded him with the sash, put the blue tunic upon him, and placed the shoulder-piece over it.

8 Binding it with the woven band, he fitted it to the breastpiece, in which were the Teaching and the Truth.

9 He also covered his head with the turban and placed upon it, opposite the forehead, the golden plate consecrated in sanctification, as the Lord had commanded him.

10 He took the anointing oil and anointed the tabernacle with all its furnishings.

11 When, to make it holy, he had sprinkled the altar seven times, he anointed it and all its vessels, and made the basin with its base holy with oil.

12 Pouring the oil upon Aaron's head, he anointed and consecrated him.

13 He also presented Aaron's sons, clothed them in linen tunics, girded them with sashes, and put turbans upon them, as the Lord had commanded.

14 He offered the calf for sin; and when Aaron and his sons had placed their hands upon its head,

15 he slaughtered it, drew the blood, dipped his finger, and touched the horns of the altar all around. Having expiated and made the altar holy, he poured the remaining blood at its foundations.

16 He burned upon the altar the fat over the vital organs, the lobe of the liver, and the two kidneys with their little fat portions.

17 He burned the calf with its skin, flesh, and dung outside the camp, as the Lord had commanded.

18 He also offered the ram as a burnt offering; Aaron and his sons placed their hands upon its head,

19 and he slaughtered it and poured its blood around the altar.

20 Cutting the ram into pieces, he burned its head, limbs, and fat with fire,

21 having first washed the entrails and feet. He burned the whole ram together upon the altar, because it was a burnt offering of most sweet fragrance to the Lord, as he had been commanded.

22 He offered the second ram for the priests' consecration; Aaron and his sons placed their hands upon its head.

23 When Moses had slaughtered it, he took some of its blood and touched the extremity of Aaron's right ear, the thumb of his right hand, and likewise the great toe of his right foot.

24 He presented Aaron's sons; and when he had touched with the slaughtered ram's blood the extremity of each one's right ear and the thumbs and great toes of their right hand and foot, he poured the remainder around the altar.

25 He separated the fat, the tail, all the fat covering the entrails, the lobe of the liver, the two kidneys with their fat, and the right shoulder.

26 From the basket of unleavened bread before the Lord he took a loaf without leaven, a little cake mixed with oil, and a wafer, and placed them upon the fat and right shoulder,

27 delivering everything together to Aaron and his sons. After they had raised them before the Lord,

28 Moses received them again from their hands and burned them upon the altar of burnt offering, because it was an offering of consecration, a fragrance of sweetness, a sacrifice to the Lord.

29 He took the breast, raising it before the Lord from the ram of consecration as his portion, as the Lord had commanded him.

30 Taking the ointment and the blood that was upon the altar, he sprinkled Aaron and his garments, and his sons and their garments.

31 When he had made them holy in their clothing, he commanded them, saying, “Cook the flesh before the doors of the tabernacle and eat it there. Eat also the bread of consecration placed in the basket, as the Lord commanded me, saying, ‘Aaron and his sons shall eat it.’

32 But whatever remains of the flesh and bread, fire shall consume.

33 You shall not go out from the entrance of the tabernacle for seven days, until the day when the time of your consecration is completed; for consecration is finished in seven days,

34 as has been done at present, so that the rite of sacrifice might be completed.

35 Day and night you shall remain in the tabernacle, observing the Lord's watches, lest you die; for so it has been commanded me.”

36 Aaron and his sons did everything the Lord had spoken through the hand of Moses.

Chapter 9

1 On the eighth day Moses called Aaron, his sons, and the elders of Israel, and said to Aaron,

2 “Take from the herd a calf for sin and a ram as a burnt offering, both unblemished, and offer them before the Lord.

3 And you shall speak to the children of Israel: ‘Take a male goat for sin, and a calf and lamb, each a year old and without blemish, as a burnt offering;

4 and an ox and a ram for peace offerings. Slaughter them before the Lord, offering with the sacrifice of each fine flour mixed with oil; for today the Lord will appear to you.’”

5 Therefore they took everything Moses had commanded to the entrance of the tabernacle, where the whole multitude stood.

6 Moses said, “This is the word the Lord has commanded. Do it, and his glory will appear to you.”

7 He said to Aaron, “Approach the altar and slaughter for your sin. Offer the burnt offering and pray for yourself and the people; and when you have killed the people's victim, pray for them, as the Lord commanded.”

8 Aaron immediately approached the altar and slaughtered the calf for his sin.

9 His sons offered him its blood; dipping his finger in it, he touched the horns of the altar and poured the remainder at its base.

10 He burned upon the altar the fat, kidneys, and lobe of the liver that were for sin, as the Lord had commanded Moses;

11 but its flesh and skin he burned with fire outside the camp.

12 He also slaughtered the victim of burnt offering. His sons offered him its blood, which he poured around the altar.

13 They also offered the victim itself, cut into pieces, with its head and each of its members; he burned all these with fire upon the altar,

14 having first washed the entrails and feet with water.

15 Offering for the people's sin, he killed the male goat; and when the altar had been expiated,

16 he made the burnt offering,

17 adding to the sacrifice the libations offered with it and burning them upon the altar, besides the ceremonies of the morning burnt offering.

18 He also slaughtered the ox and ram, the people's victims of peace offerings. His sons offered him the blood, which he poured around the altar.

19 But the fat of the ox, the ram's tail, the kidneys with their fat, and the lobe of the liver

20 they placed upon the breasts; and when the fat had been burned upon the altar,

21 Aaron separated their breasts and right shoulders, raising them before the Lord, as Moses had commanded.

22 Extending his hands toward the people, he blessed them. Thus, when the victims for sin, the burnt offerings, and the peace offerings were completed, he came down.

23 Moses and Aaron entered the tabernacle of testimony, then came out and blessed the people. The Lord's glory appeared to the whole multitude,

24 and look, fire going out from the Lord devoured the burnt offering and the fat upon the altar. When the crowds saw this, they praised the Lord, falling upon their faces.

Chapter 10

1 Nadab and Abihu, sons of Aaron, took their censers, placed fire and incense upon them, and offered foreign fire before the Lord, which had not been commanded them.

2 Fire went out from the Lord and devoured them, and they died before the Lord.

3 Moses said to Aaron, “This is what the Lord spoke: ‘I will be made holy in those who approach me, and I will be glorified in the sight of all the people.’” Hearing this, Aaron was silent.

4 Moses called Mishael and Elizaphan, sons of Uzziel, Aaron's paternal uncle, and said to them, “Go, take your brothers away from before the sanctuary, and carry them outside the camp.”

5 Going at once, they took them as they lay, clothed in linen tunics, and cast them outside, as they had been commanded.

6 Moses spoke to Aaron and to Eleazar and Ithamar, his sons: “Do not uncover your heads or tear your garments, lest perhaps you die and indignation arise against the whole assembly. Let your brothers and all the house of Israel mourn the burning the Lord kindled.

7 But you shall not go out from the doors of the tabernacle, or else you will perish, for the oil of holy anointing is upon you.” They did everything according to Moses' command.

8 The Lord also said to Aaron,

9 “You and your sons shall not drink wine or anything able to intoxicate when you enter the tabernacle of testimony, lest you die, because it is an everlasting command throughout your generations,

10 so that you may have knowledge to discern between holy and profane, polluted and clean,

11 and may teach the children of Israel all my ordinances which the Lord spoke to them through the hand of Moses.”

12 Moses spoke to Aaron and to Eleazar and Ithamar, his remaining sons: “Take the sacrifice remaining from the Lord's offering and eat it without leaven beside the altar, because it is a Holy of Holies.

13 You shall eat it in a holy place, because it was given to you and your sons from the Lord's offerings, as was commanded me.

14 You and your sons and daughters with you shall also eat in a most clean place the breast that was offered and the shoulder that was separated, for they are reserved for you and your children from the saving victims of the children of Israel,

15 because they raised the shoulder, breast, and fat burned upon the altar before the Lord, and these belong to you and your sons by a perpetual law, as the Lord commanded.”

16 Meanwhile, when Moses sought the male goat offered for sin, he found it burned. Angry with Eleazar and Ithamar, Aaron's remaining sons, he said,

17 “Why did you not eat the victim for sin in the holy place? It is a Holy of Holies and was given to you so that you might bear the multitude's iniquity and pray for them in the Lord's sight,

18 especially since none of its blood was carried within the holy places and you ought to have eaten it in the sanctuary, as was commanded me.”

19 Aaron answered, “Today the victim for sin and the burnt offering were offered before the Lord, but what you see has happened to me. How could I eat it or please the Lord in the ceremonies with a mourning mind?”

20 When Moses heard this, he was satisfied.

Chapter 11

1 The Lord spoke to Moses and Aaron, saying,

2 “Say to the children of Israel: These are the animals you ought to eat from all the living things of the earth.

3 Among livestock, you shall eat everything that has a divided hoof and chews the cud.

4 But whatever chews the cud and has a hoof yet does not divide it, such as the camel and the others, you shall not eat but shall reckon among the unclean.

5 The hyrax, which chews the cud but does not divide the hoof, is unclean.

6 The hare also, for it too chews the cud but does not divide the hoof.

7 And the pig, which divides the hoof but does not chew the cud.

8 You shall not eat their flesh or touch their carcasses, because they are unclean to you.

9 These are what are born in the waters and are lawful to eat: you shall eat everything having fins and scales, whether in seas, rivers, or pools.

10 But whatever has no fins and scales among the things moving and living in the waters shall be abominable to you

11 and execrable; you shall not eat their flesh, and you shall avoid their carcasses.

12 Everything in the waters that has no fins and scales shall be polluted.

13 These are the birds you ought not to eat and which must be avoided: the eagle, griffin vulture, and sea eagle;

14 the kite and vulture according to its kind;

15 every raven kind according to its likeness;

16 the ostrich, owl, gull, and hawk according to its kind;

17 the eagle owl, cormorant, and ibis;

18 the swan, pelican, and purple swamphen;

19 the heron and plover according to its kind, and also the hoopoe and bat.

20 Every winged creature that walks upon four feet shall be abominable to you.

21 But whatever indeed walks upon four feet yet has longer hind legs with which it leaps upon the earth,

22 you ought to eat, such as the bruchus according to its kind, the attacus, ophiomachus, and locust, each according to its kind.

23 But whatever among winged creatures has only four feet shall be execrable to you.

24 Whoever touches their carcasses shall be polluted and unclean until evening;

25 and if it is necessary for him to carry anything of these dead, he shall wash his garments and be unclean until sunset.

26 Every animal having a hoof but not dividing it and not chewing the cud shall be unclean; whoever touches it shall be contaminated.

27 Whatever walks upon its hands among all living things that go on four feet shall be unclean; whoever touches their carcasses shall be polluted until evening.

28 Whoever carries such carcasses shall wash his garments and be unclean until evening, because all these are unclean to you.

29 These also shall be reckoned among polluted things that move upon the earth: the weasel, mouse, and crocodile, each according to its kind;

30 the shrew, chameleon, gecko, lizard, and mole.

31 All these are unclean. Whoever touches their carcasses shall be unclean until evening.

32 Anything upon which any part of their carcasses falls shall be polluted, whether a wooden vessel, garment, skins, or haircloths. Anything used for work shall be dipped in water and remain polluted until evening; afterward it shall be made clean.

33 But an earthen vessel into which any of these falls shall be polluted and therefore must be broken.

34 Any food you eat, if water has been poured upon it, shall be unclean; and every liquid drunk from any vessel shall be unclean.

35 Anything upon which such carcasses fall shall be unclean; whether ovens or cooking pots, they shall be destroyed and shall be unclean.

36 But springs, cisterns, and every gathering of waters shall be clean. Whoever touches their carcass shall be polluted.

37 If it falls upon seed for sowing, it shall not pollute it.

38 But if someone pours water over the seed and afterward it is touched by carcasses, it shall immediately be polluted.

39 If an animal you are permitted to eat dies, whoever touches its carcass shall be unclean until evening;

40 and whoever eats anything from it or carries it shall wash his garments and be unclean until evening.

41 Everything that creeps upon the earth shall be abominable and shall not be taken as food.

42 Whatever four-footed creature walks upon its breast, whatever has many feet, or whatever is dragged along the ground, you shall not eat, because it is abominable.

43 Do not contaminate your souls or touch any of them, lest you be unclean.

44 For I am the Lord your God. Be holy, because I am holy. Do not pollute your souls with any creeping thing that moves upon the earth.

45 For I am the Lord who brought you out of the land of Egypt to be your God. You shall be holy, because I am holy.

46 This is the law of living creatures and birds, and of every living soul that moves in water and creeps upon the earth,

47 so that you may know the differences between clean and unclean and know what you ought to eat and what to reject.”

Chapter 12

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: If a woman, having received seed, bears a male, she shall be unclean seven days, according to the days of her menstrual separation.

3 On the eighth day the little child shall be circumcised.

4 But she shall remain thirty-three days in the blood of her purification. She shall touch nothing holy and shall not enter the sanctuary until the days of her purification are completed.

5 But if she bears a female, she shall be unclean two weeks according to the rite of menstrual flow, and shall remain sixty-six days in the blood of her purification.

6 When the days of her purification are completed for a son or daughter, she shall bring a year-old lamb as a burnt offering and a young pigeon or turtledove for sin to the entrance of the tabernacle of testimony and deliver them to the priest.

7 He shall offer them before the Lord and pray for her, and thus she shall be cleansed from the flow of her blood. This is the law for one who bears a male or female.

8 But if her hand does not find and she is unable to offer a lamb, she shall take two turtledoves or two young pigeons, one as a burnt offering and the other for sin. The priest shall pray for her, and thus she shall be cleansed.”

Chapter 13

1 The Lord spoke to Moses and Aaron, saying,

2 “A person in whose skin and flesh there arises a changed color, a pustule, or something appearing bright—that is, a plague of leprosy—shall be brought to Aaron the priest or to any one of his sons.

3 When he sees leprosy in the skin, the hairs changed to white, and the appearance of the leprosy lower than the skin and the rest of the flesh, it is a plague of leprosy, and at his judgment the person shall be separated.

4 But if a shining whiteness is in the skin yet is not lower than the remaining flesh, and the hairs retain their former color, the priest shall confine him seven days.

5 On the seventh day he shall examine him. If the leprosy has not grown further or passed beyond its former boundaries in the skin, he shall confine him again for another seven days.

6 On the seventh day he shall inspect him. If the leprosy is darker and has not grown in the skin, he shall declare him clean, because it is a scab. The person shall wash his garments and be clean.

7 But if, after he was seen by the priest and restored to cleanness, the leprosy grows again, he shall be brought to him

8 and condemned to uncleanness.

9 If a plague of leprosy is in a person, he shall be brought to the priest,

10 who shall inspect him. If a white color is in the skin, has changed the appearance of the hair, and living flesh itself appears,

11 it shall be judged a very old leprosy grown into the skin. Therefore the priest shall contaminate him and shall not confine him, because he is plainly unclean.

12 But if the leprosy blooms and spreads through the skin and covers all the skin from head to feet, whatever falls under the sight of the eyes,

13 the priest shall examine him and judge him held by a most clean leprosy; because all has turned white, the person shall therefore be clean.

14 But whenever living flesh appears in him,

15 then by the priest's judgment he shall be polluted and reckoned among the unclean; for living flesh, if it is sprinkled with leprosy, is unclean.

16 But if it turns white again and covers the whole person,

17 the priest shall examine him and decree that he is clean.

18 When flesh and skin in which an ulcer arose has healed,

19 and a white or reddish scar appears in the place of the ulcer, the person shall be brought to the priest.

20 When he sees the place of leprosy lower than the remaining flesh and the hairs turned white, he shall contaminate him, for a plague of leprosy has arisen in the ulcer.

21 But if the hair retains its former color, the scar is somewhat dark, and it is not lower than the neighboring flesh, he shall confine him seven days.

22 If it grows, he shall adjudge him to leprosy;

23 but if it stays in its place, it is the scar of the ulcer, and the person shall be clean.

24 When flesh and skin have been burned by fire, and after healing have a white or red scar,

25 the priest shall examine it. If it has turned white and its place is lower than the rest of the skin, he shall contaminate him, because a plague of leprosy has arisen in the scar.

26 But if the hair's color has not changed, the plague is not lower than the remaining flesh, and the appearance of leprosy itself is somewhat dark, he shall confine him seven days.

27 On the seventh day he shall inspect him. If the leprosy has grown in the skin, he shall contaminate him.

28 But if the whiteness stays in its place and is not very bright, it is the plague of a burn, and therefore he shall be declared clean, because it is the scar of the burning.

29 A man or woman in whose head or beard leprosy has sprouted shall be examined by the priest.

30 If the place is lower than the remaining flesh and the hair yellow and finer than usual, he shall contaminate them, because it is leprosy of the head and beard.

31 But if he sees the place of the spot level with the neighboring flesh and the hair black, he shall confine the person seven days.

32 On the seventh day he shall inspect it. If the spot has not grown, the hair retains its color, and the place of the plague is level with the remaining flesh,

33 the person shall be shaved except at the place of the spot and shall be confined another seven days.

34 If on the seventh day the plague is seen to have stayed in its place and is not lower than the remaining flesh, he shall declare him clean. After washing his garments, he shall be clean.

35 But if after cleansing the spot grows again in the skin,

36 he shall no longer inquire whether the hair has changed to yellow, because the person is plainly unclean.

37 But if the spot has stayed and the hairs are black, he shall know that the person is healed and confidently pronounce him clean.

38 A man or woman in whose skin whiteness appears

39 shall be examined by the priest. If he discovers a dim whiteness shining in the skin, he shall know it is not leprosy but a white-colored spot, and the person is clean.

40 A man whose hair falls from his head is bald and clean.

41 And if the hairs fall from his forehead, he is bald in front and clean.

42 But if a white or red color arises in the baldness or frontal baldness,

43 and the priest sees this, he shall without doubt condemn him for leprosy which has arisen in the bald place.

44 Therefore whoever is marked with leprosy and separated at the priest's judgment

45 shall have his garments torn, his head uncovered, and his mouth covered with a garment; he shall cry that he is contaminated and filthy.

46 During all the time he is leprous and unclean, he shall live alone outside the camp.

47 A woolen or linen garment that has leprosy,

48 whether in warp or weft, or a skin or anything made from skin,

49 if it is infected with a white or red spot, shall be reckoned leprosy and shown to the priest.

50 After examining it, he shall confine it seven days.

51 Looking again on the seventh day, if he finds that it has grown, it is a persevering leprosy. He shall judge the garment polluted, and everything in which it is found;

52 therefore it shall be burned in flames.

53 But if he sees that it has not grown,

54 he shall command them to wash the thing in which the leprosy is, and he shall confine it another seven days.

55 When he sees that its former appearance has not returned, though the leprosy has not grown, he shall judge it unclean and burn it with fire, because the leprosy is infused into the garment's surface or throughout it.

56 But if the place of leprosy is darker after the garment is washed, he shall tear it out and divide it from the sound material.

57 But if it appears further in places that were formerly unspotted, it is a flying and wandering leprosy and must be burned with fire.

58 If it ceases, he shall wash the clean parts with water a second time, and they shall be clean.

59 This is the law of leprosy in a woolen or linen garment, in warp and weft, and in every furnishing of skin: how it ought to be declared clean or contaminated.”

Chapter 14

1 The Lord spoke to Moses, saying,

2 “This is the rite of the leprous person when he is to be cleansed. He shall be brought to the priest,

3 who shall go outside the camp. When he finds that the leprosy has been cleansed,

4 he shall command the one being purified to offer for himself two living birds lawful to eat, cedar wood, scarlet thread, and hyssop.

5 He shall command one of the birds to be slaughtered in an earthen vessel over living waters.

6 But the other living bird, with the cedar wood, scarlet, and hyssop, he shall dip in the blood of the slaughtered bird.

7 With it he shall sprinkle seven times the one who is to be cleansed, that he may duly be purified; and he shall release the living bird to fly away into the field.

8 When the person has washed his garments, he shall shave all the hair of his body and wash with water. Having been purified, he shall enter the camp, but only so that he remains outside his tent for seven days.

9 On the seventh day he shall shave the hair of his head, his beard and eyebrows, and the hair of his whole body. When his garments and body have been washed again,

10 on the eighth day he shall take two unblemished male lambs, a year-old ewe without blemish, three tenths of fine flour mixed with oil for sacrifice, and separately a sextary of oil.

11 The priest purifying the person shall set him and all these things before the Lord at the entrance of the tabernacle of testimony.

12 He shall take one lamb and offer it for offense, with the sextary of oil; and he shall offer everything before the Lord.

13 He shall slaughter the lamb where the victim for sin and the burnt offering are usually slaughtered—that is, in the holy place. For as with the victim for sin, so with the victim for offense: it belongs to the priest and is a Holy of Holies.

14 Taking some of the blood of the victim slaughtered for offense, the priest shall put it upon the extremity of the right ear of the one being cleansed, and upon the thumb of his right hand and the great toe of his right foot.

15 He shall pour some of the sextary of oil into his left hand,

16 dip his right finger in it, and sprinkle it seven times before the Lord.

17 The oil remaining in his left hand he shall pour upon the extremity of the right ear of the one being cleansed, upon the thumb of his right hand and great toe of his right foot, and upon the blood poured out for offense,

18 and upon his head.

19 He shall pray for him before the Lord and make the sacrifice for sin; then he shall slaughter the burnt offering

20 and place it upon the altar with its libations, and the person shall duly be cleansed.

21 But if he is poor and his hand cannot find the things stated for offense, he shall take a lamb as an offering, that the priest may pray for him, and a tenth part of fine flour mixed with oil for sacrifice, with a sextary of oil,

22 and two turtledoves or two young pigeons, one for sin and the other as a burnt offering.

23 On the eighth day of his purification he shall offer them to the priest at the entrance of the tabernacle of testimony before the Lord.

24 The priest, receiving the lamb for offense and the sextary of oil, shall raise them together.

25 When the lamb has been slaughtered, he shall put some of its blood upon the extremity of the right ear of the one being cleansed, and upon the thumb of his right hand and the great toe of his right foot.

26 He shall pour some of the oil into his left hand,

27 dip a finger of his right hand in it, and sprinkle seven times before the Lord.

28 He shall touch the extremity of the right ear of the one being cleansed and the thumb of his right hand and great toe of his right foot, in the place of the blood poured out for offense.

29 But the remaining oil in his left hand he shall pour upon the head of the purified person, that he may make the Lord favorable to him.

30 He shall offer a turtledove or young pigeon,

31 one for offense and the other as a burnt offering, with its libations.

32 This is the sacrifice of a leprous person who cannot have everything for his cleansing.”

33 The Lord spoke to Moses and Aaron, saying,

34 “When you enter the land of Canaan, which I shall give you as a possession, if there is a plague of leprosy in a house,

35 the owner of the house shall go and report to the priest, saying, ‘Something like a plague of leprosy seems to me to be in my house.’

36 He shall command them to carry everything out of the house before he enters it to see whether it is leprous, lest everything in the house become unclean. Afterward he shall enter to examine the house's leprosy.

37 When he sees in its walls things like little valleys, deformed by pallor or redness and lower than the remaining surface,

38 he shall go out through the house's entrance and immediately close it for seven days.

39 Returning on the seventh day, he shall examine it. If he finds that the leprosy has grown,

40 he shall command the stones in which the leprosy is to be dug out and cast outside the city in an unclean place.

41 He shall have the house scraped all around within and the dust from the scraping scattered outside the city in an unclean place.

42 Other stones shall be put in place of those removed, and the house shall be coated with other clay.

43 But if, after the stones have been dug out, the dust scraped away, and other earth spread on,

44 the priest enters and sees the leprosy returned and the walls sprinkled with spots, it is a persevering leprosy, and the house is unclean.

45 They shall immediately destroy it and cast its stones, timbers, and all its dust outside the town in an unclean place.

46 Whoever enters the house while it is closed shall be unclean until evening.

47 Whoever sleeps in it or eats anything shall wash his garments.

48 But if the priest enters and sees that the leprosy has not grown in the house after it was coated again, he shall purify it, its soundness having been restored.

49 For its purification he shall take two birds, cedar wood, scarlet thread, and hyssop.

50 When one bird has been slaughtered in an earthen vessel over living waters,

51 he shall take the cedar wood, hyssop, scarlet, and living bird, dip everything in the blood of the slaughtered bird and in the living waters, and sprinkle the house seven times.

52 He shall purify it with the bird's blood, the living waters, the living bird, cedar wood, hyssop, and scarlet thread.

53 When he has released the bird to fly freely into the field, he shall pray for the house, and it shall duly be cleansed.

54 This is the law of every leprosy and plague,

55 of leprosy in garments and houses,

56 of scars and erupting pustules, of shining spots, and of various forms with changed colors,

57 so that it may be known at what time anything is clean or unclean.”

Chapter 15

1 The Lord spoke to Moses and Aaron, saying,

2 “Speak to the children of Israel and say to them: A man who suffers a discharge of seed shall be unclean.

3 He shall be judged subject to this affliction when the foul fluid clings to his flesh at every moment and congeals.

4 Every bed upon which he sleeps shall be unclean, and every place where he sits.

5 If anyone touches his bed, he shall wash his garments, bathe in water, and be unclean until evening.

6 If he sits where that man sat, he too shall wash his garments, bathe in water, and be unclean until evening.

7 Whoever touches his flesh shall wash his garments, bathe in water, and be unclean until evening.

8 If such a man casts saliva upon one who is clean, that person shall wash his garments, bathe in water, and be unclean until evening.

9 The saddle upon which he sits shall be unclean.

10 Whatever was beneath the one suffering a discharge of seed shall be polluted until evening. Whoever carries any of these things shall wash his garments, bathe in water, and be unclean until evening.

11 Anyone whom such a man touches without first washing his hands shall wash his garments, bathe in water, and be unclean until evening.

12 An earthen vessel he touches shall be broken, but a wooden vessel shall be washed with water.

13 If the one suffering such an affliction is healed, he shall count seven days after his cleansing; and when his garments and whole body have been washed in living waters, he shall be clean.

14 On the eighth day he shall take two turtledoves or two young pigeons, come before the Lord at the entrance of the tabernacle of testimony, and give them to the priest.

15 The priest shall make one for sin and the other as a burnt offering, and shall pray for him before the Lord, that he may be cleansed from his discharge of seed.

16 A man from whom the seed of intercourse goes out shall wash his whole body with water and be unclean until evening.

17 He shall wash with water the garment and skin that had it, and it shall be unclean until evening.

18 The woman with whom he had intercourse shall bathe in water and be unclean until evening.

19 A woman who at the return of the month suffers a flow of blood shall be separated for seven days.

20 Everyone who touches her shall be unclean until evening,

21 and whatever she sleeps or sits upon during the days of her separation shall be polluted.

22 Whoever touches her bed shall wash his garments, bathe in water, and be unclean until evening.

23 Whoever touches any vessel upon which she sat shall wash his garments, bathe in water, and be polluted until evening.

24 If a man has intercourse with her during the time of menstrual blood, he shall be unclean seven days, and every bed upon which he sleeps shall be polluted.

25 A woman who suffers a flow of blood for many days outside the menstrual time, or whose blood does not cease flowing after menstruation, shall be unclean as though she were in the menstrual time for as long as she is subject to this affliction.

26 Every bed upon which she sleeps and vessel upon which she sits shall be polluted.

27 Whoever touches these shall wash his garments, bathe in water, and be unclean until evening.

28 If the blood stops and ceases to flow, she shall count seven days for her purification.

29 On the eighth day she shall offer for herself to the priest two turtledoves or two young pigeons at the entrance of the tabernacle of testimony.

30 He shall make one for sin and the other as a burnt offering, and shall pray for her before the Lord and for the flow of her uncleanness.

31 Therefore you shall teach the children of Israel to guard against uncleanness, lest they die in their filth when they pollute my tabernacle which is among them.

32 This is the law of one who suffers a discharge of seed and one who is polluted by intercourse,

33 and of her who is separated at menstrual times or flows continually with blood, and of the man who sleeps with her.”

Chapter 16

1 The Lord spoke to Moses after the death of Aaron's two sons, when they were killed while offering foreign fire.

2 He commanded him, saying, “Speak to your brother Aaron, lest he enter at every time into the sanctuary within the veil, before the mercy-seat covering the ark, and die—for I shall appear in a cloud above the oracle—

3 unless he first does these things: he shall offer a calf for sin and a ram as a burnt offering.

4 He shall be clothed in a linen tunic and cover his private parts with linen undergarments; he shall be girded with a linen sash and place a linen turban upon his head. These are holy garments; when he has bathed, he shall put them all on.

5 From the whole multitude of the children of Israel he shall receive two male goats for sin and one ram as a burnt offering.

6 When he has offered the calf and prayed for himself and his house,

7 he shall cause the two goats to stand before the Lord at the entrance of the tabernacle of testimony.

8 Casting lots over both, he shall assign one to the Lord and the other to the emissary goat.

9 The one whose lot comes out for the Lord he shall offer for sin.

10 But the one for the emissary goat he shall set alive before the Lord, that he may pour prayers over it and send it into the wilderness.

11 When these things have been duly celebrated, he shall offer the calf, pray for himself and his house, and slaughter it.

12 Taking a censer filled with coals from the altar and drawing with his hand compounded aromatic incense, he shall enter beyond the veil into the holy places,

13 so that, when the aromatics are placed upon the fire, their cloud and vapor may cover the oracle above the testimony, and he may not die.

14 He shall also take some of the calf's blood and sprinkle it with his finger seven times opposite the mercy-seat toward the east.

15 When he has killed the goat for the people's sin, he shall carry its blood within the veil, as commanded concerning the calf's blood, and sprinkle it opposite the oracle.

16 He shall expiate the sanctuary from the uncleannesses of the children of Israel, from their transgressions, and from all their sins. According to this rite he shall act toward the tabernacle of testimony, fixed among them in the midst of the filth of their habitation.

17 Let no one be in the tabernacle when the high priest enters the sanctuary to pray for himself, his house, and the whole assembly of Israel, until he comes out.

18 When he comes out to the altar before the Lord, he shall pray for himself and pour the blood taken from the calf and goat upon its horns all around.

19 Sprinkling it with his finger seven times, he shall expiate it and make it holy from the uncleannesses of the children of Israel.

20 After he has cleansed the sanctuary, tabernacle, and altar, he shall offer the living goat.

21 Placing both hands upon its head, he shall confess all the iniquities of the children of Israel and all their offenses and sins. Calling these down upon its head, he shall send it into the wilderness through a prepared man.

22 When the goat has carried all their iniquities into a solitary land and has been released in the wilderness,

23 Aaron shall return to the tabernacle of testimony, take off the garments in which he was formerly clothed when entering the sanctuary, and leave them there.

24 He shall wash his flesh in a holy place and put on his own garments. After coming out, he shall offer his burnt offering and the people's and pray both for himself and the people.

25 He shall burn upon the altar the fat offered for sins.

26 The one who released the emissary goat shall wash his garments and body with water, and thus enter the camp.

27 The calf and goat slaughtered for sin, whose blood was carried into the sanctuary to complete expiation, shall be carried outside the camp; their skins, flesh, and dung shall be burned with fire.

28 Whoever burns them shall wash his garments and flesh with water, and thus enter the camp.

29 This shall be an everlasting ordinance for you: in the seventh month, on the tenth day of the month, you shall afflict your souls and do no work, whether native or stranger sojourning among you.

30 On this day there shall be expiation and cleansing for you from all your sins; before the Lord you shall be cleansed.

31 For it is a Sabbath of rest, and you shall afflict your souls by a perpetual observance.

32 The priest who has been anointed and whose hands have been initiated to exercise the priesthood in his father's place shall make expiation. He shall be clothed in the linen robe and holy garments,

33 and shall expiate the sanctuary, the tabernacle of testimony, and the altar, and also the priests and the whole people.

34 This shall be an everlasting ordinance for you, that prayer be made for the children of Israel and for all their sins once a year.” Therefore he did as the Lord had commanded Moses.

Chapter 17

1 The Lord spoke to Moses, saying,

2 “Speak to Aaron and his sons and all the children of Israel, saying to them: This is the word the Lord commanded, saying,

3 ‘Any man from the house of Israel who kills an ox, sheep, or goat within or outside the camp,

4 and does not offer it at the entrance of the tabernacle as an offering to the Lord, shall be guilty of blood. As though he had shed blood, so shall he perish from the midst of his people.

5 Therefore the children of Israel ought to offer to the priest their victims which they kill in the field, that they may be made holy to the Lord before the entrance of the tabernacle of testimony and slaughter them as victims of peace offerings to the Lord.

6 The priest shall pour the blood upon the Lord's altar at the entrance of the tabernacle of testimony and burn the fat as a fragrance of sweetness to the Lord.

7 They shall no longer slaughter their victims to demons, with whom they have prostituted themselves. It shall be an everlasting ordinance for them and their descendants.’

8 And you shall say to them: ‘A man from the house of Israel or from the strangers sojourning among you who offers a burnt offering or victim

9 and does not bring it to the entrance of the tabernacle of testimony to be offered to the Lord shall perish from his people.

10 Any man from the house of Israel or from the strangers sojourning among them who eats blood—I will set my face firmly against that soul and destroy it from his people,

11 because the soul of the flesh is in the blood. I gave it to you so that upon the altar you might expiate with it for your souls and the blood might be an atonement for the soul.

12 Therefore I said to the children of Israel: No soul among you shall eat blood, nor any of the strangers sojourning among you.

13 Any man from the children of Israel or the strangers sojourning among you who by hunting or bird-catching takes a wild animal or bird lawful to eat shall pour out its blood and cover it with earth.

14 For the soul of all flesh is in the blood. Therefore I said to the children of Israel: You shall not eat the blood of any flesh, because the soul of the flesh is in the blood; whoever eats it shall perish.

15 A soul who eats what died by itself or was seized by a beast, whether native or stranger, shall wash his garments and himself with water and be contaminated until evening; in this order he shall become clean.

16 But if he does not wash his garments and body, he shall bear his iniquity.’”

Chapter 18

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: I am the Lord your God.

3 You shall not act according to the custom of the land of Egypt, where you lived; and you shall not act according to the manner of the land of Canaan, into which I am about to bring you, nor walk in their ordinances.

4 You shall do my judgments, keep my precepts, and walk in them. I am the Lord your God.

5 Keep my laws and judgments; a person who does them shall live in them. I am the Lord.

6 No man shall approach one near to him in blood to reveal that person's nakedness. I am the Lord.

7 You shall not uncover the nakedness of your father or the nakedness of your mother. She is your mother; you shall not reveal her nakedness.

8 You shall not uncover the nakedness of your father's wife, for it is your father's nakedness.

9 You shall not reveal the nakedness of your sister by father or mother, whether born at home or outside.

10 You shall not reveal the nakedness of your son's daughter or your daughter's granddaughter, because it is your nakedness.

11 You shall not reveal the nakedness of the daughter of your father's wife whom she bore to your father, for she is your sister.

12 You shall not uncover the nakedness of your father's sister, because she is your father's flesh.

13 You shall not reveal the nakedness of your mother's sister, because she is your mother's flesh.

14 You shall not reveal the nakedness of your paternal uncle or approach his wife, who is joined to you by affinity.

15 You shall not reveal the nakedness of your daughter-in-law, because she is your son's wife; neither shall you uncover her shame.

16 You shall not reveal the nakedness of your brother's wife, because it is your brother's nakedness.

17 You shall not reveal the nakedness of your wife and her daughter. You shall not take her son's daughter or her daughter's daughter to reveal her shame, because they are her flesh and such intercourse is incest.

18 You shall not take your wife's sister as her rival or reveal her nakedness while your wife is still living.

19 You shall not approach a woman suffering menstruation or reveal her foulness.

20 You shall not have intercourse with your neighbor's wife or be stained by the mingling of seed.

21 You shall not give any of your seed to be consecrated to the idol Moloch, nor pollute the name of your God. I am the Lord.

22 You shall not lie with a male in female intercourse, because it is an abomination.

23 You shall not have intercourse with any animal or be stained with it. A woman shall not lie beneath an animal or mingle with it, because it is a crime.

24 Do not be polluted by any of these things, by which all the nations I shall cast out before your sight have been contaminated

25 and by which the land is polluted. I shall visit its crimes upon it, so that it vomits out its inhabitants.

26 Keep my ordinances and judgments and do none of all these abominations, whether native or settler sojourning among you.

27 For the inhabitants of the land who were before you did all these execrations and polluted it.

28 Therefore take care lest it likewise vomit you out when you do equal things, as it vomited out the nation before you.

29 Every soul who does any of these abominations shall perish from the midst of his people.

30 Keep my commands. Do not do what those before you did, and do not be polluted by these things. I am the Lord your God.”

Chapter 19

1 The Lord spoke to Moses, saying,

2 “Speak to the whole assembly of the children of Israel and say to them: Be holy, because I, the Lord your God, am holy.

3 Let everyone fear his father and mother. Keep my Sabbaths. I am the Lord your God.

4 Do not turn to idols or make molten gods for yourselves. I am the Lord your God.

5 If you slaughter a victim of peace offerings to the Lord, so that he may be favorable,

6 you shall eat it on the day it is slaughtered and on the next day; whatever remains for the third day you shall burn with fire.

7 If anyone eats from it after two days, he shall be profane and guilty of impiety.

8 He shall bear his iniquity, because he polluted what is holy to the Lord, and that soul shall perish from his people.

9 When you reap the crops of your land, you shall not cut the surface of the land to the very ground or gather the remaining ears.

10 Neither shall you gather the clusters and fallen grapes in your vineyard, but shall leave them to be plucked by the poor and sojourners. I am the Lord your God.

11 You shall not commit theft. You shall not lie, nor shall anyone deceive his neighbor.

12 You shall not swear falsely by my name or pollute the name of your God. I am the Lord.

13 You shall not defraud your neighbor or oppress him by force. The work of your hired laborer shall not remain with you until morning.

14 You shall not curse the deaf or place a stumbling block before the blind, but shall fear the Lord your God, because I am the Lord.

15 You shall not do what is iniquitous or judge unjustly. Do not consider the person of the poor or honor the face of the powerful. Judge your neighbor justly.

16 You shall not be an accuser or whisperer among the people. You shall not stand against your neighbor's blood. I am the Lord.

17 You shall not hate your brother in your heart, but shall rebuke him publicly, lest you have sin because of him.

18 You shall not seek vengeance or remember an injury from your fellow citizens. You shall love your friend as yourself. I am the Lord.

19 Keep my laws. You shall not make your animal mate with living things of another kind. You shall not sow your field with different seed. You shall not put on a garment woven from two things.

20 If a man sleeps in intercourse of seed with a woman who is a bondwoman and marriageable, yet has not been redeemed by a price or given liberty, they shall both be beaten and shall not die, because she was not free.

21 For his offense he shall offer a ram to the Lord at the entrance of the tabernacle of testimony.

22 The priest shall pray for him and for his sin before the Lord; the Lord will become favorable to him, and the sin will be forgiven.

23 When you enter the land and plant fruit-bearing trees in it, you shall remove their foreskins. The fruits they bring forth shall be unclean to you, and you shall not eat from them.

24 But in the fourth year all their fruit shall be made holy, praiseworthy to the Lord.

25 In the fifth year you shall eat the fruit, gathering what they bring forth. I am the Lord your God.

26 You shall not eat with blood. You shall not practice augury or observe dreams.

27 You shall not cut the hair around in a circle or shave the beard.

28 You shall not cut your flesh for the dead or make any figures or marks upon yourselves. I am the Lord.

29 Do not prostitute your daughter, lest the land be contaminated and filled with crime.

30 Keep my Sabbaths and fear my sanctuary. I am the Lord.

31 Do not turn aside to magicians or inquire anything from diviners, to be polluted through them. I am the Lord your God.

32 Rise before a gray head and honor the person of an old man; and fear the Lord your God. I am the Lord.

33 If a stranger lives in your land and stays among you, do not reproach him.

34 Let him be among you as though native, and love him as yourselves, for you also were strangers in the land of Egypt. I am the Lord your God.

35 Do not do anything iniquitous in judgment, rule, weight, or measure.

36 Let the scale be just, the weights equal, the bushel just, and the sextary equal. I am the Lord your God, who brought you out of the land of Egypt.

37 Keep all my precepts and all my judgments, and do them. I am the Lord.”

Chapter 20

1 The Lord spoke to Moses, saying,

2 “You shall speak these things to the children of Israel: If any man from the children of Israel or the strangers living in Israel gives any of his seed to the idol Moloch, let him surely die; the people of the land shall stone him.

3 I will set my face against him and cut him off from the midst of his people, because he gave some of his seed to Moloch, contaminated my sanctuary, and polluted my holy name.

4 But if the people of the land, being negligent and as though regarding my command as little, let the man who gave some of his seed to Moloch go and refuse to kill him,

5 I will set my face upon that man and his kindred and cut off from the midst of their people both him and all who consented with him to prostitute themselves with Moloch.

6 A soul who turns aside to magicians and diviners and prostitutes himself with them—I will set my face against that soul and kill him from the midst of his people.

7 Make yourselves holy and be holy, because I am the Lord your God.

8 Keep my precepts and do them; I am the Lord who makes you holy.

9 Whoever curses his father or mother, let him surely die. He cursed father and mother; let his blood be upon him.

10 If anyone commits adultery with another's wife and perpetrates adultery with his neighbor's spouse, let both the adulterer and adulteress surely die.

11 Whoever sleeps with his stepmother and reveals his father's shame, let both surely die; let their blood be upon them.

12 If anyone sleeps with his daughter-in-law, let both die, because they have committed a crime; let their blood be upon them.

13 Whoever sleeps with a male in female intercourse, both have committed an abomination; let them surely die; let their blood be upon them.

14 Whoever takes a daughter as wife and her mother besides has committed a crime; he shall be burned alive with them, and so great an abomination shall not remain in your midst.

15 Whoever has intercourse with an animal or livestock, let him surely die; kill the animal also.

16 A woman who lies beneath any animal shall be killed together with it; let their blood be upon them.

17 Whoever takes his sister, his father's daughter or mother's daughter, and sees her nakedness while she beholds her brother's shame, they have done a wicked thing. They shall be killed in the sight of their people because they mutually revealed their nakedness, and they shall bear their iniquity.

18 Whoever has intercourse with a woman during menstrual flow and reveals her nakedness, and she opens the fountain of her blood, both shall be killed from the midst of their people.

19 You shall not uncover the nakedness of your maternal or paternal aunt. Whoever does this has uncovered the shame of his own flesh; both shall bear their iniquity.

20 Whoever has intercourse with the wife of his paternal or maternal uncle and reveals the shame of his kindred, both shall bear their sin; they shall die without children.

21 Whoever takes his brother's wife does an unlawful thing; he has revealed his brother's nakedness; they shall be without children.

22 Keep my laws and judgments and do them, lest the land you are about to enter and inhabit vomit you out also.

23 Do not walk in the ordinances of the nations I shall expel before you, for they did all these things and I abhorred them.

24 But I say to you: Possess their land, which I shall give you as an inheritance, a land flowing with milk and honey. I am the Lord your God, who separated you from the other peoples.

25 Therefore you also shall separate the clean animal from the unclean and the clean bird from the unclean. Do not pollute your souls with livestock, birds, or anything moving upon the earth which I showed you to be polluted.

26 You shall be holy to me, because I, the Lord, am holy and separated you from the other peoples so that you might be mine.

27 A man or woman in whom there is a pythonic or divining spirit, let them surely die; they shall overwhelm them with stones; let their blood be upon them.”

Chapter 21

1 The Lord also said to Moses, “Speak to the priests, the sons of Aaron, and say to them: A priest shall not be contaminated by the deaths of his fellow citizens,

2 except only for those of his blood and near to him—that is, father, mother, son, daughter, and brother,

3 and a virgin sister not married to a man.

4 Neither shall he be contaminated for a leader of his people.

5 They shall not shave the head or beard or make cuts in their flesh.

6 They shall be holy to their God and shall not pollute his name, for they offer the Lord's incense and the bread of their God; therefore they shall be holy.

7 They shall not take as wife a prostitute or vile harlot, nor one repudiated by her husband, because they are consecrated to their God

8 and offer the bread of presentation. Therefore let them be holy, because I also am holy, the Lord who makes them holy.

9 If a priest's daughter is discovered in fornication and violates her father's name, she shall be consumed by flames.

10 The high priest—that is, the greatest priest among his brothers, upon whose head the anointing oil was poured, whose hands were consecrated in priesthood, and who is clothed in holy garments—shall not uncover his head or tear his garments.

11 He shall not enter at all for any dead person; neither shall he be contaminated for his father or mother.

12 He shall not go out from the holy places, lest he pollute the Lord's sanctuary, because the oil of his God's holy anointing is upon him. I am the Lord.

13 He shall take a virgin as wife.

14 But he shall not take a widow, one repudiated, one filthy, or a prostitute, but a young woman from his people,

15 lest he mingle the stock of his lineage with the common people of his nation, because I am the Lord who makes him holy.”

16 The Lord spoke to Moses, saying,

17 “Speak to Aaron: A man from your seed throughout their families who has a blemish shall not offer bread to his God

18 or approach his ministry: if he is blind, lame, has a small, large, or crooked nose,

19 has a broken foot or hand,

20 is hunchbacked, bleary-eyed, has a white growth in the eye, continual scabies, an eruption on the body, or a rupture.

21 Anyone from the seed of Aaron the priest who has a blemish shall not approach to offer victims to the Lord or bread to his God.

22 Nevertheless he shall eat the bread offered in the sanctuary,

23 but only so that he does not enter within the veil or approach the altar, because he has a blemish and ought not contaminate my sanctuary. I am the Lord who makes them holy.”

24 Therefore Moses spoke to Aaron, his sons, and all Israel everything that had been commanded him.

Chapter 22

1 The Lord also spoke to Moses, saying,

2 “Speak to Aaron and his sons, that they guard themselves from the things consecrated by the children of Israel and do not contaminate the name of the things made holy to me which they offer. I am the Lord.

3 Say to them and their descendants: Every man from your stock who approaches the consecrated things which the children of Israel offered to the Lord while uncleanness is in him shall perish before the Lord. I am the Lord.

4 A man from Aaron's seed who is leprous or suffers a discharge of seed shall not eat the things made holy to me until he is healed. Whoever touches what is unclean upon the dead, and one from whom seed goes out as in intercourse,

5 and one who touches a creeping thing or anything unclean whose touch is filthy,

6 shall be unclean until evening and shall not eat the things made holy. But when he has washed his flesh with water

7 and the sun has set, then, being cleansed, he shall eat from the consecrated things, because it is his food.

8 They shall not eat what died by itself or was seized by a beast or be polluted by these. I am the Lord.

9 Let them keep my precepts, lest they become subject to sin and die in the sanctuary when they have polluted it. I am the Lord who makes them holy.

10 No foreigner shall eat from the consecrated things; a priest's guest and hired laborer shall not eat from them.

11 But one whom the priest buys and one born in his house shall eat from them.

12 If a priest's daughter is married to anyone from the people, she shall not eat from the consecrated things or firstfruits.

13 But if she is widowed or repudiated, has no children, and returns to her father's house, she shall be fed from her father's food as she was accustomed when a young woman. No foreigner has authority to eat from them.

14 Whoever eats from the consecrated things through ignorance shall add a fifth part to what he ate and give it to the priest in the sanctuary.

15 They shall not contaminate the consecrated things of the children of Israel which they offer to the Lord,

16 lest perhaps they bear the iniquity of their offense when they eat the consecrated things. I am the Lord who makes them holy.”

17 The Lord spoke to Moses, saying,

18 “Speak to Aaron and his sons and to all the children of Israel, and say to them: A man from the house of Israel or from the strangers living among you who offers his offering—whether fulfilling vows or offering voluntarily—whatever he offers as a burnt offering to the Lord,

19 to be offered through you, shall be an unblemished male from the cattle, sheep, or goats.

20 If it has a blemish, you shall not offer it, and it shall not be acceptable.

21 A man who offers a victim of peace offerings to the Lord, whether fulfilling vows or offering voluntarily, from cattle or sheep, shall offer it unblemished so that it may be acceptable; no blemish shall be in it.

22 If it is blind, broken, scarred, has pustules, scabies, or an eruption, you shall not offer these to the Lord or burn any of them upon the Lord's altar.

23 You may voluntarily offer an ox or sheep with an ear or tail cut off, but a vow cannot be fulfilled from them.

24 You shall not offer to the Lord any animal whose testicles have been crushed, bruised, cut, or removed, and you shall not do this at all in your land.

25 From the hand of a foreigner you shall not offer bread to your God or anything else he may wish to give, because all are corrupted and blemished; you shall not receive them.”

26 The Lord spoke to Moses, saying,

27 “When an ox, sheep, or goat is born, it shall remain seven days beneath its mother's udder; from the eighth day onward it may be offered to the Lord.

28 Whether ox or sheep, they shall not be slaughtered on one day with their young.

29 If you slaughter a victim for thanksgiving to the Lord, so that he may be favorable,

30 you shall eat it on the same day; nothing shall remain until the morning of the next day. I am the Lord.

31 Keep my commands and do them. I am the Lord.

32 Do not pollute my holy name, so that I may be made holy in the midst of the children of Israel. I am the Lord who makes you holy

33 and brought you out of the land of Egypt to be your God. I am the Lord.”

Chapter 23

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: These are the Lord's feast days, which you shall call holy.

3 Six days you shall do work; the seventh day, because it is Sabbath rest, shall be called holy. You shall do no work on it; it is the Lord's Sabbath in all your dwellings.

4 These, therefore, are the Lord's holy feast days, which you ought to celebrate at their times.

5 In the first month, on the fourteenth day of the month at evening, is the Lord's Passover.

6 On the fifteenth day of this month is the Lord's solemnity of unleavened bread. For seven days you shall eat unleavened bread.

7 The first day shall be most celebrated and holy for you; you shall do no servile work on it,

8 but shall offer sacrifice by fire to the Lord for seven days. The seventh day shall be more celebrated and holier, and you shall do no servile work on it.”

9 The Lord spoke to Moses, saying,

10 “Speak to the children of Israel and say to them: When you enter the land I shall give you and reap the crop, you shall carry sheaves of ears, the firstfruits of your harvest, to the priest.

11 He shall raise the bundle before the Lord so that it may be acceptable for you, on the day after the Sabbath, and shall make it holy.

12 On the same day when the sheaf is consecrated, an unblemished year-old lamb shall be slaughtered as a burnt offering to the Lord.

13 Libations shall be offered with it: two tenths of fine flour mixed with oil as incense to the Lord and a most sweet fragrance, and a libation of wine, a fourth part of a hin.

14 You shall eat no bread, roasted grain, or porridge from the crop until the day you offer from it to your God. It is an everlasting command throughout your generations and all your dwellings.

15 Therefore, from the day after the Sabbath on which you offered the sheaf of firstfruits, you shall number seven full weeks,

16 until the day after the completion of the seventh week—that is, fifty days—and thus you shall offer a new sacrifice to the Lord

17 from all your dwellings: two loaves of firstfruits, from two tenths of leavened fine flour, which you shall bake as firstfruits to the Lord.

18 With the loaves you shall offer seven unblemished year-old lambs, one calf from the herd, and two rams; they shall be a burnt offering with their libations, a most sweet fragrance to the Lord.

19 You shall also make a male goat for sin and two year-old lambs as victims of peace offerings.

20 When the priest has raised them with the loaves of firstfruits before the Lord, they shall fall to his use.

21 You shall call this day most celebrated and most holy; you shall do no servile work on it. It shall be an everlasting ordinance in all your dwellings and generations.

22 After you reap the crop of your land, you shall not cut it to the ground or gather the remaining ears, but shall leave them for the poor and sojourners. I am the Lord your God.”

23 The Lord spoke to Moses, saying,

24 “Speak to the children of Israel: In the seventh month, on the first day of the month, you shall have a Sabbath, a memorial with trumpets sounding, and it shall be called holy.

25 You shall do no servile work on it and shall offer a burnt offering to the Lord.”

26 The Lord spoke to Moses, saying,

27 “On the tenth day of this seventh month, the day of expiations shall be most celebrated and shall be called holy. You shall afflict your souls on it and offer a burnt offering to the Lord.

28 You shall do no servile work during this day, because it is the day of propitiation, so that the Lord your God may be made favorable to you.

29 Every soul not afflicted on this day shall perish from his peoples,

30 and whoever does any work, I shall destroy him from his people.

31 Therefore you shall do no work on it; it shall be an everlasting ordinance for you throughout all your generations and dwellings.

32 It is a Sabbath of rest, and you shall afflict your souls on the ninth day of the month; from evening to evening you shall celebrate your Sabbaths.”

33 The Lord spoke to Moses, saying,

34 “Speak to the children of Israel: From the fifteenth day of this seventh month shall be the Lord's feast of tabernacles for seven days.

35 The first day shall be called most celebrated and most holy; you shall do no servile work on it.

36 For seven days you shall offer burnt offerings to the Lord. The eighth day also shall be most celebrated and most holy, and you shall offer a burnt offering to the Lord, for it is an assembly and gathering; you shall do no servile work on it.

37 These are the Lord's feast days, which you shall call most celebrated and most holy. On them you shall offer offerings to the Lord, burnt offerings and libations according to the rite of each day,

38 besides the Lord's Sabbaths, your gifts, and what you offer by vow or voluntarily give to the Lord.

39 Therefore, from the fifteenth day of the seventh month, when you have gathered all the fruits of your land, you shall celebrate the Lord's feast for seven days; on the first and eighth days shall be a Sabbath—that is, rest.

40 On the first day you shall take for yourselves fruit of the most beautiful tree, branches of palms, boughs of densely leaved trees, and willows from the brook, and rejoice before the Lord your God.

41 You shall celebrate his solemnity seven days each year; it shall be an everlasting ordinance throughout your generations. In the seventh month you shall celebrate the feast,

42 and you shall live in shelters for seven days; everyone of Israel's stock shall remain in tabernacles,

43 so that your descendants may learn that I caused the children of Israel to live in tabernacles when I brought them out of the land of Egypt. I am the Lord your God.”

44 Moses spoke to the children of Israel concerning the Lord's solemnities.

Chapter 24

1 The Lord spoke to Moses, saying,

2 “Command the children of Israel to bring you the purest, clear olive oil, to prepare the lamps continually

3 outside the veil of testimony in the tabernacle of the covenant. Aaron shall set them from evening until morning before the Lord, by a perpetual worship and rite throughout your generations.

4 They shall always be set upon the purest lampstand in the Lord's sight.

5 You shall also take fine flour and bake twelve loaves from it, each having two tenths.

6 You shall set six on each side upon the purest table before the Lord,

7 and place the clearest frankincense upon them, so that the bread may be a memorial of the Lord's offering.

8 Every Sabbath they shall be changed before the Lord, received from the children of Israel by an everlasting covenant.

9 They shall belong to Aaron and his sons, that they may eat them in a holy place, because it is a Holy of Holies from the Lord's sacrifices by perpetual right.”

10 Look, the son of an Israelite woman, whom she had borne to an Egyptian man among the children of Israel, went out and quarreled in the camp with an Israelite man.

11 When he had blasphemed the Name and cursed it, he was brought to Moses. His mother was named Shelomith, daughter of Dibri, of the tribe of Dan.

12 They put him in prison until they knew what the Lord would command.

13 The Lord spoke to Moses,

14 saying, “Lead the blasphemer outside the camp. Let all who heard place their hands upon his head, and let all the people stone him.

15 And you shall speak to the children of Israel: ‘A man who curses his God shall bear his sin;

16 and whoever blasphemes the name of the Lord, let him surely die. The whole multitude shall overwhelm him with stones, whether citizen or sojourner. Whoever blasphemes the Lord's name, let him surely die.

17 Whoever strikes and kills a human, let him surely die.

18 Whoever strikes an animal shall return a substitute—that is, soul for soul.

19 Whoever inflicts a blemish upon any of his fellow citizens, as he did, so shall it be done to him:

20 fracture for fracture, eye for eye, tooth for tooth shall he restore. As the blemish he inflicted, so shall he be compelled to endure.

21 Whoever strikes livestock shall return another. Whoever strikes a human shall be punished.

22 Let judgment be equal among you, whether a sojourner or citizen sins, because I am the Lord your God.’”

23 Moses spoke to the children of Israel; and they led the one who had blasphemed outside the camp and overwhelmed him with stones. The children of Israel did as the Lord had commanded Moses.

Chapter 25

1 The Lord spoke to Moses on Mount Sinai, saying,

2 “Speak to the children of Israel and say to them: When you enter the land I shall give you, you shall Sabbath a Sabbath to the Lord.

3 For six years you shall sow your field, and for six years prune your vineyard and gather its fruits.

4 But in the seventh year there shall be a Sabbath for the land, a rest of the Lord. You shall not sow the field or prune the vineyard.

5 You shall not reap what the ground brings forth spontaneously or gather the grapes of your firstfruits as a vintage, for it is a year of rest for the land.

6 But they shall be food for you: for you, your male servant, female servant, hired laborer, and the stranger sojourning with you.

7 Everything that grows shall provide food for your animals and livestock.

8 You shall also number for yourself seven weeks of years—that is, seven times seven—which together make forty-nine years.

9 You shall sound the trumpet in the seventh month, on the tenth day of the month, at the time of propitiation, throughout all your land.

10 You shall make the fiftieth year holy and proclaim release to all the inhabitants of your land, for it is the Jubilee. A person shall return to his possession, and everyone shall return to his former family,

11 because it is the Jubilee and fiftieth year. You shall neither sow nor reap what grows spontaneously in the field or gather the firstfruits of the vintage,

12 because of the Jubilee's sanctification; but you shall eat what is immediately offered.

13 In the year of Jubilee everyone shall return to his possessions.

14 When you sell anything to your fellow citizen or buy from him, do not grieve your brother; rather, according to the number of years from the Jubilee you shall buy from him,

15 and according to the reckoning of produce he shall sell to you.

16 The more years remain after the Jubilee, the more the price shall increase; and the less time you count, the less the purchase shall cost, for he sells you the time of the produce.

17 Do not afflict your fellow tribesmen, but let everyone fear his God, because I am the Lord your God.

18 Do my precepts, keep my judgments, and fulfill them, so that you may live in the land without any fear,

19 and the ground may bring forth its fruits for you, from which you may eat to fullness, fearing no one's attack.

20 But if you say, ‘What shall we eat in the seventh year if we do not sow or gather our produce?’

21 I shall give you my blessing in the sixth year, and it shall produce the fruits of three years.

22 You shall sow in the eighth year and eat the old produce until the ninth year; until the new is born, you shall eat the old.

23 The land shall not be sold in perpetuity, because it is mine and you are my strangers and settlers.

24 Therefore every region of your possession shall be sold under the condition of redemption.

25 If your brother, having become poor, sells his little possession, and his near relative wishes, he may redeem what the other sold.

26 But if he has no near relative and is himself able to find the price for redeeming it,

27 the produce shall be calculated from the time he sold it; he shall return what remains to the buyer, and thus receive his possession.

28 But if his hand cannot find enough to return the price, the buyer shall have what he bought until the year of Jubilee, for in it every sale shall return to its former lord and possessor.

29 Whoever sells a house within a city's walls shall have the right to redeem it until one full year is completed.

30 If he does not redeem it and the circle of the year has passed, the buyer and his descendants shall possess it in perpetuity, and it cannot be redeemed even in the Jubilee.

31 But a house in a village without walls shall be sold by the law of fields; if it has not been redeemed before, it shall return to its lord in the Jubilee.

32 The houses of the Levites in their cities can always be redeemed.

33 If they have not been redeemed, they shall return to their lords in the Jubilee, because the houses in the cities of the Levites are their possessions among the children of Israel.

34 But their suburban lands shall not be sold, because they are a perpetual possession.

35 If your brother becomes poor and weak in hand, and you receive him as a stranger and sojourner to live with you,

36 take no interest from him and no more than you gave. Fear your God, so that your brother may live with you.

37 You shall not give him your money at interest or demand an overabundance of produce.

38 I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.

39 If your brother, compelled by poverty, sells himself to you, you shall not oppress him with the service of household servants,

40 but he shall be like a hired laborer and settler; he shall work with you until the year of Jubilee,

41 and afterward he shall go out with his children and return to his kindred and the possession of his fathers.

42 For they are my servants, and I brought them out of the land of Egypt. They shall not be sold under the condition of servants.

43 Do not afflict him through power, but fear your God.

44 Let your male and female servants be from the nations around you.

45 You may have as servants strangers sojourning among you, or those born from them in your land.

46 You shall transmit them to your descendants by hereditary right and possess them forever; but you shall not oppress your brothers, the children of Israel, through power.

47 If the hand of a stranger and sojourner among you becomes strong and your brother, having become poor, sells himself to him or to anyone of his stock,

48 after the sale he may be redeemed. Whoever among his brothers wishes may redeem him,

49 or his paternal uncle, cousin, blood relative, or relation by marriage. But if he himself is able, he shall redeem himself,

50 counting only the years from the time of his sale until the year of Jubilee; and the money for which he was sold shall be calculated according to the number of years and the reckoning of a hired laborer.

51 If many years remain until the Jubilee, according to these he shall also return the price.

52 If few remain, he shall settle the account with him according to the number of years and return to the buyer what remains for the years,

53 the wages for those in which he already served being counted. He shall not afflict him violently in your sight.

54 But if he cannot be redeemed by these means, in the year of Jubilee he shall go out with his children.

55 For the children of Israel are my servants, whom I brought out of the land of Egypt.”

Chapter 26

1 “I am the Lord your God. You shall not make for yourselves an idol or carved image, raise pillars, or place a distinguished stone in your land to worship it, for I am the Lord your God.

2 Keep my Sabbaths and tremble before my sanctuary. I am the Lord.

3 If you walk in my precepts, keep my commands, and do them, I shall give you rains at their times.

4 The land shall bring forth its growth, and the trees shall be filled with fruit.

5 The threshing of harvest shall overtake the vintage, and the vintage shall reach the sowing. You shall eat your bread to fullness and live in your land without fear.

6 I shall give peace within your borders; you shall sleep, and there shall be no one to terrify you. I shall remove harmful beasts, and the sword shall not pass through your borders.

7 You shall pursue your enemies, and they shall fall before you.

8 Five of you shall pursue a hundred foreigners, and a hundred of you ten thousand; your enemies shall fall by the sword in your sight.

9 I shall look upon you and cause you to increase. You shall multiply, and I shall establish my pact with you.

10 You shall eat the oldest of the old and cast out the old when the new arrives.

11 I shall set my tabernacle in your midst, and my soul shall not cast you away.

12 I shall walk among you and be your God, and you shall be my people.

13 I am the Lord your God, who brought you out of the land of the Egyptians so that you would not serve them, and who broke the chains from your necks so that you might walk upright.

14 But if you do not hear me or do all my commands,

15 if you despise my laws and scorn my judgments, so as not to do what I established and to bring my pact to nothing,

16 I also shall do these things to you: I shall visit you swiftly with need and burning fever that consumes your eyes and wastes your souls. In vain you shall sow seed, which your enemies shall devour.

17 I shall set my face against you, and you shall fall before your enemies and be subjected to those who hate you; you shall flee with no one pursuing.

18 But if even then you do not obey me, I shall increase your corrections sevenfold because of your sins.

19 I shall crush the pride of your hardness and make heaven above you like iron and the earth like bronze.

20 Your labor shall be consumed in vain; the land shall not bring forth growth or the trees provide fruit.

21 If you walk contrary to me and refuse to hear me, I shall increase your plagues sevenfold because of your sins.

22 I shall send upon you the beasts of the field, which shall consume you and your livestock, reduce everything to fewness, and make your roads deserted.

23 But if even then you refuse to receive discipline and walk contrary to me,

24 I also shall walk against you as an adversary and strike you seven times because of your sins.

25 I shall bring upon you a sword, avenger of my covenant. When you flee into the cities, I shall send pestilence into your midst, and you shall be delivered into your enemies' hands,

26 after I have broken the staff of your bread, so that ten women bake loaves in one oven and return them by weight; you shall eat and not be filled.

27 But if through these things you still do not hear me and walk against me,

28 I also shall walk against you in opposing fury and correct you with seven plagues because of your sins,

29 so that you eat the flesh of your sons and daughters.

30 I shall destroy your high places and break your images. You shall fall among the ruins of your idols, and my soul shall abhor you,

31 so completely that I reduce your cities to solitude and make your sanctuaries desolate; no longer shall I receive a most sweet fragrance.

32 I shall destroy your land, and your enemies shall be astonished over it when they become its inhabitants.

33 But I shall scatter you among the nations and draw the sword after you; your land shall be deserted and your cities destroyed.

34 Then the land shall be pleased with its Sabbaths throughout all the days of its solitude, when you are

35 in a hostile land. It shall Sabbath and rest in the Sabbaths of its solitude, because it did not rest in your Sabbaths when you lived in it.

36 To those of you who remain, I shall give fear in their hearts in the regions of their enemies. The sound of a flying leaf shall terrify them, and they shall flee as though from a sword; they shall fall with no one pursuing,

37 and each shall fall upon his brothers as though fleeing wars. None of you shall dare resist your enemies.

38 You shall perish among the nations, and a hostile land shall consume you.

39 But if some of these remain, they shall waste away in their iniquities in the land of their enemies and be afflicted because of their fathers' sins and their own,

40 until they confess their iniquities and those of their ancestors, by which they transgressed against me and walked contrary to me.

41 Therefore I also shall walk against them and lead them into a hostile land until their uncircumcised mind is ashamed; then they shall pray for their impieties.

42 And I shall remember my covenant which I struck with Jacob, Isaac, and Abraham. I shall remember the land also,

43 which, when abandoned by them, shall delight in its Sabbaths, enduring solitude because of them. But they shall pray for their sins because they rejected my judgments and despised my laws.

44 And yet, even when they were in a hostile land, I did not cast them away utterly or so despise them that they were consumed and my pact with them made void, for I am the Lord their God.

45 I shall remember my former covenant, when I brought them out of the land of Egypt in the sight of the nations to be their God. I am the Lord.” These are the judgments, precepts, and laws which the Lord gave between himself and the children of Israel on Mount Sinai through the hand of Moses.

Chapter 27

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: A person who makes a vow and promises his soul to God shall give the price according to valuation.

3 If it is a male from twenty years old to sixty, he shall give fifty shekels of silver according to the sanctuary's measure.

4 If a woman, thirty.

5 From five years to twenty, a male shall give twenty shekels; a female, ten.

6 From one month to the fifth year, five shekels shall be given for a male; for a female, three.

7 A male sixty years old and above shall give fifteen shekels; a female, ten.

8 If he is poor and cannot render the valuation, he shall stand before the priest and give whatever the priest values and sees him able to render.

9 But an animal that can be slaughtered to the Lord, if anyone vows it, shall be holy.

10 It cannot be exchanged—that is, neither better for worse nor worse for good. But if he exchanges it, both what was exchanged and that for which it was exchanged shall be consecrated to the Lord.

11 If anyone vows an unclean animal that cannot be slaughtered to the Lord, it shall be brought before the priest,

12 who, judging whether it is good or bad, shall set the price.

13 But if the one who offers it wishes to give for it, he shall add a fifth part above the valuation.

14 If a person vows his house and makes it holy to the Lord, the priest shall examine whether it is good or bad, and it shall be sold according to the price established by him.

15 But if the one who vowed it wishes to redeem it, he shall give a fifth part above the valuation and shall have the house.

16 If he vows a field of his possession and consecrates it to the Lord, its price shall be valued according to the measure of seed. If the land is sown with thirty bushels of barley, it shall be sold for fifty shekels of silver.

17 If he vows the field immediately from the year in which the Jubilee begins, it shall be valued at whatever it can be worth.

18 But if after some time, the priest shall calculate the money according to the number of years remaining until the Jubilee, and it shall be deducted from the price.

19 If the one who vowed the field wishes to redeem it, he shall add a fifth part to the valued money and possess it.

20 But if he does not wish to redeem it and it is sold to anyone else, the one who vowed it shall no longer be able to redeem it.

21 For when the day of Jubilee comes, it shall be made holy to the Lord, and the consecrated possession shall belong by right to the priests.

22 If a purchased field, and not one from the possession of ancestors, is made holy to the Lord,

23 the priest shall calculate its price according to the number of years until the Jubilee, and the one who vowed it shall give that price to the Lord.

24 But in the Jubilee it shall return to the former lord who sold it and had it in the allotment of his possession.

25 Every valuation shall be weighed by the sanctuary's shekel. A shekel has twenty obols.

26 No one can make holy and vow firstborn animals, which belong to the Lord; whether ox or sheep, they are the Lord's.

27 But if it is an unclean animal, the one who offered it shall redeem it according to your valuation and add a fifth part of the price. If he refuses to redeem it, it shall be sold to another for whatever it was valued by you.

28 Anything consecrated to the Lord—whether human, animal, or field—shall not be sold or redeemed. Whatever has once been consecrated shall be a Holy of Holies to the Lord.

29 Every consecration offered from a human shall not be redeemed, but shall surely die.

30 All the tithes of the land, whether from produce or fruits of trees, are the Lord's and are made holy to him.

31 But if anyone wishes to redeem his tithes, he shall add a fifth part to them.

32 Of all the tithes of ox, sheep, and goat that pass beneath the shepherd's rod, whatever comes tenth shall be made holy to the Lord.

33 Neither good nor bad shall be selected, nor shall one be exchanged for another. If anyone exchanges it, both what was exchanged and that for which it was exchanged shall be made holy to the Lord and shall not be redeemed.”

34 These are the precepts which the Lord commanded Moses for the children of Israel on Mount Sinai.

Numbers

Chapter 1

1 The Lord spoke to Moses in the wilderness of Sinai, in the tabernacle of the covenant, on the first day of the second month, in the second year after their departure from Egypt, saying,

2 “Take the sum of the whole congregation of the children of Israel by their kindreds and households, and the names of each one, every one of the male sex

3 from twenty years old and above, all the strong men of Israel. You and Aaron shall number them by their companies.

4 With you shall be the leaders of the tribes and households in their kindreds,

5 whose names are these: from Reuben, Elizur son of Shedeur;

6 from Simeon, Shelumiel son of Zurishaddai;

7 from Judah, Nahshon son of Amminadab;

8 from Issachar, Nethanel son of Zuar;

9 from Zebulun, Eliab son of Helon;

10 and from the sons of Joseph: from Ephraim, Elishama son of Ammihud; from Manasseh, Gamaliel son of Pedahzur;

11 from Benjamin, Abidan son of Gideoni;

12 from Dan, Ahiezer son of Ammishaddai;

13 from Asher, Pagiel son of Ocran;

14 from Gad, Eliasaph son of Deuel;

15 from Naphtali, Ahira son of Enan.”

16 These were the most noble leaders of the multitude through their tribes and kindreds, and heads of Israel's army,

17 whom Moses and Aaron took with the whole multitude of the common people.

18 On the first day of the second month they gathered them and reviewed them by kindreds, households, families, heads, and the name of each one from twenty years old and above,

19 as the Lord had commanded Moses. They were numbered in the wilderness of Sinai.

20 From Reuben, Israel's firstborn, by their generations, families, and households, and by the names of each head, every one of the male sex from twenty years old and above who went out to war,

21 were forty-six thousand five hundred.

22 From the sons of Simeon, by their generations, families, and kindred households, reviewed by the names and heads of each, every one of the male sex from twenty years old and above who went out to war,

23 were fifty-nine thousand three hundred.

24 From the sons of Gad, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who went out to war,

25 were forty-five thousand six hundred fifty.

26 From the sons of Judah, by their generations, families, and kindred households, by the names of each from twenty years old and above, all who were able to go out to war,

27 were reviewed as seventy-four thousand six hundred.

28 From the sons of Issachar, by their generations, families, and kindred households, by the names of each from twenty years old and above, all who went out to war,

29 were reviewed as fifty-four thousand four hundred.

30 From the sons of Zebulun, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

31 were fifty-seven thousand four hundred.

32 From the sons of Joseph—the sons of Ephraim—by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

33 were forty thousand five hundred.

34 From the sons of Manasseh, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

35 were thirty-two thousand two hundred.

36 From the sons of Benjamin, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

37 were thirty-five thousand four hundred.

38 From the sons of Dan, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

39 were sixty-two thousand seven hundred.

40 From the sons of Asher, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

41 were forty-one thousand five hundred.

42 From the sons of Naphtali, by their generations, families, and kindred households, reviewed by the names of each from twenty years old and above, all who were able to go out to war,

43 were fifty-three thousand four hundred.

44 These are those whom Moses and Aaron numbered, with the twelve leaders of Israel, each by the households of their kindreds.

45 The entire number of the children of Israel by their households and families, from twenty years old and above, who were able to go out to war,

46 was six hundred three thousand five hundred fifty men.

47 But the Levites in the tribe of their families were not numbered with them.

48 The Lord spoke to Moses, saying,

49 “Do not number the tribe of Levi or place their sum with the children of Israel,

50 but appoint them over the tabernacle of testimony, all its vessels, and everything pertaining to the ceremonies. They shall carry the tabernacle and all its furnishings, serve in its ministry, and camp around the tabernacle.

51 When departure is required, the Levites shall take down the tabernacle; when camp is to be made, they shall raise it. Any outsider who approaches shall be killed.

52 The children of Israel shall pitch camp, each by his companies, divisions, and army.

53 But the Levites shall pitch their tents around the tabernacle, lest indignation come upon the multitude of the children of Israel, and they shall keep watch in the watches of the tabernacle of testimony.”

54 Therefore the children of Israel did according to everything the Lord had commanded Moses.

Chapter 2

1 The Lord spoke to Moses and Aaron, saying,

2 “The children of Israel shall camp around the tabernacle of the covenant, each by their companies, signs, standards, and kindred households.

3 On the east Judah shall pitch tents by the companies of his army; the leader of his sons shall be Nahshon son of Amminadab.

4 The entire sum of fighting men from his stock was seventy-four thousand six hundred.

5 Beside him camped those from the tribe of Issachar, whose leader was Nethanel son of Zuar.

6 The entire number of his fighting men was fifty-four thousand four hundred.

7 In the tribe of Zebulun the leader was Eliab son of Helon.

8 The entire army of fighting men from his stock was fifty-seven thousand four hundred.

9 All who were numbered in Judah's camp were one hundred eighty-six thousand four hundred; by their companies they shall go out first.

10 In the camp of the sons of Reuben on the southern side, the leader shall be Elizur son of Shedeur.

11 His whole army of fighting men who were numbered was forty-six thousand five hundred.

12 Beside him camped those from the tribe of Simeon, whose leader was Shelumiel son of Zurishaddai.

13 His whole army of fighting men who were numbered was fifty-nine thousand three hundred.

14 In the tribe of Gad the leader was Eliasaph son of Deuel.

15 His whole army of fighting men who were numbered was forty-five thousand six hundred fifty.

16 All who were reviewed in Reuben's camp were one hundred fifty-one thousand four hundred fifty by their companies; they shall depart in the second place.

17 Then the tabernacle of testimony shall be raised by the offices of the Levites and their companies. As it is raised, so shall it be taken down. Each shall depart by their places and orders.

18 On the western side shall be the camp of the sons of Ephraim, whose leader was Elishama son of Ammihud.

19 His whole army of fighting men who were numbered was forty thousand five hundred.

20 With them was the tribe of the sons of Manasseh, whose leader was Gamaliel son of Pedahzur.

21 His whole army of fighting men who were numbered was thirty-two thousand two hundred.

22 In the tribe of the sons of Benjamin the leader was Abidan son of Gideoni.

23 His whole army of fighting men who were reviewed was thirty-five thousand four hundred.

24 All who were numbered in Ephraim's camp were one hundred eight thousand one hundred by their companies; they shall depart third.

25 On the northern side the sons of Dan camped, whose leader was Ahiezer son of Ammishaddai.

26 His whole army of fighting men who were numbered was sixty-two thousand seven hundred.

27 Beside him those from the tribe of Asher pitched tents, whose leader was Pagiel son of Ocran.

28 His whole army of fighting men who were numbered was forty-one thousand five hundred.

29 From the tribe of the sons of Naphtali, the leader was Ahira son of Enan.

30 His whole army of fighting men was fifty-three thousand four hundred.

31 All who were numbered in Dan's camp were one hundred fifty-seven thousand six hundred; they shall depart last.

32 This is the number of the children of Israel, divided by their kindred households and the companies of the army: six hundred three thousand five hundred fifty.

33 But the Levites were not numbered among the children of Israel, for so the Lord had commanded Moses.

34 The children of Israel did according to everything the Lord had commanded. They camped by their companies and departed by their families and paternal households.”

Chapter 3

1 These are the generations of Aaron and Moses on the day the Lord spoke to Moses on Mount Sinai.

2 These are the names of Aaron's sons: Nadab his firstborn, then Abihu, Eleazar, and Ithamar.

3 These are the names of Aaron's sons, the priests who were anointed and whose hands were filled and consecrated to exercise the priesthood.

4 For Nadab and Abihu died childless when they offered foreign fire in the Lord's sight in the wilderness of Sinai; and Eleazar and Ithamar exercised the priesthood before Aaron their father.

5 The Lord spoke to Moses, saying,

6 “Bring forward the tribe of Levi and cause them to stand in the sight of Aaron the priest, that they may minister to him, keep watch,

7 and observe everything pertaining to the multitude's worship before the tabernacle of testimony.

8 They shall guard the vessels of the tabernacle, serving in its ministry.

9 You shall give the Levites as a gift

10 to Aaron and his sons, to whom they have been delivered by the children of Israel. You shall appoint Aaron and his sons over the worship of the priesthood. The outsider who approaches to minister shall die.”

11 The Lord spoke to Moses, saying,

12 “I have taken the Levites from the children of Israel in place of every firstborn who opens the womb among the children of Israel, and the Levites shall be mine.

13 For every firstborn is mine. From the time I struck the firstborn in the land of Egypt, I made holy to myself everything first born in Israel, from human to livestock; they are mine. I am the Lord.”

14 The Lord spoke to Moses in the wilderness of Sinai, saying,

15 “Number the sons of Levi by their paternal households and families, every male from one month old and above.”

16 Moses numbered them as the Lord had commanded,

17 and the sons of Levi were found by their names: Gershon, Kohath, and Merari.

18 The sons of Gershon: Libni and Shimei.

19 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

20 The sons of Merari: Mahli and Mushi.

21 From Gershon were two families, the Libnites and Shimeites.

22 Their people of the male sex from one month old and above numbered seven thousand five hundred.

23 These shall camp behind the tabernacle toward the west,

24 under the leader Eliasaph son of Lael.

25 They shall keep watch in the tabernacle of the covenant over

26 the tabernacle itself and its covering, the curtain drawn before the doors of the covering of the covenant, and the curtains of the court; also the curtain hanging at the entrance of the tabernacle's court, everything pertaining to the rite of the altar, the tabernacle's cords, and all its furnishings.

27 The kindred of Kohath shall have the peoples of the Amramites, Izharites, Hebronites, and Uzzielites. These are the families of the Kohathites reviewed by their names.

28 All the males from one month old and above, eight thousand six hundred, shall keep watch over the sanctuary

29 and camp on the southern side.

30 Their leader shall be Elizaphan son of Uzziel.

31 They shall guard the ark, table, lampstand, altars, vessels of the sanctuary in which ministry is performed, the veil, and every furnishing of this kind.

32 Eleazar son of Aaron the priest, leader of the leaders of the Levites, shall be over those who keep the watch of the sanctuary.

33 From Merari shall be the peoples of the Mahlites and Mushites, reviewed by their names.

34 All the males from one month old and above were six thousand two hundred.

35 Their leader was Zuriel son of Abihail; they shall camp on the northern side.

36 Under their custody shall be the boards of the tabernacle, its bars, columns and bases, and everything pertaining to worship of this kind,

37 and the columns of the court all around with their bases, pegs, and cords.

38 Moses and Aaron with his sons shall camp before the tabernacle of the covenant—that is, on the eastern side—keeping custody of the sanctuary in the midst of the children of Israel. Any stranger who approaches shall die.

39 All the Levites whom Moses and Aaron numbered according to the Lord's command, by their families, males from one month old and above, were twenty-two thousand.

40 The Lord said to Moses, “Number the firstborn males of the children of Israel from one month old and above, and take their sum.

41 You shall take the Levites for me in place of every firstborn of the children of Israel—I am the Lord—and their livestock in place of all the firstborn livestock of the children of Israel.”

42 Moses reviewed the firstborn of the children of Israel as the Lord had commanded.

43 The males by their names, from one month old and above, were twenty-two thousand two hundred seventy-three.

44 The Lord spoke to Moses, saying,

45 “Take the Levites in place of the firstborn of the children of Israel, and the livestock of the Levites in place of their livestock; and the Levites shall be mine. I am the Lord.

46 But as the price of the two hundred seventy-three firstborn of the children of Israel who exceed the number of the Levites,

47 you shall take five shekels for each head according to the sanctuary's measure—a shekel has twenty obols—

48 and give the money to Aaron and his sons as the price of those who are above the number.”

49 Therefore Moses took the money from those who were beyond and whom they had redeemed from the Levites,

50 for the firstborn of the children of Israel: one thousand three hundred sixty-five shekels according to the sanctuary's weight.

51 He gave it to Aaron and his sons according to the word the Lord had commanded him.

Chapter 4

1 The Lord spoke to Moses and Aaron, saying,

2 “Take the sum of the sons of Kohath from the midst of the Levites by their households and families,

3 from thirty years old and above to the fiftieth year, all who enter to stand and minister in the tabernacle of the covenant.

4 This is the service of the sons of Kohath: the tabernacle of the covenant and the Holy of Holies.

5 When the camp is to be moved, Aaron and his sons shall enter, take down the veil hanging before the doors, and wrap the ark of testimony in it.

6 They shall cover it again with a covering of violet skins, spread over it a cloth entirely blue, and insert the poles.

7 They shall also wrap the table of presentation in a blue cloth and place with it the censers, little mortars, cups, and bowls for pouring libations; bread shall always be upon it.

8 They shall spread over it a scarlet cloth, cover this again with a covering of violet skins, and insert the poles.

9 They shall take a blue cloth and cover the lampstand with its lamps, tongs, snuffers, and all the oil vessels needed to prepare the lamps.

10 Over all these they shall place a covering of violet skins and insert the poles.

11 They shall likewise wrap the golden altar in a blue garment, spread a covering of violet skins over it, and insert the poles.

12 They shall wrap all the vessels used in ministry in the sanctuary in a blue cloth, spread a covering of violet skins over them, and insert the poles.

13 They shall also cleanse the altar of ashes and wrap it in a purple garment.

14 They shall place with it all the vessels used in its ministry—that is, receptacles for fires, forks, three-pronged forks, hooks, and shovels. They shall cover all the altar's vessels together with a covering of violet skins and insert the poles.

15 When Aaron and his sons have wrapped the sanctuary and all its vessels for the movement of the camp, then the sons of Kohath shall enter to carry the wrapped things. They shall not touch the vessels of the sanctuary, lest they die. These are the burdens of the sons of Kohath in the tabernacle of the covenant.

16 Eleazar son of Aaron the priest shall be over them; to his care belong the oil for preparing the lamps, compounded incense, the sacrifice always offered, anointing oil, everything pertaining to the tabernacle's worship, and all the vessels in the sanctuary.”

17 The Lord spoke to Moses and Aaron, saying,

18 “Do not destroy the people of Kohath from the midst of the Levites,

19 but do this for them, so that they may live and not die if they touch the Holy of Holies: Aaron and his sons shall enter, arrange the work of each, and divide what each ought to carry.

20 Let no others, through any curiosity, see the things in the sanctuary before they are wrapped, or else they shall die.”

21 The Lord spoke to Moses, saying,

22 “Take the sum also of the sons of Gershon by their households, families, and kindreds,

23 from thirty years old and above to fifty years. Number all who enter and minister in the tabernacle of the covenant.

24 This is the office of the family of the Gershonites:

25 they shall carry the curtains of the tabernacle and the covering of the covenant, the other covering and the violet veil over all, and the curtain hanging at the entrance of the tabernacle of the covenant;

26 the curtains of the court and the veil at the entrance before the tabernacle; everything pertaining to the altar, the cords, and the vessels of ministry.

27 At the command of Aaron and his sons, the sons of Gershon shall carry these; each shall know to which burden he ought to be assigned.

28 This is the service of the family of the Gershonites in the tabernacle of the covenant, and they shall be under the hand of Ithamar son of Aaron the priest.

29 You shall also review the sons of Merari by their families and paternal households,

30 from thirty years old and above to fifty years, all who enter the office of their ministry and the worship of the covenant of testimony.

31 These are their burdens: they shall carry the boards of the tabernacle and its bars, the columns and their bases,

32 and the columns of the court all around with their bases, pegs, and cords. They shall receive all the vessels and furnishings by number, and thus carry them.

33 This is the office and ministry of the family of the Merarites in the tabernacle of the covenant; they shall be under the hand of Ithamar son of Aaron the priest.”

34 Therefore Moses, Aaron, and the leaders of the assembly reviewed the sons of Kohath by their kindreds and paternal households,

35 from thirty years old and above to the fiftieth year, all who enter the ministry of the tabernacle of the covenant.

36 They were found to be two thousand seven hundred fifty.

37 This is the number of the people of Kohath who enter the tabernacle of the covenant; Moses and Aaron numbered them according to the Lord's word through the hand of Moses.

38 The sons of Gershon also were numbered by their kindreds and paternal households,

39 from thirty years old and above to the fiftieth year, all who enter to minister in the tabernacle of the covenant.

40 They were found to be two thousand six hundred thirty.

41 This is the people of the Gershonites whom Moses and Aaron numbered according to the Lord's word.

42 The sons of Merari also were numbered by their kindreds and paternal households,

43 from thirty years old and above to the fiftieth year, all who enter to fulfill the rites of the tabernacle of the covenant.

44 They were found to be three thousand two hundred.

45 This is the number of the sons of Merari whom Moses and Aaron reviewed according to the Lord's command through the hand of Moses.

46 All the Levites who were reviewed and whom Moses, Aaron, and the leaders of Israel caused to be reviewed by name, by their kindreds and paternal households,

47 from thirty years old and above to the fiftieth year, entering the ministry of the tabernacle and the carrying of burdens,

48 were together eight thousand five hundred eighty.

49 According to the Lord's word, Moses reviewed them, each according to his office and burdens, as the Lord had commanded him.

Chapter 5

1 The Lord spoke to Moses, saying,

2 “Command the children of Israel to cast out of the camp every leprous person, everyone who has a discharge of seed, and everyone polluted by the dead.

3 Cast both male and female out of the camp, lest they contaminate it when they live with you.”

4 The children of Israel did so and cast them outside the camp, as the Lord had spoken to Moses.

5 The Lord spoke to Moses, saying,

6 “Speak to the children of Israel: When a man or woman commits any of all the sins that usually befall humans and through negligence transgresses the Lord's command and offends,

7 they shall confess their sin and restore the principal itself, with a fifth part above it, to the one against whom they sinned.

8 But if there is no one to receive it, they shall give it to the Lord, and it shall belong to the priest, apart from the ram offered for expiation so that it may be a favorable victim.

9 All the firstfruits which the children of Israel offer also belong to the priest,

10 and whatever is offered in the sanctuary by individuals and delivered into the priest's hands shall be his.”

11 The Lord spoke to Moses, saying,

12 “Speak to the children of Israel and say to them: A man whose wife has gone astray and, despising her husband,

13 has slept with another man, while her husband could not discover it, but the adultery is hidden and cannot be proved by witnesses because she was not found in fornication—

14 if a spirit of jealousy stirs the man against his wife, whether she is polluted or is assailed by false suspicion,

15 he shall bring her to the priest and offer for her a tenth part of a satah of barley flour. He shall pour no oil upon it or place frankincense upon it, because it is a sacrifice of jealousy and an offering investigating adultery.

16 Therefore the priest shall present her and set her before the Lord.

17 He shall take holy water in an earthen vessel and put into it a little earth from the tabernacle floor.

18 When the woman stands in the Lord's sight, he shall uncover her head and place upon her hands the sacrifice of remembrance and the offering of jealousy. He himself shall hold the most bitter waters into which he has gathered curses with an execration.

19 He shall adjure her and say: ‘If a foreign man has not slept with you, and if you are not polluted by abandoning your husband's bed, these most bitter waters into which I have gathered curses shall not harm you.

20 But if you have turned aside from your husband, are polluted, and have lain with another man,

21 you shall be subject to these curses: May the Lord make you a curse and an example to everyone among his people. May he cause your thigh to rot and your swelling womb to burst.

22 May the cursed waters enter your belly; with your womb swelling, may your thigh rot.’ And the woman shall answer, ‘Amen, amen.’

23 The priest shall write these curses in a little book and erase them with the most bitter waters into which he gathered the curses.

24 He shall give them to her to drink. When she has drained them,

25 the priest shall take the sacrifice of jealousy from her hand, raise it before the Lord, and place it upon the altar, but only so that first

26 he takes a handful from the sacrifice offered and burns it upon the altar; and thus he shall give the woman the most bitter waters to drink.

27 When she has drunk them, if she is polluted and guilty of adultery after despising her husband, the waters of cursing shall pass through her; with her belly swollen, her thigh shall rot, and the woman shall become a curse and example to all the people.

28 But if she was not polluted, she shall be innocent and shall bear children.

29 This is the law of jealousy. If a woman turns aside from her husband and is polluted,

30 and her husband, stirred by a spirit of jealousy, brings her into the Lord's sight, the priest shall do to her according to everything written.

31 The husband shall be without guilt, and she shall receive her iniquity.”

Chapter 6

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: When a man or woman makes a vow to be made holy and wishes to consecrate himself to the Lord,

3 they shall abstain from wine and everything able to intoxicate. They shall not drink vinegar made from wine or any other drink, or anything pressed from the grape; they shall not eat fresh or dried grapes.

4 Throughout all the days in which they are consecrated to the Lord by vow, they shall eat nothing that can come from the vine, from raisin even to grape seed.

5 During all the time of his separation, a razor shall not pass over his head until the day on which he is consecrated to the Lord is completed. He shall be holy, while the hair of his head grows.

6 During all the time of his consecration, he shall not enter for the dead.

7 He shall not be contaminated even at the funeral of father, mother, brother, or sister, because the consecration of his God is upon his head.

8 Throughout all the days of his separation he shall be holy to the Lord.

9 But if someone suddenly dies before him, the head of his consecration shall be polluted. He shall shave it immediately on the same day of his purification and again on the seventh.

10 On the eighth day he shall offer two turtledoves or two young pigeons to the priest at the entrance of the covenant of testimony.

11 The priest shall make one for sin and the other as a burnt offering and pray for him because he sinned over the dead; he shall make his head holy on that day.

12 He shall consecrate to the Lord the days of his separation, offering a year-old lamb for sin, yet so that the former days become void because his sanctification was polluted.

13 This is the law of consecration. When the days he determined by vow are completed, he shall be brought to the entrance of the tabernacle of the covenant

14 and shall offer his offerings to the Lord: an unblemished year-old lamb as a burnt offering, an unblemished year-old ewe for sin, and an unblemished ram as a victim of peace offerings;

15 also a basket of unleavened loaves mixed with oil, unleavened wafers anointed with oil, and the libations for each.

16 The priest shall offer these before the Lord and make both what is for sin and the burnt offering.

17 He shall slaughter the ram as a victim of peace offerings to the Lord, offering with it the basket of unleavened bread and the libations due by custom.

18 Then the Nazarite shall have the hair of his consecration shaved before the entrance of the tabernacle of the covenant. He shall take his hair and place it upon the fire set beneath the sacrifice of peace offerings.

19 The priest shall take the cooked shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and deliver them into the Nazarite's hands after his head has been shaved.

20 Receiving them again from him, he shall raise them in the Lord's sight. They shall be made holy for the priest, like the breast which was commanded to be separated and the thigh. After these things, the Nazarite may drink wine.

21 This is the law of the Nazarite when he vows his offering to the Lord during the time of his consecration, apart from what his hand may find. According to what he vowed in his mind, so shall he do for the perfection of his sanctification.”

22 The Lord spoke to Moses, saying,

23 “Speak to Aaron and his sons: Thus shall you bless the children of Israel and say to them:

24 ‘May the Lord bless you and keep you.

25 May the Lord show his face to you and have mercy on you.

26 May the Lord turn his countenance toward you and give you peace.’

27 They shall invoke my name over the children of Israel, and I shall bless them.”

Chapter 7

1 On the day Moses completed and raised the tabernacle and anointed and made it holy with all its vessels—and likewise the altar and all its vessels—

2 the leaders of Israel and heads of families, who were over the individual tribes and commanders of those who had been numbered, offered gifts.

3 Before the Lord they offered six covered wagons with twelve oxen. Two leaders offered one wagon, and each offered one ox; they offered them in the sight of the tabernacle.

4 The Lord said to Moses,

5 “Receive them, that they may serve in the ministry of the tabernacle, and deliver them to the Levites according to the order of their ministry.”

6 Therefore, when Moses had received the wagons and oxen, he delivered them to the Levites.

7 He gave two wagons and four oxen to the sons of Gershon, according to what they needed.

8 He gave the other four wagons and eight oxen to the sons of Merari according to their offices and worship, under the hand of Ithamar son of Aaron the priest.

9 But he gave no wagons or oxen to the sons of Kohath, because they serve in the sanctuary and carry their burdens upon their own shoulders.

10 Therefore the leaders offered their offering before the altar for the dedication of the altar on the day it was anointed.

11 The Lord said to Moses, “Let each leader offer gifts on an individual day for the dedication of the altar.”

12 On the first day Nahshon son of Amminadab, from the tribe of Judah, offered his offering.

13 In it were a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

14 a little golden mortar of ten shekels, full of incense;

15 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

16 a male goat for sin;

17 and as a sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This is the offering of Nahshon son of Amminadab.

18 On the second day Nethanel son of Zuar, leader from the tribe of Issachar, offered

19 a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

20 a golden little mortar having ten shekels, full of incense;

21 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

22 a male goat for sin;

23 and as a sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Nethanel son of Zuar.

24 On the third day the leader of the sons of Zebulun, Eliab son of Helon,

25 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

26 a golden little mortar weighing ten shekels, full of incense;

27 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

28 a male goat for sin;

29 and as a sacrifice of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This is the offering of Eliab son of Helon.

30 On the fourth day the leader of the sons of Reuben, Elizur son of Shedeur,

31 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

32 a golden little mortar weighing ten shekels, full of incense;

33 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

34 a male goat for sin;

35 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Elizur son of Shedeur.

36 On the fifth day the leader of the sons of Simeon, Shelumiel son of Zurishaddai,

37 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

38 a golden little mortar weighing ten shekels, full of incense;

39 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

40 a male goat for sin;

41 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Shelumiel son of Zurishaddai.

42 On the sixth day the leader of the sons of Gad, Eliasaph son of Deuel,

43 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

44 a golden little mortar weighing ten shekels, full of incense;

45 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

46 a male goat for sin;

47 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Eliasaph son of Deuel.

48 On the seventh day the leader of the sons of Ephraim, Elishama son of Ammihud,

49 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

50 a golden little mortar weighing ten shekels, full of incense;

51 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

52 a male goat for sin;

53 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Elishama son of Ammihud.

54 On the eighth day the leader of the sons of Manasseh, Gamaliel son of Pedahzur,

55 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

56 a golden little mortar weighing ten shekels, full of incense;

57 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

58 a male goat for sin;

59 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Gamaliel son of Pedahzur.

60 On the ninth day the leader of the sons of Benjamin, Abidan son of Gideoni,

61 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

62 and a golden little mortar weighing ten shekels, full of incense;

63 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

64 a male goat for sin;

65 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Abidan son of Gideoni.

66 On the tenth day the leader of the sons of Dan, Ahiezer son of Ammishaddai,

67 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

68 a golden little mortar weighing ten shekels, full of incense;

69 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

70 a male goat for sin;

71 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Ahiezer son of Ammishaddai.

72 On the eleventh day the leader of the sons of Asher, Pagiel son of Ocran,

73 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

74 a golden little mortar weighing ten shekels, full of incense;

75 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

76 a male goat for sin;

77 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Pagiel son of Ocran.

78 On the twelfth day the leader of the sons of Naphtali, Ahira son of Enan,

79 offered a silver dish weighing one hundred thirty shekels and a silver bowl having seventy shekels according to the sanctuary's weight, both full of fine flour mixed with oil for sacrifice;

80 a golden little mortar weighing ten shekels, full of incense;

81 an ox from the herd, a ram, and a year-old lamb as a burnt offering;

82 a male goat for sin;

83 and as victims of peace offerings, two oxen, five rams, five male goats, and five year-old lambs. This was the offering of Ahira son of Enan.

84 These were offered by the leaders of Israel for the dedication of the altar on the day it was consecrated: twelve silver dishes, twelve silver bowls, and twelve golden little mortars.

85 Each dish had one hundred thirty shekels of silver, and each bowl seventy shekels—that is, all the silver vessels together were two thousand four hundred shekels according to the sanctuary's weight.

86 The twelve golden little mortars full of incense each weighed ten shekels according to the sanctuary's weight—that is, together one hundred twenty shekels of gold.

87 For the burnt offering were twelve oxen from the herd, twelve rams, twelve year-old lambs and their libations, and twelve male goats for sin.

88 As victims of peace offerings were twenty-four oxen, sixty rams, sixty male goats, and sixty year-old lambs. These were offered for the dedication of the altar when it was anointed.

89 When Moses entered the tabernacle of the covenant to consult the oracle, he heard the voice speaking to him from the mercy-seat above the ark of testimony, between the two cherubim; from there it spoke to him.

Chapter 8

1 The Lord spoke to Moses, saying,

2 “Speak to Aaron and say to him: When you set the seven lamps, let the lampstand be erected on the southern side. Therefore command that the lamps face north, opposite the table of the bread of presentation; they ought to shine toward the side the lampstand faces.”

3 Aaron did so and placed the lamps upon the lampstand as the Lord had commanded Moses.

4 This was the workmanship of the lampstand: of hammered gold, both its central shaft and everything growing from either side of the branches. According to the pattern the Lord showed Moses, so he made the lampstand.

5 The Lord spoke to Moses, saying,

6 “Take the Levites from the midst of the children of Israel and purify them

7 according to this rite: let them be sprinkled with water of purification and shave all the hair of their flesh. When they have washed their garments and been cleansed,

8 they shall take an ox from the herd and its libation of fine flour mixed with oil; but you shall take another ox from the herd for sin.

9 You shall bring the Levites before the tabernacle of the covenant, when the whole multitude of the children of Israel has been called together.

10 When the Levites are before the Lord, the children of Israel shall place their hands upon them.

11 Aaron shall offer the Levites as a gift in the Lord's sight from the children of Israel, that they may serve in his ministry.

12 The Levites also shall place their hands upon the heads of the oxen, of which you shall make one for sin and the other as a burnt offering to the Lord, that you may pray for them.

13 You shall set the Levites in the sight of Aaron and his sons and consecrate them, offered to the Lord.

14 You shall separate them from the midst of the children of Israel, that they may be mine.

15 Afterward they shall enter the tabernacle of the covenant to serve me. Thus you shall purify and consecrate them as an offering to the Lord, because they were given to me as a gift by the children of Israel.

16 I received them in place of the firstborn who open every womb in Israel.

17 For all the firstborn of the children of Israel are mine, both humans and livestock. From the day I struck every firstborn in the land of Egypt, I made them holy to myself,

18 and I took the Levites in place of all the firstborn of the children of Israel.

19 I delivered them as a gift to Aaron and his sons from the midst of the people, that they might serve me for Israel in the tabernacle of the covenant and pray for them, lest a plague be among the people if they dare approach the sanctuary.”

20 Moses, Aaron, and the whole multitude of the children of Israel did to the Levites what the Lord had commanded Moses.

21 They were purified and washed their garments. Aaron raised them in the Lord's sight and prayed for them,

22 so that, having been purified, they might enter their offices in the tabernacle of the covenant before Aaron and his sons. As the Lord had commanded Moses concerning the Levites, so it was done.

23 The Lord spoke to Moses, saying,

24 “This is the law of the Levites: from twenty-five years old and above they shall enter to minister in the tabernacle of the covenant.

25 When they have completed the fiftieth year of age, they shall cease serving.

26 They shall be ministers to their brothers in the tabernacle of the covenant, guarding what was entrusted to them, but they shall not do the works themselves. Thus you shall arrange the Levites in their watches.”

Chapter 9

1 In the wilderness of Sinai, in the first month of the second year after they had departed from the land of Egypt, the Lord spoke to Moses, saying,

2 “Let the children of Israel make the Passover at its time,

3 on the fourteenth day of this month at evening, according to all its ceremonies and justifications.”

4 Moses commanded the children of Israel to make the Passover.

5 They made it at its time, on the fourteenth day of the month at evening, on Mount Sinai. The children of Israel did according to everything the Lord had commanded Moses.

6 But look, certain men unclean because of the soul of a human, who could not make the Passover on that day, approached Moses and Aaron

7 and said to them, “We are unclean because of the soul of a human. Why are we deprived, so that we cannot offer the offering to the Lord at its time among the children of Israel?”

8 Moses answered them, “Stand, while I consult what the Lord commands concerning you.”

9 The Lord spoke to Moses, saying,

10 “Speak to the children of Israel: A man who is unclean because of a soul, or is far away on a journey within your nation, shall make the Passover to the Lord

11 in the second month, on the fourteenth day of the month at evening. They shall eat it with unleavened bread and wild lettuces.

12 They shall leave none of it until morning and shall not break its bone; they shall observe the entire rite of Passover.

13 But if anyone is clean and was not on a journey, yet did not make the Passover, that soul shall be exterminated from his peoples, because he did not offer sacrifice to the Lord at its time; he shall bear his sin.

14 A sojourner and stranger, if they are among you, shall also make the Passover to the Lord according to its ceremonies and justifications. The same command shall be among you for both stranger and native.”

15 Therefore, on the day the tabernacle was raised, a cloud covered it. From evening until morning there was over the tent something like the appearance of fire.

16 Thus it happened continually: by day the cloud covered it and by night something like the appearance of fire.

17 When the cloud protecting the tabernacle was taken away, then the children of Israel departed; and in the place where the cloud stood, there they camped.

18 At the Lord's command they departed, and at his command they pitched the tabernacle. Throughout all the days when the cloud stood over the tabernacle, they remained in the same place.

19 If it happened to remain over it for a long time, the children of Israel kept the Lord's watches and did not depart

20 throughout however many days the cloud was over the tabernacle. At the Lord's command they raised the tents, and at his command they took them down.

21 If the cloud was there from evening until morning and immediately left the tabernacle at dawn, they departed; and if it withdrew after a day and night, they broke up the tents.

22 But if it remained over the tabernacle for two days, one month, or a longer time, the children of Israel stayed in the same place and did not depart; but immediately when it withdrew, they moved camp.

23 By the Lord's word they pitched their tents, and by his word they departed; they kept the Lord's watches according to his command through the hand of Moses.

Chapter 10

1 The Lord spoke to Moses, saying,

2 “Make for yourself two hammered silver trumpets, with which you may summon the multitude when the camp is to be moved.

3 When you sound the trumpets, the whole assembly shall gather to you at the entrance of the tabernacle of the covenant.

4 If you sound once, the leaders and heads of the multitude of Israel shall come to you.

5 But if a longer, broken signal sounds, those on the eastern side shall move camp first.

6 At the second sound and equal wailing of the trumpet, those living on the south shall raise their tents; according to this manner the others shall act, with the trumpets wailing for departure.

7 But when the people are to be gathered, the trumpet signal shall be simple, and they shall not wail in broken sounds.

8 The sons of Aaron, the priests, shall sound the trumpets; this shall be an everlasting ordinance throughout your generations.

9 If you go out from your land to war against enemies fighting you, you shall sound the wailing trumpets, and there shall be remembrance of you before the Lord your God, so that you may be rescued from your enemies' hands.

10 Whenever you have a banquet, feast days, and new moons, you shall sound the trumpets over the burnt offerings and victims of peace offerings, so that they may be for you a remembrance of your God. I am the Lord your God.”

11 In the second year, in the second month, on the twentieth day of the month, the cloud was lifted from the tabernacle of the covenant.

12 The children of Israel departed by their companies from the wilderness of Sinai, and the cloud rested in the wilderness of Paran.

13 The first moved camp according to the Lord's command through the hand of Moses.

14 The sons of Judah departed by their companies, whose leader was Nahshon son of Amminadab.

15 In the tribe of the sons of Issachar, the leader was Nethanel son of Zuar.

16 In the tribe of Zebulun, the leader was Eliab son of Helon.

17 The tabernacle was taken down, and the sons of Gershon and Merari went out carrying it.

18 The sons of Reuben also departed by their companies and order, whose leader was Elizur son of Shedeur.

19 In the tribe of the sons of Simeon, the leader was Shelumiel son of Zurishaddai.

20 In the tribe of Gad, the leader was Eliasaph son of Deuel.

21 The Kohathites also departed carrying the sanctuary. The tabernacle was carried until they reached the place where it was to be raised.

22 The sons of Ephraim moved camp by their companies; the leader in their army was Elishama son of Ammihud.

23 In the tribe of the sons of Manasseh, the leader was Gamaliel son of Pedahzur.

24 In the tribe of Benjamin, the commander was Abidan son of Gideoni.

25 Last of all the camps, the sons of Dan departed by their companies; the leader in their army was Ahiezer son of Ammishaddai.

26 In the tribe of the sons of Asher, the leader was Pagiel son of Ocran.

27 In the tribe of the sons of Naphtali, the leader was Ahira son of Enan.

28 These are the camps and departures of the children of Israel by their companies when they went out.

29 Moses said to Hobab son of Raguel the Midianite, his kinsman, “We are departing for the place the Lord will give us. Come with us, that we may do good to you, because the Lord has promised good things to Israel.”

30 He answered him, “I will not go with you, but shall return to my land, where I was born.”

31 Moses said, “Do not leave us, for you know in what places we ought to camp through the wilderness, and you shall be our guide.

32 When you come with us, whatever is best from the resources the Lord shall deliver to us, we shall give you.”

33 Therefore they departed from the Lord's mountain on a three-days' journey, and the ark of the Lord's covenant went before them for three days, providing a place for the camp.

34 The Lord's cloud also was over them by day when they walked.

35 When the ark was raised, Moses said, “Rise, Lord, and let your enemies be scattered; let those who hate you flee from your face.”

36 But when it was set down, he said, “Return, Lord, to the multitude of Israel's army.”

Chapter 11

1 Meanwhile a murmur arose from the people, like those grieving over labor, against the Lord. When the Lord heard it, he became angry; the Lord's fire was kindled against them and devoured the outermost part of the camp.

2 When the people cried to Moses, Moses prayed to the Lord, and the fire was swallowed up.

3 He called the name of that place Burning, because the Lord's fire had been kindled against them.

4 The mixed common people who had gone up with them burned with desire. Sitting and weeping, with the children of Israel joined to them, they said, “Who will give us flesh to eat?

5 We remember the fish we ate freely in Egypt; the cucumbers, melons, leeks, onions, and garlic come to mind.

6 Our soul is dry; our eyes see nothing except Man.”

7 Man was like coriander seed, the color of bdellium.

8 The people went around gathering it, crushed it with a mill or ground it in a mortar, cooked it in a pot, and made little cakes from it tasting like oiled bread.

9 When dew descended upon the camp at night, Man descended with it.

10 Therefore Moses heard the people weeping by their families, each at the entrance of his tent. The Lord's fury became exceedingly angry, and the matter seemed unbearable to Moses also.

11 He said to the Lord, “Why have you afflicted your servant? Why do I not find favor before you? And why have you placed the weight of this whole people upon me?

12 Did I conceive this whole multitude or give birth to it, that you say to me, ‘Carry them in your bosom as a nurse usually carries a little child, and bring them into the land for which you swore to their fathers’?

13 From where shall I get flesh to give so great a multitude? They weep against me, saying, ‘Give us flesh to eat.’

14 I cannot sustain this whole people alone, because it is heavy for me.

15 But if it seems otherwise to you, I beg you to kill me, and let me find favor in your eyes, lest I be afflicted with such great evils.”

16 The Lord said to Moses, “Gather for me seventy men from the elders of Israel whom you know to be elders and teachers of the people. Lead them to the entrance of the tabernacle of the covenant and cause them to stand there with you,

17 so that I may descend and speak to you. I shall take from your spirit and give to them, so that they may sustain the burden of the people with you and you alone not be weighed down.

18 You shall also say to the people: ‘Make yourselves holy; tomorrow you shall eat flesh. For I heard you say, “Who will give us flesh for food? It was well with us in Egypt.” Therefore the Lord will give you flesh, and you shall eat,

19 not for one day, two, five, ten, or even twenty,

20 but for a month of days, until it goes out through your nostrils and turns to nausea, because you rejected the Lord who is in your midst and wept before him, saying, “Why did we go out of Egypt?”’”

21 Moses said, “This people has six hundred thousand footmen, and you say, ‘I will give them flesh to eat for a whole month’?

22 Will a multitude of sheep and cattle be slaughtered so that there may be enough food? Or will all the fish of the sea be gathered together to satisfy them?”

23 The Lord answered him, “Is the Lord's hand powerless? Now you shall see whether my word is fulfilled in deed.”

24 Therefore Moses came and told the people the Lord's words, gathering seventy men from the elders of Israel, whom he caused to stand around the tabernacle.

25 The Lord descended through the cloud and spoke to him, taking from the spirit that was in Moses and giving it to the seventy men. When the spirit rested upon them, they prophesied and did not cease afterward.

26 But two men remained in the camp, one named Eldad and the other Medad, upon whom the spirit rested. For they too had been enrolled but had not gone out to the tabernacle.

27 When they prophesied in the camp, a boy ran and reported to Moses, saying, “Eldad and Medad are prophesying in the camp.”

28 Immediately Joshua son of Nun, Moses' minister and one chosen from many, said, “My lord Moses, forbid them.”

29 But he said, “Why are you jealous for me? Who would grant that all the people might prophesy and that the Lord would give them his spirit?”

30 Moses and the elders of Israel returned to the camp.

31 A wind going out from the Lord seized quail from across the sea, carried them, and let them fall into the camp for a day's journey on every side around it; they flew in the air two cubits high above the ground.

32 Therefore the people rose throughout that whole day, the night, and the next day, and gathered quail. The one who gathered little had ten cors. They dried them around the camp.

33 The flesh was still in their teeth and such food had not failed when, look, the Lord's fury was stirred against the people and struck them with an exceedingly great plague.

34 That place was called Graves of Desire, for there they buried the people who had desired. Departing from Graves of Desire, they came to Hazeroth and remained there.

Chapter 12

1 Mary and Aaron spoke against Moses because of his Ethiopian wife,

2 and said, “Has the Lord spoken only through Moses? Has he not likewise spoken to us?” When the Lord heard this—

3 for Moses was the meekest man above all people living upon the earth—

4 he immediately spoke to him, Aaron, and Mary: “Only you three go out to the tabernacle of the covenant.” When they had gone out,

5 the Lord descended in a pillar of cloud and stood at the tabernacle's entrance, calling Aaron and Mary. When they went,

6 he said to them, “Hear my words. If anyone among you is a prophet of the Lord, I shall appear to him in a vision or speak to him through a dream.

7 But my servant Moses is not such, for he is most faithful in all my house.

8 For I speak to him mouth to mouth, and openly; he sees the Lord not through riddles and figures. Why, then, were you not afraid to disparage my servant Moses?”

9 Angry against them, he went away.

10 The cloud over the tabernacle also withdrew; and look, Mary appeared white with leprosy like snow. When Aaron looked upon her and saw her covered with leprosy,

11 he said to Moses, “I beg you, my lord, do not place upon us this sin which we foolishly committed.

12 Let her not become like one dead or like an aborted child cast from its mother's womb. Look, half her flesh is already devoured by leprosy.”

13 Moses cried to the Lord, saying, “God, I beg you, heal her.”

14 The Lord answered him, “If her father had spit in her face, ought she not at least to have been suffused with shame for seven days? Let her be separated outside the camp for seven days, and afterward she shall be recalled.”

15 Therefore Mary was shut outside the camp for seven days, and the people did not move from that place until Mary was recalled.

Chapter 13

1 The people departed from Hazeroth and pitched their tents in the wilderness of Paran.

2 There the Lord spoke to Moses, saying,

3 “Send men to examine the land of Canaan, which I shall give to the children of Israel, one from each tribe, from among the leaders.”

4 Moses did what the Lord commanded, sending leading men from the wilderness of Paran, whose names are these:

5 from the tribe of Reuben, Shammua son of Zaccur;

6 from the tribe of Simeon, Shaphat son of Huri;

7 from the tribe of Judah, Caleb son of Jephunneh;

8 from the tribe of Issachar, Igal son of Joseph;

9 from the tribe of Ephraim, Hoshea son of Nun;

10 from the tribe of Benjamin, Palti son of Raphu;

11 from the tribe of Zebulun, Gaddiel son of Sodi;

12 from the tribe of Joseph, the scepter of Manasseh, Gaddi son of Susi;

13 from the tribe of Dan, Ammiel son of Gemalli;

14 from the tribe of Asher, Sethur son of Michael;

15 from the tribe of Naphtali, Nahbi son of Vophsi;

16 from the tribe of Gad, Geuel son of Machi.

17 These are the names of the men Moses sent to examine the land; and he called Hoshea son of Nun Joshua.

18 Therefore Moses sent them to examine the land of Canaan and said to them, “Go up through the southern region. When you come to the mountains,

19 examine what the land is like, and the people who inhabit it: whether strong or weak, few in number or many;

20 whether the land itself is good or bad; what the cities are like, walled or without walls;

21 whether the soil is rich or barren, wooded or without trees. Take courage and bring us some of the land's fruits.” It was the time when early grapes could already be eaten.

22 When they had gone up, they explored the land from the wilderness of Zin to Rehob, as one enters Hamath.

23 They went up toward the south and came to Hebron, where Ahiman, Shishai, and Talmai, sons of Anak, were; for Hebron was founded seven years before Tanis, a city of Egypt.

24 Going as far as the Torrent of the Cluster, they cut a branch with its cluster of grapes, which two men carried on a pole. They also took pomegranates and figs from that place.

25 It was called Nahal-Eshcol—that is, Torrent of the Cluster—because the children of Israel had carried a cluster from there.

26 After circling the whole region, the explorers of the land returned after forty days.

27 They came to Moses, Aaron, and the whole assembly of the children of Israel in the wilderness of Paran, which is in Kadesh. They spoke to them and the whole multitude and showed the land's fruits.

28 They reported, saying, “We came into the land to which you sent us. It truly flows with milk and honey, as can be known from these fruits.

29 But it has exceedingly strong inhabitants and great, walled cities. We saw the stock of Anak there.

30 Amalek lives in the south; the Hittite, Jebusite, and Amorite in the mountains; but the Canaanite stays beside the sea and around the streams of the Jordan.”

31 Meanwhile Caleb restrained the murmur of the people rising against Moses and said, “Let us go up and possess the land, for we shall be able to obtain it.”

32 But the others who had been with him said, “We are entirely unable to go up against this people, because it is stronger than we are.”

33 They disparaged before the children of Israel the land they had inspected, saying, “The land through which we passed devours its inhabitants. The people we saw are of towering stature.

34 There we saw certain monsters among the sons of Anak, of the race of giants; compared with them, we appeared like locusts.”

Chapter 14

1 Therefore the whole assembly cried aloud and wept that night.

2 All the children of Israel murmured against Moses and Aaron, saying,

3 “Would that we had died in Egypt! And would that we might perish in this vast wilderness, and that the Lord would not lead us into this land, lest we fall by the sword and our wives and children be led captive. Is it not better to return to Egypt?”

4 They said to one another, “Let us appoint a leader for ourselves and return to Egypt.”

5 Hearing this, Moses and Aaron fell prone upon the ground before the whole multitude of the children of Israel.

6 But Joshua son of Nun and Caleb son of Jephunneh, who had also explored the land, tore their garments

7 and spoke to the whole multitude of the children of Israel: “The land through which we passed is exceedingly good.

8 If the Lord is favorable, he shall lead us into it and deliver to us a soil flowing with milk and honey.

9 Do not rebel against the Lord or fear the people of this land, because we can devour them like bread. All protection has withdrawn from them; the Lord is with us. Do not fear.”

10 When the whole multitude cried out and wished to overwhelm them with stones, the Lord's glory appeared over the covering of the covenant to all the children of Israel.

11 The Lord said to Moses, “How long will this people disparage me? How long will they not believe me, despite all the signs I performed before them?

12 Therefore I shall strike them with pestilence and consume them, but I shall make you leader over a nation greater and stronger than this.”

13 Moses said to the Lord, “Then the Egyptians, from whose midst you brought out this people, shall hear,

14 and the inhabitants of this land, who have heard that you, Lord, are among this people, are seen face to face, your cloud protects them, and you go before them in a pillar of cloud by day and a pillar of fire by night.

15 They shall hear that you killed so great a multitude as one person and say,

16 ‘He was unable to lead the people into the land for which he swore; therefore he killed them in the wilderness.’

17 Therefore let the strength of the Lord be magnified as you swore, saying,

18 ‘The Lord is patient and abundant in mercy, taking away iniquity and crimes, yet leaving no one innocent, visiting the fathers' sins upon the children to the third and fourth generation.’

19 Forgive, I beg you, the sin of this people according to the greatness of your mercy, as you have been favorable to those departing from Egypt even to this place.”

20 The Lord said, “I have forgiven according to your word.

21 As I live, the Lord's glory shall fill the whole earth.

22 Yet all the people who saw my majesty and the signs I performed in Egypt and in the wilderness, but have now tempted me ten times and not obeyed my voice,

23 shall not see the land for which I swore to their fathers, nor shall anyone among those who disparaged me behold it.

24 My servant Caleb, who, full of another spirit, followed me, I shall lead into this land through which he passed, and his seed shall possess it.

25 For the Amalekite and Canaanite live in the valleys. Tomorrow move camp and return to the wilderness by the way of the Red Sea.”

26 The Lord spoke to Moses and Aaron, saying,

27 “How long does this most wicked multitude murmur against me? I have heard the complaints of the children of Israel.

28 Therefore say to them: ‘As I live, says the Lord, as you spoke in my hearing, so shall I do to you.

29 In this wilderness your corpses shall lie. All of you numbered from twenty years old and above who murmured against me

30 shall not enter the land over which I raised my hand to cause you to live, except Caleb son of Jephunneh and Joshua son of Nun.

31 But your little children, of whom you said they would be prey to the enemies, I shall lead in, that they may see the land which displeased you.

32 Your corpses shall lie in the wilderness.

33 Your sons shall wander in the desert forty years and bear your fornication, until the corpses of their fathers are consumed in the desert,

34 according to the number of forty days in which you examined the land. A year shall be counted for a day; for forty years you shall receive your iniquities and know my vengeance.

35 For as I have spoken, so shall I do to this whole most wicked multitude that rose against me. In this wilderness it shall fail and die.’”

36 Therefore all the men whom Moses had sent to examine the land, who returned and caused the whole multitude to murmur against him by disparaging the land as evil,

37 died, struck in the Lord's sight.

38 But Joshua son of Nun and Caleb son of Jephunneh lived, out of all who had gone to examine the land.

39 Moses spoke all these words to all the children of Israel, and the people mourned exceedingly.

40 Look, rising early in the morning, they went up to the mountain's summit and said, “We are ready to go up to the place of which the Lord spoke, because we have sinned.”

41 Moses said to them, “Why do you transgress the Lord's word, which shall not result prosperously for you?

42 Do not go up, for the Lord is not with you, lest you fall before your enemies.

43 The Amalekite and Canaanite are before you, and you shall fall by their sword because you refused to submit to the Lord; the Lord shall not be with you.”

44 But they, darkened, went up to the mountain's summit. Yet the ark of the Lord's testament and Moses did not leave the camp.

45 The Amalekite and Canaanite who lived on the mountain came down, struck and cut them down, and pursued them as far as Hormah.

Chapter 15

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and say to them: When you enter the land of your habitation which I shall give you,

3 and make an offering to the Lord as a burnt offering or victim, fulfilling vows, voluntarily offering gifts, or burning a fragrance of sweetness to the Lord at your solemnities, from cattle or sheep,

4 whoever slaughters the victim shall offer a sacrifice of fine flour, a tenth part of an ephah mixed with oil measuring a fourth part of a hin,

5 and shall give wine of the same measure for pouring as libations with the burnt offering or victim. For each lamb,

6 and for rams, the sacrifice shall be two tenths of fine flour mixed with a third part of a hin of oil,

7 and he shall offer a third part of the same measure of wine as a libation, a fragrance of sweetness to the Lord.

8 But when you make a burnt offering or victim from cattle, to fulfill a vow or as victims of peace offerings,

9 for each ox you shall give three tenths of fine flour mixed with half a hin of oil,

10 and wine of the same measure for pouring as libations, an offering of most sweet fragrance to the Lord.

11 Thus you shall act

12 for each ox, ram, lamb, and young goat.

13 Both natives and sojourners

14 shall offer sacrifices by the same rite.

15 There shall be one command and judgment both for you and for strangers of the land.”

16 The Lord spoke to Moses, saying,

17 “Speak to the children of Israel and say to them:

18 When you come into the land I shall give you

19 and eat from the bread of that region, you shall separate firstfruits to the Lord

20 from your foods. As you separate firstfruits from the threshing floors,

21 so also from cooked foods you shall give first things to the Lord.

22 But if through ignorance you pass over anything the Lord spoke to Moses

23 and commanded through him to you, from the day he began to command and afterward,

24 and the multitude forgets to do it, it shall offer a calf from the herd as a burnt offering of most sweet fragrance to the Lord, with its sacrifice and libations as the ceremonies require, and a male goat for sin.

25 The priest shall pray for the whole multitude of the children of Israel, and it will be forgiven them, because they did not sin willingly, nevertheless offering incense to the Lord for themselves and for their sin and error.

26 It will be forgiven to the whole people of the children of Israel and the strangers sojourning among them, because the guilt of all the people was through ignorance.

27 But if one soul sins unknowingly, he shall offer a year-old female goat for his sin.

28 The priest shall pray for that soul because he sinned unknowingly before the Lord, obtain pardon for him, and it will be forgiven him.

29 There shall be one law for natives and strangers, for all who sin through ignorance.

30 But the soul who commits anything through pride, whether citizen or sojourner—because he rebelled against the Lord—shall perish from his people.

31 For he despised the Lord's word and made his command void; therefore he shall be destroyed and shall bear his iniquity.”

32 While the children of Israel were in the wilderness, they found a man gathering wood on the Sabbath day.

33 They brought him to Moses, Aaron, and the whole multitude.

34 They confined him in prison, not knowing what ought to be done to him.

35 The Lord said to Moses, “Let this man surely die; let the whole assembly overwhelm him with stones outside the camp.”

36 When they had led him outside, they overwhelmed him with stones, and he died, as the Lord had commanded.

37 The Lord also said to Moses,

38 “Speak to the children of Israel and say to them that they should make fringes for themselves at the corners of their cloaks, placing blue bands in them.

39 When they see these, let them remember all the Lord's commands and not follow their own thoughts and eyes, prostituting themselves through various things,

40 but rather, mindful of the Lord's precepts, let them do them and be holy to their God.

41 I am the Lord your God, who brought you out of the land of Egypt to be your God.”

Chapter 16

1 Look, Korah son of Izhar, son of Kohath, son of Levi, and Dathan and Abiram sons of Eliab, and On son of Peleth, from the sons of Reuben,

2 rose against Moses, with two hundred fifty other men from the children of Israel, leaders of the assembly who were called by name at the time of council.

3 When they stood against Moses and Aaron, they said, “Let it be enough for you, for the whole multitude is holy and the Lord is among them. Why are you raised above the Lord's people?”

4 When Moses heard this, he fell prone upon his face.

5 He spoke to Korah and the whole multitude: “In the morning the Lord will make known who belong to him and will bring the holy near himself; those whom he chooses shall approach him.

6 Therefore do this: let each take his censer—you, Korah, and all your council.

7 Tomorrow draw fire and place incense over it before the Lord; whomever he chooses, that one shall be holy. You sons of Levi raise yourselves too greatly.”

8 Again he said to Korah, “Hear, sons of Levi.

9 Is it little to you that the God of Israel separated you from all the people and joined you to himself, that you might serve him in the worship of the tabernacle, stand before the throng of the people, and minister to him?

10 Therefore he caused you and all your brothers, the sons of Levi, to approach him—so that you claim the priesthood also,

11 and your whole body stands against the Lord? For what is Aaron that you murmur against him?”

12 Therefore Moses sent to call Dathan and Abiram, sons of Eliab. They answered, “We will not come.

13 Is it little to you that you brought us out of a land flowing with milk and honey to kill us in the desert, unless you also rule over us?

14 Truly you have brought us into a land flowing with streams of milk and honey and given us possessions of fields and vineyards! Do you also wish to tear out our eyes? We will not come.”

15 Moses became exceedingly angry and said to the Lord, “Do not regard their sacrifices. You know that I never received even a little donkey from them or afflicted any one of them.”

16 He said to Korah, “You and your whole congregation stand separately before the Lord tomorrow, and Aaron apart.

17 Each take your censers, place incense upon them, and offer to the Lord two hundred fifty censers; Aaron also shall hold his censer.”

18 When they had done this, with Moses and Aaron standing,

19 and had heaped the whole multitude against them at the entrance of the tabernacle, the Lord's glory appeared to all.

20 The Lord spoke to Moses and Aaron, saying,

21 “Separate yourselves from the midst of this congregation, that I may suddenly destroy them.”

22 They fell prone upon their faces and said, “Most mighty God of the spirits of all flesh, when one sins, will your anger rage against all?”

23 The Lord said to Moses,

24 “Command the whole people to separate from the tabernacles of Korah, Dathan, and Abiram.”

25 Moses rose and went to Dathan and Abiram, with the elders of Israel following him.

26 He said to the assembly, “Withdraw from the tabernacles of these impious men and do not touch anything belonging to them, lest you be enveloped in their sins.”

27 When they had withdrawn from their tents all around, Dathan and Abiram came out and stood at the entrances of their pavilions with their wives, children, and whole company.

28 Moses said, “By this you shall know that the Lord sent me to do all the things you see and that I did not bring them forth from my own heart:

29 if they perish by the customary death of humans and a plague visits them by which others usually are visited, the Lord did not send me.

30 But if the Lord does a new thing, so that the earth opens its mouth and swallows them with everything belonging to them, and they descend alive into hell, you shall know that they blasphemed the Lord.”

31 Therefore, immediately when he ceased speaking, the earth split beneath their feet.

32 Opening its mouth, it devoured them with their tabernacles and all their substance.

33 Covered with earth, they descended alive into hell and perished from the midst of the multitude.

34 But all Israel standing around fled at the cry of those perishing, saying, “Lest perhaps the earth swallow us also.”

35 Fire going out from the Lord also killed the two hundred fifty men who offered incense.

36 The Lord spoke to Moses, saying,

37 “Command Eleazar son of Aaron the priest to take the censers lying in the burning and scatter the fire here and there, because they have been made holy

38 in the deaths of the sinners. Let him beat them into plates and fasten them to the altar, because incense was offered in them to the Lord and they were made holy, so that the children of Israel may see them as a sign and memorial.”

39 Therefore Eleazar the priest took the bronze censers in which those whom the burning devoured had offered, beat them into plates, and fastened them to the altar,

40 so that afterward the children of Israel might be admonished that no foreigner who is not from Aaron's seed should approach to offer incense to the Lord, lest he suffer as Korah and his whole congregation suffered, when the Lord spoke to Moses.

41 But on the next day the whole multitude of the children of Israel murmured against Moses and Aaron, saying, “You killed the Lord's people.”

42 When sedition arose and the tumult increased,

43 Moses and Aaron fled to the tabernacle of the covenant. When they entered, the cloud covered it, and the Lord's glory appeared.

44 The Lord said to Moses,

45 “Withdraw from the midst of this multitude; even now I shall destroy them.” When they lay upon the ground,

46 Moses said to Aaron, “Take the censer, draw fire from the altar, place incense upon it, and go quickly to the people to pray for them; for anger has already gone out from the Lord, and the plague rages.”

47 When Aaron had done this and run into the midst of the multitude which the burning was already laying waste, he offered incense.

48 Standing between the dead and the living, he prayed for the people, and the plague ceased.

49 Those struck were fourteen thousand seven hundred people, apart from those who perished in Korah's sedition.

50 Aaron returned to Moses at the entrance of the tabernacle of the covenant after the destruction ceased.

Chapter 17

1 The Lord spoke to Moses, saying,

2 “Speak to the children of Israel and receive from them one staff for each of their kindreds, from all the leaders of the tribes, twelve staffs; you shall write each one's name upon his staff.

3 Aaron's name shall be upon the tribe of Levi, and one staff shall contain all its separate families.

4 You shall place them in the tabernacle of the covenant before the testimony, where I shall speak to you.

5 The staff of the one I choose shall sprout, and I shall restrain from myself the complaints of the children of Israel by which they murmur against you.”

6 Moses spoke to the children of Israel, and all the leaders gave him staffs by the individual tribes; there were twelve staffs apart from Aaron's staff.

7 When Moses had placed them before the Lord in the tabernacle of testimony,

8 returning the next day, he found Aaron's staff in the house of Levi had sprouted. With buds swelling, flowers had broken forth which, when the leaves expanded, were formed into almonds.

9 Therefore Moses brought all the staffs out from the Lord's sight to all the children of Israel. They saw, and each received his staff.

10 The Lord said to Moses, “Return Aaron's staff to the tabernacle of testimony, that it may be preserved there as a sign to the rebellious children of Israel and their complaints against me may cease, lest they die.”

11 Moses did as the Lord had commanded.

12 But the children of Israel said to Moses, “Look, we are consumed; we have all perished.

13 Whoever approaches the Lord's tabernacle dies. Are we all to be destroyed to annihilation?”

Chapter 18

1 The Lord said to Aaron, “You, your sons, and your paternal household with you shall bear the iniquity of the sanctuary; and you and your sons together shall sustain the sins of your priesthood.

2 But take with you also your brothers from the tribe of Levi and the scepter of your father; let them be ready and minister to you. But you and your sons shall minister in the tabernacle of testimony.

3 The Levites shall keep watch according to your commands and over all the tabernacle's works, but only so that they do not approach the vessels of the sanctuary or the altar, lest both they die and you perish together.

4 Let them be with you and keep watch in the tabernacle's watches and all its ceremonies. A foreigner shall not mingle with you.

5 Keep watch over the sanctuary and the ministry of the altar, lest indignation arise against the children of Israel.

6 I have given you your brothers the Levites from the midst of the children of Israel and delivered them as a gift to the Lord, to serve in the ministries of his tabernacle.

7 But you and your sons guard your priesthood. Everything pertaining to the altar's worship and within the veil shall be administered by priests. If any outsider approaches, he shall be killed.”

8 The Lord spoke to Aaron: “Look, I have given you custody of my firstfruits. Everything made holy by the children of Israel I have delivered to you and your sons for the priestly office as everlasting ordinances.

9 Therefore you shall receive these from the things made holy and offered to the Lord: every offering and sacrifice and whatever is rendered to me for sin and offense and falls among the Holy of Holies shall belong to you and your sons.

10 You shall eat it in the sanctuary; only males shall eat from it, because it is consecrated to you.

11 But the firstfruits which the children of Israel vow and offer I have given to you, your sons, and your daughters by perpetual right; whoever is clean in your house shall eat them.

12 All the marrow of oil, wine, and grain—whatever they offer as firstfruits to the Lord—I have given to you.

13 All the first things of the produce which the ground brings forth and which are carried to the Lord shall fall to your use; whoever is clean in your house shall eat them.

14 Everything the children of Israel render by vow shall be yours.

15 Whatever first breaks forth from the womb of all flesh, which they offer to the Lord, whether human or livestock, shall belong by right to you, but only so that you receive a price for the human firstborn and cause every unclean animal to be redeemed.

16 Its redemption after one month shall be five shekels of silver by the sanctuary's weight. A shekel has twenty obols.

17 But you shall not cause the firstborn of ox, sheep, or goat to be redeemed, because they are made holy to the Lord. You shall pour their blood upon the altar and burn the fat as a most sweet fragrance to the Lord.

18 But the flesh shall fall to your use, just as the consecrated breast and right shoulder shall be yours.

19 All the firstfruits of the sanctuary which the children of Israel offer to the Lord I have given to you, your sons, and your daughters by perpetual right. It is an everlasting pact of salt before the Lord for you and your sons.”

20 The Lord said to Aaron, “You shall possess nothing in their land and have no portion among them; I am your portion and inheritance in the midst of the children of Israel.

21 But to the sons of Levi I have given all the tithes of Israel as a possession for the ministry by which they serve me in the tabernacle of the covenant,

22 so that the children of Israel may no longer approach the tabernacle and commit a deadly sin,

23 while only the sons of Levi serve me in the tabernacle and bear the people's sins. It shall be an everlasting ordinance throughout your generations. They shall possess nothing else,

24 content with the offering of tithes which I separated for their uses and necessities.”

25 The Lord spoke to Moses, saying,

26 “Command the Levites and announce to them: When you receive from the children of Israel the tithes I gave you, offer their firstfruits to the Lord—that is, a tenth part of the tithe—

27 so that it may be reckoned to you as an offering of first things, both from threshing floors and winepresses.

28 From all whose firstfruits you receive, offer to the Lord and give to Aaron the priest.

29 Everything you offer from the tithes and separate as the Lord's gifts shall be the best and chosen.

30 You shall say to them: ‘If you offer each excellent and better thing from the tithes, it shall be reckoned to you as though you gave firstfruits from the threshing floor and winepress.

31 You and your families shall eat them in all your places, because it is the price for the ministry by which you serve in the tabernacle of testimony.

32 You shall not sin concerning this by reserving the choice and rich portions for yourselves, lest you pollute the offerings of the children of Israel and die.’”

Chapter 19

1 The Lord spoke to Moses and Aaron, saying,

2 “This is the observance of the victim which the Lord established. Command the children of Israel to bring you a red cow of full age, in which there is no blemish and which has not borne a yoke.

3 You shall deliver it to Eleazar the priest, who shall lead it outside the camp and slaughter it in everyone's sight.

4 Dipping his finger in its blood, he shall sprinkle it opposite the tabernacle's doors seven times.

5 He shall burn it while all see, delivering its skin, flesh, blood, and dung to the flames.

6 The priest shall also cast cedar wood, hyssop, and twice-dyed scarlet into the flame devouring the cow.

7 Only then, after washing his garments and body, shall he enter the camp; he shall be stained until evening.

8 The one who burned it shall also wash his garments and body and be unclean until evening.

9 A clean man shall gather the cow's ashes and pour them outside the camp in a most clean place, that they may be kept for the multitude of the children of Israel as water of sprinkling, because the cow was burned for sin.

10 When the one who carried the cow's ashes has washed his garments, he shall be unclean until evening. The children of Israel and strangers living among them shall have this as holy by perpetual right.

11 Whoever touches a human corpse and because of this is unclean seven days

12 shall be sprinkled from this water on the third and seventh day, and thus be cleansed. If he was not sprinkled on the third day, he cannot be cleansed on the seventh.

13 Everyone who touches the dead body of a human soul and is not sprinkled with this mixture shall pollute the Lord's tabernacle and perish from Israel. Because he was not sprinkled with the water of expiation, he shall be unclean and his filth shall remain upon him.

14 This is the law of a person who dies in a tent: all who enter his tent and all the vessels there shall be polluted seven days.

15 A vessel having no cover or binding above it shall be unclean.

16 If anyone in a field touches the corpse of a slain person or one who died by himself, or his bone or grave, he shall be unclean seven days.

17 They shall take some ashes of the burning and sin and pour living waters over them in a vessel.

18 When a clean person has dipped hyssop in them, he shall sprinkle from it the whole tent, all its furnishings, and the people polluted by contamination of this kind.

19 In this manner the clean person shall purify the unclean on the third and seventh day. Having been expiated on the seventh day, he shall wash himself and his garments and be unclean until evening.

20 If anyone is not expiated by this rite, his soul shall perish from the midst of the assembly, because he polluted the Lord's sanctuary and was not sprinkled with water of purification.

21 This shall be an everlasting lawful command. The one who sprinkles the waters shall also wash his garments. Everyone who touches the waters of expiation shall be unclean until evening.

22 Whatever the unclean person touches he shall make unclean, and the soul who touches any of these things shall be unclean until evening.”

Chapter 20

1 The children of Israel and the whole multitude came into the wilderness of Zin in the first month, and the people remained in Kadesh. Mary died there and was buried in the same place.

2 When the people lacked water, they gathered against Moses and Aaron.

3 Turning to sedition, they said, “Would that we had perished among our brothers before the Lord.

4 Why did you lead the Lord's assembly into the wilderness, so that both we and our animals might die?

5 Why did you make us ascend from Egypt and lead us into this most evil place, which cannot be sown, which produces neither fig, vines, nor pomegranates, and besides has no water to drink?”

6 Moses and Aaron left the multitude and entered the tabernacle of the covenant. They fell prone upon the ground and cried to the Lord, saying, “Lord God, hear the cry of this people and open to them your treasure, a fountain of living water, that when they are satisfied their murmuring may cease.” The Lord's glory appeared over them.

7 The Lord spoke to Moses, saying,

8 “Take the staff and gather the people, you and your brother Aaron. Speak to the rock before them, and it shall give waters. When you have brought water out of the rock, the whole multitude and its animals shall drink.”

9 Therefore Moses took the staff which was in the Lord's sight, as he had commanded him.

10 When the multitude was gathered before the rock, he said to them, “Hear, rebels and unbelievers: shall we be able to cast water out of this rock for you?”

11 When Moses had raised his hand and struck the flint twice with the staff, most abundant waters went out, so that the people and animals drank.

12 The Lord said to Moses and Aaron, “Because you did not believe me so as to make me holy before the children of Israel, you shall not lead these peoples into the land I shall give them.”

13 This is the water of Contradiction, where the children of Israel quarreled against the Lord and he was made holy among them.

14 Meanwhile Moses sent messengers from Kadesh to the king of Edom, who said, “Your brother Israel sends these words: You know all the labor that seized us,

15 how our fathers descended into Egypt, we lived there a long time, and the Egyptians afflicted us and our fathers;

16 and how we cried to the Lord, and he heard us and sent an angel who brought us out of Egypt. Look, we are now situated in the city of Kadesh at the extremity of your borders.

17 We beg that we may pass through your land. We shall not go through fields or vineyards or drink water from your wells, but shall walk on the public way, turning neither right nor left until we pass your borders.”

18 Edom answered, “You shall not pass through me, or else I shall meet you armed.”

19 The children of Israel said, “We shall walk by the beaten road; and if we or our livestock drink your waters, we shall give what is just. There shall be no difficulty concerning the price; only let us pass quickly.”

20 But he answered, “You shall not pass.” Immediately he went out to meet them with an innumerable multitude and a strong hand.

21 He refused to yield to their plea and grant passage through his borders. Therefore Israel turned away from him.

22 When they moved camp from Kadesh, they came to Mount Hor, on the borders of Edom's land.

23 There the Lord spoke to Moses:

24 “Let Aaron go to his peoples, for he shall not enter the land I gave to the children of Israel, because he was unbelieving toward my mouth at the waters of Contradiction.

25 Take Aaron and his son with him and lead them onto Mount Hor.

26 When you strip the father of his garment, clothe Eleazar his son with it; Aaron shall be gathered and die there.”

27 Moses did as the Lord commanded, and they ascended Mount Hor before the whole multitude.

28 When he had stripped Aaron of his garments, he clothed Eleazar his son with them.

29 When Aaron died upon the mountain's summit, Moses descended with Eleazar.

30 Seeing that Aaron had died, the whole multitude wept over him for thirty days throughout all their families.

Chapter 21

1 When the Canaanite king of Arad, who lived in the south, heard that Israel had come by the way of the explorers, he fought against him and, being victorious, took plunder from him.

2 But Israel bound himself to the Lord by a vow, saying, “If you deliver this people into my hand, I shall destroy its cities.”

3 The Lord heard Israel's prayers and delivered the Canaanite, whom Israel killed after overthrowing his cities; and he called the name of that place Hormah—that is, Anathema.

4 They departed from Mount Hor by the way leading to the Red Sea, to go around the land of Edom. The people began to weary of the journey and labor.

5 Speaking against God and Moses, they said, “Why did you lead us out of Egypt to die in the wilderness? Bread is lacking; there are no waters; our soul now loathes this very light food.”

6 Therefore the Lord sent fiery serpents among the people; at their wounds and the deaths of very many,

7 they came to Moses and said, “We have sinned, because we spoke against the Lord and you. Pray that he take the serpents from us.” Moses prayed for the people,

8 and the Lord spoke to him: “Make a bronze serpent and place it as a sign; whoever is struck and looks upon it shall live.”

9 Therefore Moses made a bronze serpent and placed it as a sign. When those who were struck looked upon it, they were healed.

10 The children of Israel departed and camped at Oboth.

11 Going out from there, they pitched tents at Iye-Abarim, in the wilderness facing Moab toward the eastern side.

12 Moving from there, they came to the Torrent Zered.

13 Leaving it, they camped opposite the Arnon, which is in the wilderness and projects into the borders of the Amorite. For the Arnon is the boundary of Moab, dividing the Moabites and Amorites.

14 Therefore it is said in the Book of the Wars of the Lord: “As he did in the Red Sea, so shall he do in the torrents of the Arnon.

15 The cliffs of the torrents bent down, that they might rest in Ar and recline within the borders of the Moabites.”

16 From that place appeared the well concerning which the Lord spoke to Moses: “Gather the people, and I shall give them water.”

17 Then Israel sang this song: “Let the well rise.” They sang together:

18 “The well which the leaders dug and the commanders of the multitude prepared, in the lawgiver and with their staffs.” From the wilderness, to Mattanah;

19 from Mattanah to Nahaliel; from Nahaliel to Bamoth;

20 from Bamoth to the valley in the region of Moab, at the summit of Pisgah, which looks toward the desert.

21 Israel sent messengers to Sihon king of the Amorites, saying,

22 “I beg that I may pass through your land. We shall not turn into fields or vineyards or drink water from wells; we shall walk by the royal way until we pass your borders.”

23 He refused to allow Israel to pass through his borders. Rather, gathering an army, he went out to meet him in the wilderness, came to Jahaz, and fought against him.

24 Israel struck him by the edge of the sword and possessed his land from the Arnon to the Jabbok and the sons of Ammon, because the Ammonites' borders were held by a strong guard.

25 Therefore Israel took all his cities and lived in the cities of the Amorite, namely Heshbon and its villages.

26 Heshbon was the city of Sihon king of the Amorites, who fought against the king of Moab and took all the land that had been under his rule as far as the Arnon.

27 Therefore it is said in the proverb: “Come into Heshbon; let the city of Sihon be built and constructed.

28 Fire went out from Heshbon, a flame from the town of Sihon, and devoured Ar of the Moabites and the inhabitants of the heights of the Arnon.

29 Woe to you, Moab! You have perished, people of Chemosh. He gave his sons into flight and his daughters into captivity to Sihon king of the Amorites.

30 Their yoke perished from Heshbon as far as Dibon; weary, they reached Nophah and as far as Medeba.”

31 Thus Israel lived in the land of the Amorite.

32 Moses sent men to explore Jazer; they took its villages and possessed its inhabitants.

33 They turned and went up by the way of Bashan, and Og king of Bashan came to meet them with all his people to fight at Edrei.

34 The Lord said to Moses, “Do not fear him, because I have delivered him, all his people, and his land into your hand. You shall do to him as you did to Sihon king of the Amorites, inhabitant of Heshbon.”

35 Therefore they struck him with his sons and all his people to annihilation and possessed his land.

Chapter 22

1 They departed and camped in the plains of Moab, where Jericho lies beyond the Jordan.

2 Balak son of Zippor saw everything Israel had done to the Amorite,

3 and that the Moabites greatly feared him and could not bear his assault.

4 He said to the elders of Midian, “This people shall destroy everyone living within our borders as an ox usually plucks grass to the roots.” He was king in Moab at that time.

5 Therefore he sent messengers to Balaam son of Beor, a diviner who lived by the river in the land of the sons of Ammon, to call him and say, “Look, a people has gone out from Egypt, covered the surface of the earth, and settled opposite me.

6 Therefore come and curse this people, because it is stronger than I, if perhaps I may be able to strike and cast it from my land. For I know that whoever you bless is blessed, and whoever you heap curses upon is cursed.”

7 The elders of Moab and Midian departed with the price of divination in their hands. When they came to Balaam and told him all Balak's words,

8 he answered, “Remain here tonight, and I shall answer whatever the Lord tells me.” While they remained with Balaam, God came and said to him,

9 “What do these men want with you?”

10 He answered, “Balak son of Zippor, king of the Moabites, sent to me,

11 saying, ‘Look, the people who went out from Egypt covered the surface of the earth. Come and curse them, if perhaps I may be able to fight and drive them away.’”

12 God said to Balaam, “Do not go with them or curse the people, because they are blessed.”

13 Rising in the morning, he said to the leaders, “Go into your land, because the Lord has forbidden me to come with you.”

14 The leaders returned and said to Balak, “Balaam refused to come with us.”

15 Again he sent far more and nobler men than he had sent before.

16 When they came to Balaam, they said, “Thus says Balak son of Zippor: Do not delay coming to me.

17 I am prepared to honor you and shall give whatever you wish. Come and curse this people.”

18 Balaam answered, “If Balak gave me his house full of silver and gold, I could not change the word of the Lord my God to speak either more or less.

19 I beg that you remain here this night also, so that I may know what the Lord answers me again.”

20 Therefore God came to Balaam at night and said to him, “If these men came to call you, rise and go with them, but only so that you do what I command you.”

21 Balaam rose in the morning, saddled his female donkey, and departed with them.

22 God became angry. The Lord's angel stood in the way against Balaam, who sat upon the donkey and had two servants with him.

23 Seeing the angel standing in the way with a drawn sword, the donkey turned from the road and went through the field. When Balaam beat her and wished to return her to the path,

24 the angel stood in the narrow place between two stone walls surrounding vineyards.

25 Seeing him, the donkey pressed herself against the wall and crushed the rider's foot. He beat her again.

26 Nevertheless the angel moved to a narrow place where there was no room to turn right or left and stood in the way.

27 When the donkey saw the angel standing, she collapsed beneath the rider's feet. Angry, he struck her sides more violently with a staff.

28 The Lord opened the donkey's mouth, and she said, “What have I done to you? Why have you now struck me a third time?”

29 Balaam answered, “Because you deserved it and mocked me. Would that I had a sword, so that I might strike you!”

30 The donkey said, “Am I not your animal, upon whom you have always been accustomed to sit until this present day? Tell me, have I ever done anything like this to you?” He said, “Never.”

31 Immediately the Lord opened Balaam's eyes, and he saw the angel standing in the way with a drawn sword and worshiped him prone upon the ground.

32 The angel said to him, “Why have you struck your donkey a third time? I came to oppose you, because your way is perverse and contrary to me.

33 Unless the donkey had turned from the way, giving place to the one resisting, I would have killed you and she would live.”

34 Balaam said, “I have sinned, not knowing that you stood against me. Now, if it displeases you that I go, I shall return.”

35 The angel said, “Go with these men, but take care that you speak nothing except what I command you.” Therefore he went with the leaders.

36 When Balak heard, he went out to meet him in a Moabite town situated at the extremity of the Arnon's borders.

37 He said to Balaam, “I sent messengers to call you. Why did you not come to me immediately? Is it because I am unable to pay a reward for your coming?”

38 He answered, “Look, I am here. Can I speak anything except what God puts in my mouth?”

39 Therefore they traveled together and came to the city at the extremity of his kingdom's borders.

40 When Balak had slaughtered oxen and sheep, he sent gifts to Balaam and the leaders with him.

41 In the morning he led him to the high places of Baal, and he looked upon the outermost part of the people.

Chapter 23

1 Balaam said to Balak, “Build seven altars for me here and prepare the same number of calves and rams.”

2 When he had done according to Balaam's word, they placed a calf and ram together upon each altar.

3 Balaam said to Balak, “Stand a little while beside your burnt offering until I go, if perhaps the Lord will meet me; whatever he commands, I shall speak to you.”

4 When he had gone quickly, God met him. Balaam spoke to him: “I have raised seven altars and placed a calf and ram above each.”

5 The Lord put a word in his mouth and said, “Return to Balak and speak these things.”

6 Returning, he found Balak and all the leaders of the Moabites standing beside his burnt offering.

7 Taking up his parable, he said: “Balak, king of the Moabites, brought me from Aram, from the mountains of the east: ‘Come,’ he said, ‘and curse Jacob; hasten and detest Israel.’

8 How shall I curse one whom God has not cursed? By what reason shall I detest one whom the Lord does not detest?

9 From the highest flints I shall see him, and from the hills I shall behold him. The people shall live alone and shall not be reckoned among the nations.

10 Who can number the dust of Jacob and know the number of Israel's stock? May my soul die the death of the just, and may my last things become like theirs.”

11 Balak said to Balaam, “What is this you are doing? I called you to curse my enemies, and you, on the contrary, bless them.”

12 He answered, “Can I speak anything except what the Lord commands?”

13 Therefore Balak said, “Come with me to another place from which you may see part of Israel but cannot see all of it; curse him from there.”

14 When he had led him to a high place upon the summit of Mount Pisgah, Balaam built seven altars and placed a calf and ram upon each.

15 He said to Balak, “Stand here beside your burnt offering until I go to meet him.”

16 When the Lord met him and put a word in his mouth, he said, “Return to Balak and speak these things to him.”

17 Returning, he found him and the leaders of the Moabites standing beside his burnt offering. Balak said, “What has the Lord spoken?”

18 Taking up his parable, he said: “Stand, Balak, and listen; hear, son of Zippor.

19 God is not like a human, that he should lie, nor like a son of man, that he should change. Therefore, has he said and will not do? Has he spoken and will not fulfill?

20 I was brought to bless; I am unable to prevent the blessing.

21 There is no idol in Jacob, nor is an image seen in Israel. The Lord his God is with him, and the signal of the king's victory is in him.

22 God brought him out of Egypt; his strength is like that of the rhinoceros.

23 There is no augury in Jacob or divination in Israel. At their times Jacob and Israel shall be told what God has wrought.

24 Look, the people shall rise like a lioness and be lifted like a lion. It shall not lie down until it devours prey and drinks the blood of the slain.”

25 Balak said to Balaam, “Neither curse him nor bless him.”

26 He said, “Did I not tell you that whatever God commanded me, this I would do?”

27 Balak said to him, “Come, and I shall lead you to another place, if perhaps it pleases God that you curse them from there.”

28 When he had led him to the summit of Mount Peor, which looks toward the wilderness,

29 Balaam said to him, “Build seven altars for me here and prepare the same number of calves and rams.”

30 Balak did as Balaam had said and placed calves and rams upon each altar.

Chapter 24

1 When Balaam saw that it pleased the Lord to bless Israel, he did not go as before to seek augury, but directed his face toward the wilderness.

2 Raising his eyes, he saw Israel living in tents by its tribes; and when the Spirit of God rushed upon him,

3 taking up his parable, he said: “Balaam son of Beor has spoken; the man whose eye is stopped has spoken;

4 the hearer of God's words has spoken, who beheld a vision of the Almighty, who falls and thus his eyes are opened.

5 How beautiful are your tabernacles, Jacob, and your tents, Israel!

6 Like wooded valleys, like gardens irrigated beside rivers, like tabernacles the Lord has pitched, like cedars near waters.

7 Water shall flow from his bucket, and his seed shall be in many waters. Because of Agag his king shall be raised, and his kingdom shall be taken away.

8 God brought him out of Egypt; his strength is like that of the rhinoceros. They shall devour the nations that are his enemies, break their bones, and pierce them with arrows.

9 Lying down, he slept like a lion and like a lioness whom no one shall dare awaken. Whoever blesses you shall himself be blessed; whoever curses shall be reckoned in a curse.”

10 Balak became angry against Balaam and, clapping his hands, said, “I called you to curse my enemies, whom, on the contrary, you have blessed three times.

11 Return to your place. I had determined to honor you magnificently, but the Lord has deprived you of the appointed honor.”

12 Balaam answered Balak, “Did I not say to your messengers whom you sent me,

13 ‘If Balak gave me his house full of silver and gold, I could not pass beyond the word of the Lord my God to bring forth anything good or evil from my own heart; but whatever the Lord says, this I shall speak’?

14 Nevertheless, as I go to my people, I shall give counsel concerning what your people shall do to this people at the last time.”

15 Therefore, taking up his parable, he said again: “Balaam son of Beor has spoken; the man whose eye is stopped has spoken;

16 the hearer of God's words has spoken, who knows the teaching of the Most High and sees visions of the Almighty, who, falling, has his eyes open.

17 I shall see him, but not now; I shall behold him, but not near. A star shall arise from Jacob, and a rod shall rise from Israel. It shall strike the leaders of Moab and lay waste all the sons of Seth.

18 Edom shall be his possession; the inheritance of Seir shall fall to its enemies, but Israel shall act valiantly.

19 From Jacob shall come one who rules and destroys the remnants of the city.”

20 When he saw Amalek, taking up his parable, he said: “Amalek, the beginning of the nations, whose last things shall perish.”

21 He also saw the Kenite and, taking up his parable, said: “Your dwelling is indeed strong; but if you place your nest in the rock

22 and are chosen from the stock of Ken, how long can you remain? For Asshur shall take you.”

23 Taking up his parable, he spoke again: “Alas! Who shall live when God does these things?

24 They shall come in triremes from Italy, overcome the Assyrians, lay waste the Hebrews, and at last they too shall perish.”

25 Balaam rose and returned to his place; Balak also returned by the way he had come.

Chapter 25

1 At that time Israel was staying in Shittim, and the people committed fornication with the daughters of Moab,

2 who called them to their sacrifices. They ate and adored their gods.

3 Israel was initiated into Baal-Peor, and the Lord became angry.

4 He said to Moses, “Take all the leaders of the people and hang them upon gibbets before the sun, so that my fury may be turned away from Israel.”

5 Moses said to the judges of Israel, “Let each one kill his neighbors who were initiated into Baal-Peor.”

6 And behold, one of the children of Israel entered before his brothers to a Midianite prostitute, while Moses and the whole multitude of the children of Israel watched and wept before the doors of the tabernacle.

7 When Phinehas son of Eleazar, son of Aaron the priest, saw this, he rose from the midst of the multitude and took a dagger.

8 Following the Israelite man into the brothel, he pierced them both together—the man and the woman in their genital places. And the plague ceased from the children of Israel.

9 Twenty-four thousand people were killed.

10 The Lord said to Moses,

11 “Phinehas son of Eleazar, son of Aaron the priest, turned my anger away from the children of Israel, because he was moved with my zeal against them, so that I myself did not destroy the children of Israel in my zeal.

12 Therefore speak to him: Behold, I give him the peace of my covenant,

13 and both he and his seed shall have a pact of everlasting priesthood, because he was zealous for his God and expiated the crime of the children of Israel.”

14 The name of the Israelite man who was killed with the Midianite woman was Zimri son of Salu, a leader from the kindred and tribe of Simeon.

15 The Midianite woman who was killed with him was called Cozbi daughter of Zur, a most noble prince of the Midianites.

16 The Lord spoke to Moses, saying,

17 “Let the Midianites feel you as enemies, and strike them,

18 because they too acted against you as enemies and deceived you by their snares through the idol Peor and through Cozbi, the daughter of a prince of Midian, their sister, who was struck down on the day of the plague for the sacrilege of Peor.”

Chapter 26

1 After the blood of the guilty had been poured out, the Lord said to Moses and Eleazar son of Aaron the priest,

2 “Number the entire sum of the children of Israel from twenty years old and upward, by their houses and kindreds, all who are able to go forth to war.”

3 Therefore Moses and Eleazar the priest spoke on the plains of Moab beside the Jordan, opposite Jericho, to those who were

4 twenty years old and upward, as the Lord had commanded. This is their number.

5 Reuben was Israel’s firstborn. His son was Hanoch, from whom came the family of the Hanochites; and Pallu, from whom came the family of the Palluites;

6 and Hezron, from whom came the family of the Hezronites; and Carmi, from whom came the family of the Carmites.

7 These are the families from the stock of Reuben. Their number was found to be forty-three thousand seven hundred thirty.

8 The son of Pallu was Eliab.

9 His sons were Nemuel, Dathan, and Abiram. These are Dathan and Abiram, leaders of the people, who rose against Moses and Aaron in the sedition of Korah, when they rebelled against the Lord.

10 The earth opened its mouth and devoured Korah, while many died, when fire consumed two hundred fifty men. And a great miracle occurred:

11 although Korah perished, his sons did not perish.

12 The sons of Simeon by their kindreds were Nemuel, from whom came the family of the Nemuelites; Jamin, from whom came the family of the Jaminites; Jachin, from whom came the family of the Jachinites;

13 Zerah, from whom came the family of the Zerahites; and Saul, from whom came the family of the Saulites.

14 These are the families from the stock of Simeon. Their whole number was twenty-two thousand two hundred.

15 The sons of Gad by their kindreds were Zephon, from whom came the family of the Zephonites; Haggi, from whom came the family of the Haggites; Shuni, from whom came the family of the Shunites;

16 Ozni, from whom came the family of the Oznites; Eri, from whom came the family of the Erites;

17 Arod, from whom came the family of the Arodites; and Ariel, from whom came the family of the Arielites.

18 These are the families of Gad. Their whole number was forty thousand five hundred.

19 The sons of Judah were Er and Onan, both of whom died in the land of Canaan.

20 The sons of Judah by their kindreds were Shelah, from whom came the family of the Shelanites; Perez, from whom came the family of the Perezites; and Zerah, from whom came the family of the Zerahites.

21 The sons of Perez were Hezron, from whom came the family of the Hezronites; and Hamul, from whom came the family of the Hamulites.

22 These are the families of Judah. Their whole number was seventy-six thousand five hundred.

23 The sons of Issachar by their kindreds were Tola, from whom came the family of the Tolaites; Puah, from whom came the family of the Puahites;

24 Jashub, from whom came the family of the Jashubites; and Shimron, from whom came the family of the Shimronites.

25 These are the kindreds of Issachar. Their number was sixty-four thousand three hundred.

26 The sons of Zebulun by their kindreds were Sered, from whom came the family of the Seredites; Elon, from whom came the family of the Elonites; and Jahleel, from whom came the family of the Jahleelites.

27 These are the kindreds of Zebulun. Their number was sixty thousand five hundred.

28 The sons of Joseph by their kindreds were Manasseh and Ephraim.

29 From Manasseh arose Machir, from whom came the family of the Machirites. Machir fathered Gilead, from whom came the family of the Gileadites.

30 Gilead had sons: Iezer, from whom came the family of the Iezerites; Helek, from whom came the family of the Helekites;

31 Asriel, from whom came the family of the Asrielites; Shechem, from whom came the family of the Shechemites;

32 Shemida, from whom came the family of the Shemidaites; and Hepher, from whom came the family of the Hepherites.

33 Hepher was the father of Zelophehad, who had no sons but only daughters. Their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and their number was fifty-two thousand seven hundred.

35 The sons of Ephraim by their kindreds were these: Shuthelah, from whom came the family of the Shuthelahites; Becher, from whom came the family of the Becherites; and Tahan, from whom came the family of the Tahanites.

36 The son of Shuthelah was Eran, from whom came the family of the Eranites.

37 These are the kindreds of the sons of Ephraim. Their number was thirty-two thousand five hundred.

38 These are the sons of Joseph by their families. The sons of Benjamin by their kindreds were Bela, from whom came the family of the Belaites; Ashbel, from whom came the family of the Ashbelites; Ahiram, from whom came the family of the Ahiramites;

39 Shupham, from whom came the family of the Shuphamites; and Hupham, from whom came the family of the Huphamites.

40 The sons of Bela were Ard and Naaman. From Ard came the family of the Ardites; from Naaman, the family of the Naamites.

41 These are the sons of Benjamin by their kindreds. Their number was forty-five thousand six hundred.

42 The sons of Dan by their kindreds were Shuham, from whom came the family of the Shuhamites. These are the kindreds of Dan by their families.

43 All were Shuhamites, whose number was sixty-four thousand four hundred.

44 The sons of Asher by their kindreds were Imnah, from whom came the family of the Imnaites; Ishvi, from whom came the family of the Ishvites; and Beriah, from whom came the family of the Beriites.

45 The sons of Beriah were Heber, from whom came the family of the Heberites; and Malchiel, from whom came the family of the Malchielites.

46 The name of Asher’s daughter was Sarah.

47 These are the kindreds of the sons of Asher, and their number was fifty-three thousand four hundred.

48 The sons of Naphtali by their kindreds were Jahzeel, from whom came the family of the Jahzeelites; Guni, from whom came the family of the Gunites;

49 Jezer, from whom came the family of the Jezerites; and Shillem, from whom came the family of the Shillemites.

50 These are the kindreds of the sons of Naphtali by their families. Their number was forty-five thousand four hundred.

51 This is the sum of the children of Israel who were counted: six hundred one thousand seven hundred thirty.

52 The Lord spoke to Moses, saying,

53 “The land shall be divided among these as their possessions according to the number of names.

54 To the more numerous you shall give a greater portion, and to the fewer a smaller one. To each, according as they have now been counted, possession shall be delivered,

55 yet only in such a way that the lot divides the land among tribes and families.

56 Whatever falls by lot, that shall either the more numerous or the fewer receive.”

57 This also is the number of the sons of Levi by their families: Gershon, from whom came the family of the Gershonites; Kohath, from whom came the family of the Kohathites; and Merari, from whom came the family of the Merarites.

58 These are the families of Levi: the family of Libni, the family of Hebron, the family of Mahli, the family of Mushi, and the family of Korah. Now Kohath fathered Amram,

59 who had as his wife Jochebed daughter of Levi, who was born to him in Egypt. She bore to her husband Amram the sons Aaron and Moses, and Mary their sister.

60 From Aaron arose Nadab, Abihu, Eleazar, and Ithamar.

61 Nadab and Abihu died when they offered foreign fire before the Lord.

62 All who were numbered were twenty-three thousand males from one month old and upward, because they were not counted among the children of Israel, nor was possession given to them with the others.

63 This is the number of the children of Israel who were enrolled by Moses and Eleazar the priest on the plains of Moab beside the Jordan, opposite Jericho.

64 Among them was none of those who had previously been numbered by Moses and Aaron in the wilderness of Sinai,

65 for the Lord had foretold that they would all die in the wilderness. None of them remained except Caleb son of Jephunneh and Joshua son of Nun.

Chapter 27

1 Then the daughters of Zelophehad approached. He was the son of Hepher, son of Gilead, son of Machir, son of Manasseh, who was the son of Joseph. Their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.

2 They stood before Moses, Eleazar the priest, and all the leaders of the people at the entrance of the tabernacle of covenant, and said,

3 “Our father died in the wilderness. He was not in the sedition that was stirred against the Lord under Korah, but died in his own sin. He had no male sons. Why should his name be taken away from his family because he had no son? Give us a possession among our father’s kindred.”

4 Moses brought their case to the judgment of the Lord,

5 who said to him,

6 “The daughters of Zelophehad ask a just thing. Give them possession among their father’s kindred, and let them succeed him in the inheritance.

7 You shall also speak these things to the children of Israel:

8 When a man dies without a son, the inheritance shall pass to his daughter.

9 If he has no daughter, his brothers shall be his successors.

10 But if there are no brothers either, you shall give the inheritance to his father’s brothers.

11 If he has no paternal uncles, the inheritance shall be given to those nearest to him. This shall be sacred to the children of Israel as a perpetual law, just as the Lord commanded Moses.”

12 The Lord also said to Moses, “Ascend this mountain Abarim, and from there behold the land that I am going to give to the children of Israel.

13 When you have seen it, you too shall go to your people, as your brother Aaron went,

14 because you offended me in the wilderness of Zin, in the multitude’s contradiction, and would not sanctify me before them over the waters. These are the Waters of Contradiction at Kadesh in the wilderness of Zin.”

15 Moses answered him,

16 “May the Lord, the God of the spirits of all flesh, provide a man to be over this multitude,

17 who may go out and come in before them and lead them out or bring them in, lest the Lord’s people be like sheep without a shepherd.”

18 The Lord said to him, “Take Joshua son of Nun, a man in whom the spirit is, and place your hand upon him.

19 He shall stand before Eleazar the priest and the whole multitude.

20 In the sight of all, you shall give him commands and a portion of your glory, so that the entire assembly of the children of Israel may hear him.

21 On his behalf, if anything must be done, Eleazar the priest shall consult the Lord. At his word Joshua shall go out and come in, and all the children of Israel with him, and the rest of the multitude.”

22 Moses did as the Lord had commanded. When he had taken Joshua, he set him before Eleazar the priest and the whole gathering of the people.

23 Laying his hands upon Joshua’s head, he repeated everything the Lord had commanded.

Chapter 28

1 The Lord also said to Moses,

2 “Command the children of Israel and say to them: Offer my oblation, my breads, and the incense of most sweet fragrance at their appointed times.

3 These are the sacrifices you must offer: two year-old lambs without blemish every day as an everlasting burnt offering.

4 You shall offer one in the morning and the other in the evening,

5 with a tenth part of an ephah of fine flour mixed with the purest oil, measuring a fourth part of a hin.

6 It is the continual burnt offering that you offered on Mount Sinai as the most sweet fragrance of the Lord’s incense.

7 For each lamb you shall pour out a fourth part of a hin of wine in the sanctuary of the Lord.

8 You shall likewise offer the other lamb in the evening, according to the whole rite of the morning sacrifice and its libations, an oblation of most sweet fragrance to the Lord.

9 On the Sabbath day you shall offer two year-old lambs without blemish, two tenths of fine flour mixed with oil as a sacrifice, and the libations

10 that are duly poured out each Sabbath as an everlasting burnt offering.

11 On the first days of the months you shall offer a burnt offering to the Lord: two calves from the herd, one ram, and seven year-old lambs without blemish;

12 and for the sacrifice of each calf, three tenths of fine flour mixed with oil; and for each ram, two tenths of fine flour mixed with oil;

13 and for each lamb, a tenth of a tenth of fine flour with oil as a sacrifice. It is a burnt offering of most sweet fragrance and incense to the Lord.

14 These shall be the libations of wine to be poured out for each victim: half a hin for each calf, a third for a ram, and a fourth for a lamb. This shall be the burnt offering for all the months that follow one another as the year turns.

15 A he-goat shall also be offered to the Lord for sins, with its libations, in addition to the everlasting burnt offering.

16 In the first month, on the fourteenth day of the month, shall be the Passover of the Lord,

17 and on the fifteenth day, the solemnity. For seven days they shall eat unleavened bread.

18 The first of these days shall be venerable and holy; you shall do no servile work in it.

19 You shall offer as incense a burnt offering to the Lord: two calves from the herd, one ram, and seven year-old lambs without blemish.

20 The sacrifices for each shall be of fine flour mixed with oil: three tenths for each calf, and two tenths for the ram,

21 and a tenth of a tenth for each lamb, that is, for each of the seven lambs.

22 And offer one he-goat for sin, that expiation may be made for you,

23 besides the morning burnt offering, which you shall always offer.

24 You shall do this on each of the seven days as fuel for the fire and as a most sweet fragrance to the Lord, which shall rise from the burnt offering and each one’s libations.

25 The seventh day also shall be most celebrated and holy for you; you shall do no servile work in it.

26 The Day of Firstfruits also, when you offer new fruits to the Lord after the weeks have been completed, shall be venerable and holy; you shall do no servile work in it.

27 You shall offer a burnt offering of most sweet fragrance to the Lord: two calves from the herd, one ram, and seven year-old lambs without blemish;

28 and for their sacrifices, three tenths of fine flour mixed with oil for each calf, two tenths for the ram,

29 and a tenth of a tenth for each of the seven lambs. Also offer a he-goat,

30 which is slain for expiation, besides the everlasting burnt offering and its libations.

31 You shall offer them all without blemish, with their libations.”

Chapter 29

1 “The first day of the seventh month shall also be venerable and holy for you. You shall do no servile work in it, because it is a day of sounding and of trumpets.

2 You shall offer a burnt offering of most sweet fragrance to the Lord: one calf from the herd, one ram, and seven year-old lambs without blemish;

3 and for their sacrifices, three tenths of fine flour mixed with oil for the calf, two tenths for the ram,

4 and one tenth for each of the seven lambs;

5 and a he-goat for sin, offered for the expiation of the people,

6 besides the burnt offering of the first day of the month with its sacrifices and the everlasting burnt offering with its customary libations. You shall offer them with the same ceremonies as incense of most sweet fragrance to the Lord.

7 The tenth day of this seventh month shall also be holy and venerable for you, and you shall afflict your souls. You shall do no servile work in it.

8 You shall offer a burnt offering of most sweet fragrance to the Lord: one calf from the herd, one ram, and seven year-old lambs without blemish;

9 and for their sacrifices, three tenths of fine flour mixed with oil for the calf, two tenths for the ram,

10 and a tenth of a tenth for each of the seven lambs;

11 and a he-goat for sin, apart from those customarily offered for transgression in expiation, and the everlasting burnt offering with its sacrifice and their libations.

12 On the fifteenth day of the seventh month, which shall be holy and venerable for you, you shall do no servile work, but shall celebrate a solemnity to the Lord for seven days.

13 You shall offer a burnt offering of most sweet fragrance to the Lord: thirteen calves from the herd, two rams, and fourteen year-old lambs without blemish;

14 and for their libations, three tenths of fine flour mixed with oil for each of the thirteen calves, and two tenths for each one ram, that is, for each of the two rams,

15 and a tenth of a tenth for each of the fourteen lambs;

16 and a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

17 On the second day you shall offer twelve calves from the herd, two rams, and fourteen year-old lambs without blemish.

18 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

19 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

20 On the third day you shall offer eleven calves, two rams, and fourteen year-old lambs without blemish.

21 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

22 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

23 On the fourth day you shall offer ten calves, two rams, and fourteen year-old lambs without blemish.

24 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

25 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

26 On the fifth day you shall offer nine calves, two rams, and fourteen year-old lambs without blemish.

27 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

28 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

29 On the sixth day you shall offer eight calves, two rams, and fourteen year-old lambs without blemish.

30 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

31 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

32 On the seventh day you shall offer seven calves, two rams, and fourteen year-old lambs without blemish.

33 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

34 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

35 On the eighth day, which is most celebrated, you shall do no servile work,

36 offering a burnt offering of most sweet fragrance to the Lord: one calf, one ram, and seven year-old lambs without blemish.

37 You shall duly perform the sacrifices and libations for each of the calves, rams, and lambs,

38 and offer a he-goat for sin, apart from the everlasting burnt offering and its sacrifice and libation.

39 These you shall offer to the Lord at your solemnities, besides your vows and spontaneous oblations as burnt offerings, sacrifices, libations, and peace offerings.”

Chapter 30

1 Moses told the children of Israel everything the Lord had commanded him.

2 He spoke to the leaders of the tribes of the children of Israel: “This is the word the Lord has commanded:

3 If any man vows a vow to the Lord or binds himself by an oath, he shall not make his word void, but shall fulfill everything he promised.

4 If a woman in her father’s house, still of maidenly age, vows anything and binds herself by an oath, and her father learns of the vow she promised and the oath by which she bound her soul, and remains silent, she shall be held to her vow.

5 Whatever she promised and swore, she shall fulfill in deed.

6 But if her father contradicts her as soon as he hears, both her vows and her oaths shall be void, and she shall not be held liable for the promise, because her father contradicted it.

7 If she has a husband and vows anything, and a word once issuing from her mouth binds her soul by an oath,

8 then on the day her husband hears it and does not contradict her, she shall be held to the vow and shall render whatever she promised.

9 But if he contradicts her as soon as he hears and makes void her promises and the words by which she bound her soul, the Lord shall be merciful to her.

10 A widow and a divorced woman shall render whatever they vow.

11 If a wife in her husband’s house binds herself by a vow and an oath,

12 and her husband hears and remains silent and does not contradict the promise, she shall render whatever she promised.

13 But if he immediately contradicts it, she shall not be held liable for the promise, because her husband contradicted it, and the Lord shall be merciful to her.

14 If she vows and binds herself by an oath to afflict her soul through fasting or abstinence from other things, it shall be for her husband to decide whether she does it or does not do it.

15 But if her husband hears and remains silent, postponing his decision until another day, she shall render whatever she vowed and promised, because he remained silent as soon as he heard.

16 But if he contradicts it after he has learned of it, he himself shall bear her iniquity.

17 These are the laws the Lord established for Moses between husband and wife and between father and daughter who is still of maidenly age or remains in her parent’s house.”

Chapter 31

1 The Lord spoke to Moses, saying,

2 “First avenge the children of Israel upon the Midianites, and then you shall be gathered to your people.”

3 Moses immediately said, “Arm men from among you for battle, who may exact the Lord’s vengeance upon the Midianites.

4 Let one thousand men be chosen from each tribe of Israel to be sent to war.”

5 They gave one thousand from each tribe, that is, twelve thousand men equipped for battle.

6 Moses sent them with Phinehas son of Eleazar the priest, and he delivered to him the sacred vessels and the trumpets for sounding.

7 When they had fought against the Midianites and conquered them, they killed all the males,

8 along with their kings: Evi, Rekem, Zur, Hur, and Reba, the five princes of the nation. They also killed Balaam son of Beor with the sword.

9 They captured their women and little ones, all their cattle and all their goods; everything they could possess they plundered.

10 They consumed with flame both the cities and the villages and fortresses.

11 They took the spoil and everything they had captured, both people and beasts,

12 and brought them to Moses, Eleazar the priest, and the whole multitude of the children of Israel. They carried the remaining goods to the camp on the plains of Moab beside the Jordan, opposite Jericho.

13 Moses, Eleazar the priest, and all the leaders of the assembly went out to meet them beyond the camp.

14 Moses became angry with the leaders of the army, the commanders of thousands and the centurions who had come from the war,

15 and said, “Why have you spared the women?

16 Are these not the ones who, at Balaam’s suggestion, deceived the children of Israel and made you transgress against the Lord in the sin of Peor, from which the people also were struck?

17 Therefore kill everything of the male sex, even among the little ones, and slaughter the women who have known men in intercourse.

18 But preserve for yourselves the young girls and all the female virgins.

19 Remain outside the camp for seven days. Whoever has killed a person or touched one killed shall be cleansed on the third and seventh days.

20 Every spoil—whether a garment, a vessel, anything prepared for use from goatskins or hair, or wood—shall be expiated.”

21 Eleazar the priest also spoke thus to the men of the army who had fought: “This is the commandment of the law that the Lord commanded Moses:

22 gold, silver, bronze, iron, lead, tin,

23 and everything able to pass through flames shall be purified by fire. Whatever cannot endure fire shall be sanctified by the water of expiation.

24 You shall wash your garments on the seventh day, and after being purified you shall enter the camp.”

25 The Lord also said to Moses,

26 “You, Eleazar the priest, and the leaders of the people shall take the sum of what was captured, from people even to livestock.

27 You shall divide the spoil equally between those who fought and went out to war and all the rest of the multitude.

28 From those who fought and were in the war you shall separate a portion for the Lord: one soul out of five hundred, both from the people and from the cattle, donkeys, and sheep.

29 You shall give it to Eleazar the priest, because they are the firstfruits of the Lord.

30 From the half belonging to the children of Israel, you shall also take one head out of fifty—from the people, cattle, donkeys, sheep, and every living creature—and give them to the Levites who keep watch over the tabernacle of the Lord.”

31 Moses and Eleazar did as the Lord had commanded.

32 The spoil the army had captured was six hundred seventy-five thousand sheep,

33 seventy-two thousand cattle,

34 sixty-one thousand donkeys,

35 and thirty-two thousand human souls of the female sex who had not known men.

36 The half portion given to those who had been in battle was three hundred thirty-seven thousand five hundred sheep.

37 From these, six hundred seventy-five sheep were reckoned as the Lord’s portion;

38 from thirty-six thousand cattle, seventy-two cattle;

39 from thirty thousand five hundred donkeys, sixty-one donkeys;

40 and from sixteen thousand human souls, thirty-two souls fell to the Lord’s portion.

41 Moses delivered the number of the Lord’s firstfruits to Eleazar the priest, as had been commanded him,

42 from the half portion of the children of Israel that he had separated from those who had been in battle.

43 From the half portion that fell to the rest of the multitude—that is, from three hundred thirty-seven thousand five hundred sheep,

44 thirty-six thousand cattle,

45 thirty thousand five hundred donkeys,

46 and sixteen thousand people—

47 Moses took one head out of fifty and gave them to the Levites who kept watch in the tabernacle of the Lord, as the Lord had commanded.

48 The leaders of the army, the commanders of thousands and the centurions, approached Moses and said,

49 “We your servants have counted the warriors whom we had under our hand, and not even one was missing.

50 For this reason we each offer among the Lord’s gifts what we were able to find in the spoil of gold: anklets, bracelets, rings, armlets, and necklaces, so that you may entreat the Lord for us.”

51 Moses and Eleazar the priest received all the gold in its various forms,

52 weighing sixteen thousand seven hundred fifty shekels, from the commanders of thousands and the centurions.

53 For whatever each man had seized in the spoil was his own.

54 They took what they had received into the tabernacle of testimony as a memorial of the children of Israel before the Lord.

Chapter 32

1 The children of Reuben and Gad had many cattle, and their substance in beasts was immeasurable. When they saw that the lands of Jazer and Gilead were suited for feeding animals,

2 they came to Moses, Eleazar the priest, and the leaders of the multitude, and said,

3 “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon—

4 the land the Lord struck in the sight of the children of Israel—is a most fertile region for grazing animals, and we your servants have very many beasts.

5 We ask, if we have found grace before you, that you give it to us your servants as a possession and do not make us cross the Jordan.”

6 Moses answered them, “Shall your brothers go to battle while you sit here?

7 Why do you overturn the minds of the children of Israel, so that they dare not cross into the place the Lord is going to give them?

8 Did your fathers not act in this way when I sent them from Kadesh-Barnea to examine the land?

9 When they had come as far as the Valley of the Cluster and surveyed the whole region, they overturned the heart of the children of Israel, so that they would not enter the territory the Lord gave them.

10 In anger he swore, saying,

11 ‘These men who came up from Egypt, from twenty years old and upward, shall not see the land I promised under oath to Abraham, Isaac, and Jacob, for they were unwilling to follow me,

12 except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun. These fulfilled my will.’

13 The Lord became angry against Israel and led them around the wilderness for forty years, until the entire generation that had done evil in his sight was consumed.

14 And behold,” he said, “you have risen in place of your fathers, the increase and offspring of sinful men, to increase the Lord’s fury against Israel.

15 If you are unwilling to follow him, he will abandon the people in the wilderness, and you will be the cause of everyone’s death.”

16 But they drew near and said, “We shall build sheepfolds and stalls for the beasts, and fortified cities for our little ones.

17 We ourselves, armed and girded, shall proceed to battle before the children of Israel until we bring them into their places. Our little ones and everything we possess shall be in walled cities because of the inhabitants’ snares.

18 We shall not return to our homes until the children of Israel possess their inheritance,

19 nor shall we seek anything beyond the Jordan, because we already have our possession on its eastern side.”

20 Moses said to them, “If you do what you promise, go equipped before the Lord to battle,

21 and let every armed warrior cross the Jordan until the Lord overthrows his enemies

22 and all the land is subjected to him. Then you shall be blameless before the Lord and Israel, and you shall possess the regions you desire before the Lord.

23 But if you do not do what you say, no one can doubt that you sin against God; and know that your sin shall overtake you.

24 Therefore build cities for your little ones, and folds and stalls for your sheep and beasts; and fulfill what you have promised.”

25 The children of Gad and Reuben said to Moses, “We are your servants. We shall do what our lord commands.

26 We shall leave our little ones, women, cattle, and beasts in the cities of Gilead,

27 but all we your servants shall go equipped to war, just as you, lord, say.”

28 Therefore Moses commanded Eleazar the priest, Joshua son of Nun, and the leaders of the families throughout the tribes of Israel, saying to them,

29 “If all the children of Gad and Reuben cross the Jordan with you armed for war before the Lord, and the land is subjected to you, give them Gilead as a possession.

30 But if they are unwilling to cross armed with you into the land of Canaan, let them receive places to live among you.”

31 The children of Gad and Reuben answered, “As the Lord has spoken to his servants, so shall we do.

32 We ourselves shall go armed before the Lord into the land of Canaan, and we confess that we have already received our possession beyond the Jordan.”

33 Therefore Moses gave to the children of Gad and Reuben and to the half tribe of Manasseh son of Joseph the kingdom of Sihon king of the Amorites, the kingdom of Og king of Bashan, and their land with its surrounding cities.

34 The children of Gad therefore built Dibon, Ataroth, Aroer,

35 Atroth-Shophan, Jazer, Jogbehah,

36 Beth-Nimrah, and Beth-Haran, fortified cities, with folds for their livestock.

37 The children of Reuben built Heshbon, Elealeh, Kiriathaim,

38 Nebo and Baal-Meon, their names having been changed, and also Sibmah, giving names to the cities they built.

39 The children of Machir son of Manasseh went into Gilead and laid it waste, killing its Amorite inhabitant.

40 Moses therefore gave the land of Gilead to Machir son of Manasseh, who lived in it.

41 Jair son of Manasseh went and occupied its villages, which he called Havoth-Jair, that is, the Villages of Jair.

42 Nobah also went and seized Kenath with its villages, and called it Nobah after his own name.

Chapter 33

1 These are the stations of the children of Israel, who went out from Egypt by their companies under the hand of Moses and Aaron.

2 Moses recorded them according to the places of their camps, which they changed at the Lord’s command.

3 Therefore, departing from Rameses in the first month, on the fifteenth day of the first month—the day after the Passover—the children of Israel went out with uplifted hand while all the Egyptians watched

4 and buried the firstborn whom the Lord had struck, for he had also executed vengeance upon their gods.

5 They camped at Succoth.

6 From Succoth they came to Etham, which is at the farthest boundaries of the wilderness.

7 Departing from there, they came opposite Pi-Hahiroth, which looks toward Baal-Zephon, and camped before Migdol.

8 Departing from Pi-Hahiroth, they passed through the midst of the sea into the wilderness. After walking three days through the wilderness of Etham, they camped at Marah.

9 Departing from Marah, they came to Elim, where there were twelve springs of water and seventy palm trees, and there they camped.

10 Departing even from there, they pitched their tents beside the Red Sea. Departing from the Red Sea,

11 they camped in the wilderness of Sin.

12 Departing from there, they came to Dophkah.

13 Departing from Dophkah, they camped at Alush.

14 Departing from Alush, they pitched their tents at Rephidim, where the people lacked water to drink.

15 Departing from Rephidim, they camped in the wilderness of Sinai.

16 Departing also from the wilderness of Sinai, they came to the Graves of Craving.

17 Departing from the Graves of Craving, they camped at Hazeroth.

18 From Hazeroth they came to Rithmah.

19 Departing from Rithmah, they camped at Rimmon-Perez.

20 Departing from there, they came to Libnah.

21 From Libnah they camped at Rissah.

22 Departing from Rissah, they came to Kehelathah.

23 Departing from there, they camped at Mount Shepher.

24 Departing from Mount Shepher, they came to Haradah.

25 Departing from there, they camped at Makheloth.

26 Departing from Makheloth, they came to Tahath.

27 From Tahath they camped at Terah.

28 Departing from there, they pitched their tents at Mithkah.

29 From Mithkah they camped at Hashmonah.

30 Departing from Hashmonah, they came to Moseroth.

31 From Moseroth they camped at Bene-Jaakan.

32 Departing from Bene-Jaakan, they came to Mount Gidgad.

33 Departing from there, they camped at Jotbathah.

34 From Jotbathah they came to Abronah.

35 Departing from Abronah, they camped at Ezion-Geber.

36 Departing from there, they came to the wilderness of Zin, which is Kadesh.

37 Departing from Kadesh, they camped at Mount Hor, at the farthest boundaries of the land of Edom.

38 At the Lord’s command Aaron the priest ascended Mount Hor and died there in the fortieth year after the children of Israel’s departure from Egypt, in the fifth month, on the first day of the month,

39 when he was one hundred twenty-three years old.

40 The Canaanite king of Arad, who lived toward the south, heard that the children of Israel had come into the land of Canaan.

41 Departing from Mount Hor, they camped at Zalmonah.

42 Departing from there, they came to Punon.

43 Departing from Punon, they camped at Oboth.

44 From Oboth they came to Iye-Abarim, which is at the borders of the Moabites.

45 Departing from Iye-Abarim, they pitched their tents at Dibon-Gad.

46 Departing from there, they camped at Almon-Diblathaim.

47 Departing from Almon-Diblathaim, they came to the mountains of Abarim opposite Nebo.

48 Departing from the mountains of Abarim, they crossed to the plains of Moab beside the Jordan, opposite Jericho.

49 There they camped from Beth-Jeshimoth as far as Abel-Shittim in the level places of the Moabites.

50 There the Lord spoke to Moses:

51 “Command the children of Israel and say to them: When you cross the Jordan and enter the land of Canaan,

52 destroy all the inhabitants of that land; break their monuments, shatter their statues, and lay waste all their high places.

53 Cleanse the land and dwell in it, for I have given it to you as a possession.

54 You shall divide it among yourselves by lot. To the more numerous you shall give a wider portion and to the few a narrower one. As the lot falls to each, so shall the inheritance be assigned. The possession shall be divided by tribes and families.

55 But if you are unwilling to kill the inhabitants of the land, those who remain shall be like nails in your eyes and spears in your sides, and they shall oppose you in the land of your habitation.

56 Whatever I had thought to do to them, I shall do to you.”

Chapter 34

1 The Lord spoke to Moses, saying,

2 “Command the children of Israel and say to them: When you enter the land of Canaan and it falls to you by lot as a possession, it shall be bounded by these limits.

3 The southern portion shall begin from the wilderness of Zin, which is beside Edom, and shall have the Salt Sea as its eastern boundary.

4 It shall circle the southern region through the Ascent of the Scorpion, so as to pass into Zin and extend from the south as far as Kadesh-Barnea. From there its limits shall go out to a village named Addar and extend as far as Azmon.

5 The boundary shall circle from Azmon as far as the Torrent of Egypt and end at the shore of the Great Sea.

6 The western region shall begin from the Great Sea and be enclosed by that same boundary.

7 On the northern region the boundaries shall begin from the Great Sea and extend as far as the highest mountain,

8 from which they shall come to Hamath as far as the boundaries of Zedad.

9 The limits shall proceed as far as Ziphron and the village of Enan. These shall be the boundaries on the north.

10 From there the boundaries shall be measured toward the eastern region from the village of Enan as far as Shepham.

11 From Shepham the boundaries shall descend to Riblah opposite the spring of Daphni. From there they shall extend eastward to the Sea of Chinnereth,

12 reach as far as the Jordan, and at last be enclosed by the Salt Sea. This land, with its boundaries all around, shall be yours.”

13 Moses commanded the children of Israel, saying, “This shall be the land you possess by lot, which the Lord commanded to be given to the nine tribes and the half tribe.

14 For the tribe of the children of Reuben by their families, the tribe of the children of Gad according to the number of their kindreds, and half the tribe of Manasseh—

15 that is, two and a half tribes—have received their portion beyond the Jordan, opposite Jericho, toward the eastern region.”

16 The Lord said to Moses,

17 “These are the names of the men who shall divide the land for you: Eleazar the priest and Joshua son of Nun,

18 and one leader from each tribe.

19 These are their names: from the tribe of Judah, Caleb son of Jephunneh;

20 from the tribe of Simeon, Samuel son of Ammihud;

21 from the tribe of Benjamin, Elidad son of Chislon;

22 from the tribe of the children of Dan, Bukki son of Jogli;

23 from the sons of Joseph, from the tribe of Manasseh, Hanniel son of Ephod;

24 from the tribe of Ephraim, Kemuel son of Shiphtan;

25 from the tribe of Zebulun, Elizaphan son of Parnach;

26 from the tribe of Issachar, the leader Paltiel son of Azzan;

27 from the tribe of Asher, Ahihud son of Shelomi;

28 and from the tribe of Naphtali, Pedahel son of Ammihud.”

29 These are they whom the Lord commanded to divide the land of Canaan among the children of Israel.

Chapter 35

1 The Lord also spoke these things to Moses on the plains of Moab beside the Jordan, opposite Jericho:

2 “Command the children of Israel to give the Levites, from their possessions,

3 cities to dwell in, with their suburbs all around, so that they may remain in the towns and the suburbs may be for their cattle and beasts.

4 From the city walls outward, these shall extend all around for the space of one thousand paces.

5 Toward the east there shall be two thousand cubits, and toward the south likewise two thousand. Toward the sea, which faces west, the measure shall be the same, and the northern region shall end at an equal boundary. The cities shall be in the middle, with the suburbs outside.

6 Of the towns you give the Levites, six shall be set apart as refuges for fugitives, so that whoever has shed blood may flee to them; and besides these, another forty-two towns,

7 that is, forty-eight in all, with their suburbs.

8 The cities given from the possessions of the children of Israel shall be taken in greater number from those who have more and in fewer number from those who have less. Each shall give towns to the Levites according to the measure of his inheritance.”

9 The Lord said to Moses,

10 “Speak to the children of Israel and say to them: When you have crossed the Jordan into the land of Canaan,

11 determine which cities ought to be refuges for fugitives who have shed blood unwillingly.

12 When a fugitive is in them, the slain person’s kinsman shall be unable to kill him until he stands in the sight of the multitude and his case is judged.

13 Of the cities set apart as refuges for fugitives,

14 three shall be beyond the Jordan and three in the land of Canaan,

15 both for the children of Israel and for newcomers and sojourners, so that whoever has shed blood unwillingly may flee to them.

16 If anyone strikes with iron and the one struck dies, he shall be guilty of murder and shall himself die.

17 If he throws a stone and the one struck falls dead, he shall be punished in the same way.

18 If one struck with wood perishes, he shall be avenged with the striker’s blood.

19 The slain person’s nearest kinsman shall kill the murderer; as soon as he seizes him, he shall kill him.

20 If through hatred anyone pushes a person or treacherously throws anything at him,

21 or, being his enemy, strikes him with his hand and the man dies, the striker shall be guilty of murder. As soon as the slain person’s kinsman finds him, he shall slaughter him.

22 But if by chance and without hatred

23 or enmity he does any of these things,

24 and this is proved in the people’s hearing, and the case between the striker and the kinsman of blood is examined,

25 the innocent shall be delivered from the avenger’s hand and by judgment returned to the city to which he had fled. He shall remain there until the high priest who was anointed with holy oil dies.

26 If the killer is found outside the boundaries of the cities appointed for exiles

27 and is struck by the avenger of blood, the one who kills him shall be without guilt.

28 For the fugitive ought to have remained in the city until the high priest’s death. But after the priest dies, the killer shall return to his own land.

29 These shall be everlasting and lawful ordinances in all your habitations.

30 A murderer shall be punished on the testimony of witnesses; no one shall be condemned on the testimony of one.

31 You shall accept no price from one guilty of blood; he shall immediately die himself.

32 Exiles and fugitives shall by no means be able to return to their cities before the high priest’s death,

33 lest you pollute the land of your habitation, which is stained by the blood of the innocent. It cannot otherwise be expiated except by the blood of the one who shed another’s blood.

34 And thus your possession shall be cleansed while I dwell with you, for I am the Lord who dwells among the children of Israel.”

Chapter 36

1 The leaders of the families of Gilead son of Machir, son of Manasseh, from the stock of the sons of Joseph, approached and spoke to Moses before the leaders of Israel, saying,

2 “The Lord commanded you, our lord, to divide the land by lot among the children of Israel and to give the daughters of our brother Zelophehad the possession owed to their father.

3 If men of another tribe take them as wives, their possession shall follow them and, being transferred to another tribe, shall be diminished from our inheritance.

4 And thus, when the Jubilee—that is, the fiftieth year of remission—arrives, the distribution of lots shall be confounded, and the possession of some shall pass to others.”

5 Moses answered the children of Israel and, at the Lord’s command, said, “The tribe of the sons of Joseph has spoken rightly.

6 This law concerning the daughters of Zelophehad has been promulgated by the Lord: Let them marry whom they wish, provided they marry men of their own tribe,

7 lest the possession of the children of Israel be mingled from tribe to tribe. For all men shall take wives from their own tribe and kindred,

8 and all women shall receive husbands from the same tribe, so that the inheritance may remain in the families

9 and the tribes may not be mingled with one another, but may remain

10 as they were separated by the Lord.” The daughters of Zelophehad did as had been commanded.

11 Mahlah, Tirzah, Hoglah, Milcah, and Noah married the sons of their paternal uncle,

12 from the family of Manasseh, who was the son of Joseph. The possession attributed to them remained in the tribe and family of their father.

13 These are the commandments and judgments that the Lord commanded through the hand of Moses to the children of Israel on the plains of Moab beside the Jordan, opposite Jericho.

Deuteronomy

Chapter 1

1 These are the words Moses spoke to all Israel beyond the Jordan, in the level wilderness opposite the Red Sea, between Paran, Tophel, Laban, and Hazeroth, where there is very much gold.

2 It is eleven days from Horeb by way of Mount Seir to Kadesh-Barnea.

3 In the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel everything the Lord had commanded him to tell them,

4 after he had struck Sihon king of the Amorites, who lived in Heshbon, and Og king of Bashan, who remained at Ashtaroth and Edrei,

5 beyond the Jordan in the land of Moab. Moses began to explain the law, saying,

6 “The Lord our God spoke to us at Horeb: ‘You have remained at this mountain long enough.

7 Turn and come to the mountain of the Amorites and to the other places near it—the plains and mountains, the lower places toward the south and beside the seashore, the land of the Canaanites and Lebanon, as far as the great river Euphrates.

8 Behold,’ he said, ‘I have delivered it to you. Enter and possess the land concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob that he would give it to them and to their seed after them.’

9 At that time I said to you,

10 ‘I am unable to sustain you alone, because the Lord your God has multiplied you, and today you are exceedingly numerous, like the stars of heaven.

11 May the Lord, the God of your fathers, add many thousands to this number and bless you as he has spoken.

12 I am unable alone to sustain your affairs, burden, and disputes.

13 Give from among you wise and knowledgeable men whose conduct is proven in your tribes, so that I may appoint them as your leaders.’

14 Then you answered me, ‘What you wish to do is a good thing.’

15 I took wise and noble men from your tribes and appointed them as leaders: commanders of thousands, centurions, leaders of fifty, and leaders of ten, who would teach you every matter.

16 I commanded them: ‘Hear the people and judge what is just, whether the person is a citizen or a sojourner.

17 There shall be no distinction of persons. You shall hear the small as you hear the great, nor shall you show regard for anyone’s person, because judgment belongs to God. But if anything seems difficult to you, refer it to me, and I shall hear it.’

18 I commanded everything you ought to do.

19 Departing from Horeb, we crossed that terrible and immense wilderness you saw, by way of the mountain of the Amorites, as the Lord our God had commanded us. When we came to Kadesh-Barnea,

20 I said to you, ‘You have come to the mountain of the Amorites, which the Lord our God is going to give us.

21 See the land the Lord your God gives you. Ascend and possess it, as the Lord our God spoke to your fathers. Do not fear or be terrified by anything.’

22 All of you approached me and said, ‘Let us send men to examine the land and report by what road we ought to ascend and to what cities we should go.’

23 Since the proposal pleased me, I sent twelve men from among you, one from each tribe.

24 They went, ascended into the mountains, and came as far as the Valley of the Cluster. After examining the land,

25 they took some of its fruits to show its richness, brought them to us, and said, ‘The land the Lord our God is going to give us is good.’

26 But you were unwilling to ascend. Disbelieving the word of the Lord our God,

27 you murmured in your tents and said, ‘The Lord hates us, and therefore he led us from the land of Egypt to deliver us into the Amorites’ hand and destroy us.

28 Where shall we ascend? The messengers have terrified our heart, saying: “The multitude is immense and taller than we are; the cities are great and fortified as high as heaven. We saw the sons of Anak there.”’

29 I said to you, ‘Do not dread or fear them.

30 The Lord God, who is your leader, shall himself fight for you, as he did in Egypt while everyone watched.

31 And in the wilderness, as you yourself have seen, the Lord your God carried you as a man is accustomed to carry his little son, along every road you walked until you came to this place.’

32 Yet not even then did you believe the Lord your God,

33 who went before you on the way and marked out the place where you ought to pitch your tents, showing you the road by fire at night and by a pillar of cloud by day.

34 When the Lord heard the voice of your words, he became angry and swore:

35 ‘Not one of the people of this most wicked generation shall see the good land I promised under oath to your fathers,

36 except Caleb son of Jephunneh. He shall see it, and I shall give to him and his sons the land he trod, because he followed the Lord.’

37 Nor is his indignation against the people astonishing, since the Lord also became angry with me because of you and said, ‘Neither shall you enter there.

38 But Joshua son of Nun, your minister, shall enter in your place. Exhort and strengthen him, and he shall divide the land to Israel by lot.

39 Your little ones, of whom you said that they would be led captive, and the children who today do not know the distinction between good and evil, shall enter. I shall give the land to them, and they shall possess it.

40 But you, turn and go into the wilderness by way of the Red Sea.’

41 You answered me, ‘We have sinned against the Lord. We shall ascend and fight, as the Lord our God commanded.’ But when you had armed yourselves and were proceeding into the mountain,

42 the Lord said to me, ‘Tell them: Do not ascend or fight, for I am not with you, lest you fall before your enemies.’

43 I spoke, and you did not hear. Opposing the Lord’s command and swelling with pride, you ascended into the mountain.

44 Therefore the Amorite who lived in the mountains came out to meet you and pursued you as bees are accustomed to pursue, and struck you down from Seir as far as Hormah.

45 When you returned and wept before the Lord, he did not hear you or consent to your voice.

46 Therefore you remained at Kadesh-Barnea for a long time.”

Chapter 2

1 Departing from there, we came into the wilderness that leads to the Red Sea, as the Lord had told me, and we circled Mount Seir for a long time.

2 The Lord said to me,

3 “You have circled this mountain long enough. Go toward the north,

4 and command the people: ‘You shall pass through the territory of your brothers, the children of Esau who live in Seir, and they shall fear you.

5 Therefore take diligent care not to move against them, for I shall not give you from their land even as much as one footprint can tread, because I have given Mount Seir to Esau as a possession.

6 You shall buy food from them with money and eat; you shall draw purchased water and drink.

7 The Lord your God has blessed you in every work of your hands. He has known your journey—how you crossed this great wilderness—and for forty years the Lord your God has dwelt with you, and nothing has been lacking to you.’

8 When we had passed our brothers, the children of Esau who lived in Seir, by the level road from Elath and Ezion-Geber, we came to the road that leads into the wilderness of Moab.

9 The Lord said to me, ‘Do not fight against the Moabites or enter battle against them, for I shall give you nothing from their land, because I delivered Ar to the children of Lot as a possession.’

10 The Emim were its first inhabitants, a great and mighty people, so tall that they were of the stock of Anak.

11 They were believed to be giants and were like the sons of Anak; indeed, the Moabites call them Emim.

12 The Horites previously lived in Seir. When they had been expelled and destroyed, the children of Esau lived there, as Israel did in the land of its possession that the Lord gave it.

13 Therefore, rising to cross the Torrent Zered, we came to it.

14 The time in which we journeyed from Kadesh-Barnea until the crossing of the Torrent Zered was thirty-eight years, until the whole generation of warriors was consumed from the camp, as the Lord had sworn,

15 whose hand was against them, so that they would perish from the midst of the camp.

16 After all the warriors had fallen,

17 the Lord spoke to me, saying,

18 ‘Today you shall cross the borders of Moab, the city named Ar.

19 As you approach the territory of the children of Ammon, beware of fighting against them or moving to battle, for I shall not give you any of the land of the children of Ammon, because I gave it to the children of Lot as a possession.’

20 It was reckoned a land of giants, and giants formerly lived in it, whom the Ammonites call Zamzummim,

21 a great and numerous people of lofty stature, like the Anakim. The Lord destroyed them from before the Ammonites and made the Ammonites live in their place,

22 just as he had done for the children of Esau who live in Seir, destroying the Horites and delivering their land to them, which they possess even to the present.

23 The Cappadocians also expelled the Hivites, who lived in Hazerim as far as Gaza. Coming out from Cappadocia, they destroyed them and lived in their place.

24 ‘Rise and cross the Torrent Arnon. Behold, I have delivered Sihon the Amorite, king of Heshbon, and his land into your hand. Begin to possess it and commit battle against him.

25 Today I shall begin to send terror and dread of you upon the peoples who live beneath all heaven, so that when they hear your name they may be afraid, tremble like women in labor, and be seized with pain.’

26 Therefore I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with peaceful words, saying,

27 ‘We shall pass through your land. We shall walk on the public road, turning neither to the right nor to the left.

28 Sell us food for a price, so that we may eat; give us water for money, and thus we shall drink. Only grant us passage,

29 as the children of Esau who live in Seir and the Moabites who remain at Ar did, until we come to the Jordan and cross into the land the Lord our God is going to give us.’

30 But Sihon king of Heshbon was unwilling to grant us passage, because the Lord your God had hardened his spirit and made his heart obstinate, so that he would be delivered into your hands, as you now see.

31 The Lord said to me, ‘Behold, I have begun to deliver Sihon and his land to you. Begin to possess it.’

32 Sihon came out to meet us with all his people for battle at Jahaz.

33 The Lord our God delivered him to us, and we struck him down with his sons and all his people.

34 At that time we seized all his cities, killing their inhabitants—men, women, and little ones. We left nothing in them,

35 except the beasts, which fell as a portion to those taking spoil, and the spoils of the cities we seized,

36 from Aroer, which is upon the bank of the Torrent Arnon, and the town situated in the valley, as far as Gilead. There was no village or city that escaped our hands; the Lord our God delivered them all to us,

37 except the land of the children of Ammon, which we did not approach, and everything adjoining the Torrent Jabbok, the cities in the mountains, and all the places from which the Lord our God prohibited us.”

Chapter 3

1 Then we turned and ascended by way of Bashan. Og king of Bashan came out to meet us with his people to fight at Edrei.

2 The Lord said to me, “Do not fear him, because he has been delivered into your hand with all his people and his land. You shall do to him as you did to Sihon king of the Amorites, who lived in Heshbon.”

3 Therefore the Lord our God also delivered Og king of Bashan and all his people into our hands, and we struck them down even to destruction,

4 laying waste all his cities at one time. There was no town that escaped us: sixty cities, the whole region of Argob in the kingdom of Og in Bashan.

5 All the cities were fortified with exceedingly high walls, gates, and bars, besides innumerable towns that had no walls.

6 We destroyed them as we had done to Sihon king of Heshbon, destroying every city, the men, women, and little ones,

7 but plundering the beasts and the spoils of the cities.

8 At that time we took from the hand of the two Amorite kings the land beyond the Jordan, from the Torrent Arnon as far as Mount Hermon,

9 which the Sidonians call Sirion and the Amorites Senir;

10 all the cities situated in the plain, the whole land of Gilead and Bashan as far as Salecah and Edrei, cities of Og’s kingdom in Bashan.

11 For Og king of Bashan alone remained from the stock of the giants. His iron bed is shown at Rabbah of the children of Ammon, nine cubits in length and four in width according to the measure of a man’s hand-cubit.

12 At that time we possessed the land from Aroer, which is upon the bank of the Torrent Arnon, as far as the middle of Mount Gilead, and I gave its cities to Reuben and Gad.

13 I delivered the remaining part of Gilead and all Bashan of Og’s kingdom to the half tribe of Manasseh—the entire region of Argob. All Bashan is called the Land of Giants.

14 Jair son of Manasseh possessed the whole region of Argob as far as the borders of the Geshurites and Maacathites. He called Bashan by his own name, Havoth-Jair, that is, the Villages of Jair, even to the present day.

15 I also gave Gilead to Machir.

16 To the tribes of Reuben and Gad I gave from the land of Gilead as far as the Torrent Arnon, the middle of the torrent and its boundary, as far as the Torrent Jabbok, which is the border of the children of Ammon;

17 and the plain of the wilderness, the Jordan, and the boundaries of Chinnereth as far as the sea of the wilderness, which is the Salt Sea, at the foot of Mount Pisgah toward the east.

18 At that time I commanded you: ‘The Lord your God gives you this land as an inheritance. All your mighty men shall go equipped before your brothers, the children of Israel,

19 apart from your wives, little ones, and beasts. For I know that you have much livestock, and these shall remain in the cities I delivered to you,

20 until the Lord gives rest to your brothers as he has given to you, and they too possess the land he is going to give them beyond the Jordan. Then each of you shall return to the possession I gave you.’

21 At that time I also commanded Joshua: ‘Your eyes have seen what the Lord your God did to these two kings. So shall he do to all the kingdoms into which you shall cross.

22 Do not fear them, for the Lord your God shall fight for you.’

23 At that time I prayed to the Lord:

24 ‘Lord God, you have begun to show your servant your greatness and most mighty hand. For there is no other god either in heaven or upon earth who can do your works or be compared to your strength.

25 Therefore I shall cross and see this excellent land beyond the Jordan, this noble mountain, and Lebanon.’

26 The Lord became angry with me because of you and did not hear me, but said to me, ‘It is enough for you. Speak to me no more about this matter.

27 Ascend the summit of Pisgah and turn your eyes westward, northward, southward, and eastward, and look, for you shall not cross this Jordan.

28 Command Joshua, strengthen him, and give him courage, because he shall go before this people and divide among them the land you shall see.’

29 And we remained in the valley opposite the shrine of Peor.

Chapter 4

1 “And now, Israel, hear the precepts and judgments I teach you, so that by doing them you may live and, entering, may possess the land the Lord, the God of your fathers, is going to give you.

2 You shall not add to the word I speak to you or take away from it. Keep the commandments of the Lord your God that I command you.

3 Your eyes have seen everything the Lord did against Baal-Peor, how he crushed all its worshipers from your midst.

4 But all of you who cling to the Lord your God are alive even to the present day.

5 You know that I taught you precepts and just ordinances as the Lord my God commanded me. So shall you do them in the land you are going to possess.

6 You shall observe them and fulfill them in deed, for this is your wisdom and understanding before the peoples, so that when they hear all these precepts, they may say, ‘Behold a wise and understanding people, a great nation.’

7 Nor is there another nation so great that has gods drawing near to it as our God is present to all our supplications.

8 For what other nation is so renowned that it has ceremonies, just judgments, and the whole law I shall set before your eyes today?

9 Therefore carefully guard yourself and your soul. Do not forget the words your eyes have seen, and do not let them fall from your heart all the days of your life. You shall teach them to your sons and grandsons,

10 from the day you stood before the Lord your God at Horeb, when the Lord spoke to me: ‘Gather the people to me, so that they may hear my words and learn to fear me for all the time they live upon earth, and may teach their children.’

11 You approached the foot of the mountain, which burned as far as heaven, and there were darkness, cloud, and gloom upon it.

12 The Lord spoke to you from the midst of the fire. You heard the voice of his words but saw no form at all.

13 He showed you his pact, which he commanded you to perform—the Ten Words—which he wrote upon two tablets of stone.

14 At that time he commanded me to teach you the ceremonies and judgments you ought to perform in the land you are going to possess.

15 Therefore carefully guard your souls. You saw no likeness on the day the Lord spoke to you at Horeb from the midst of the fire,

16 lest perhaps, being deceived, you make for yourselves a carved likeness or the image of male or female,

17 the likeness of any beasts upon earth or birds flying beneath heaven,

18 or of reptiles that move upon the earth or fish that remain in the waters beneath the earth;

19 lest perhaps, raising your eyes to heaven, you see the sun, moon, and all the stars of heaven and, deceived by error, adore and worship what the Lord your God created for the service of all the nations beneath heaven.

20 But the Lord took you and led you from Egypt’s iron furnace so that he might have an hereditary people, as you are on the present day.

21 The Lord became angry against me because of your words and swore that I would not cross the Jordan or enter the excellent land he is going to give you.

22 Behold, I die upon this soil; I shall not cross the Jordan. You shall cross and possess the noble land.

23 Beware lest you ever forget the pact of the Lord your God that he made with you and make for yourself a carved likeness of those things the Lord has forbidden to be made,

24 because the Lord your God is a consuming fire, a jealous God.

25 If you father sons and grandsons, remain in the land, and, being deceived, make for yourselves any likeness—committing evil before the Lord your God so as to provoke him to anger—

26 I call heaven and earth as witnesses today that you shall quickly perish from the land you are going to possess after crossing the Jordan. You shall not live in it for a long time, but the Lord shall destroy you

27 and scatter you among all nations, and you shall remain few among the peoples to whom the Lord shall lead you.

28 There you shall serve gods fashioned by human hands, wood and stone, which neither see, hear, eat, nor smell.

29 When you seek the Lord your God there, you shall find him, if only you seek him with your whole heart and with all the tribulation of your soul.

30 After all the things foretold have found you, at the last time you shall return to the Lord your God and hear his voice,

31 because the Lord your God is a merciful God. He shall not abandon you, utterly destroy you, or forget the pact in which he swore to your fathers.

32 Ask concerning the ancient days before you, from the day God created man upon earth, from one end of heaven to its other end, whether any such thing has ever occurred or ever been known:

33 that a people heard the voice of God speaking from the midst of fire as you heard it, and lived;

34 or that God acted to enter and take for himself a nation from the midst of nations through trials, signs and wonders, battle, a mighty hand and outstretched arm, and terrifying visions, according to everything the Lord your God did for you in Egypt before your eyes.

35 This was so that you might know that the Lord himself is God and there is no other besides him.

36 From heaven he caused you to hear his voice, that he might teach you, and upon earth he showed you his immense fire, and you heard his words from the midst of the fire.

37 Because he loved your fathers and chose their seed after them, he led you from Egypt, going before you in his great power,

38 so that he might destroy at your entrance nations greater and stronger than you, bring you in, and give you their land as a possession, as you see on the present day.

39 Therefore know today and consider in your heart that the Lord himself is God in heaven above and upon earth below, and there is no other.

40 Keep his precepts and commandments that I command you, so that it may be well with you and your children after you, and you may remain for a long time upon the land the Lord your God is going to give you.”

41 Then Moses set apart three cities beyond the Jordan toward the eastern region,

42 so that one who unwillingly killed his neighbor, not having been his enemy one or two days before, might flee to them and escape to one of these cities:

43 Bezer in the wilderness, which is situated in the level land of the tribe of Reuben; Ramoth in Gilead, which is in the tribe of Gad; and Golan in Bashan, which is in the tribe of Manasseh.

44 This is the law Moses set before the children of Israel,

45 and these are the testimonies, ceremonies, and judgments he spoke to the children of Israel when they went out from Egypt,

46 beyond the Jordan in the valley opposite the shrine of Peor, in the land of Sihon king of the Amorites, who lived in Heshbon, whom Moses struck. The children of Israel, going out from Egypt,

47 possessed his land and the land of Og king of Bashan, the two Amorite kings who were beyond the Jordan toward the sunrise,

48 from Aroer, which is situated upon the bank of the Torrent Arnon, as far as Mount Sion, which is also Hermon,

49 the whole plain beyond the Jordan toward the eastern region, as far as the sea of the wilderness and the foot of Mount Pisgah.

Chapter 5

1 Moses called all Israel and said to them, “Hear, Israel, the ceremonies and judgments I speak in your hearing today. Learn them and fulfill them in deed.

2 The Lord our God made a covenant with us at Horeb.

3 He did not enter a pact with our fathers, but with us who are here at present and are alive.

4 He spoke to us face to face on the mountain from the midst of the fire.

5 At that time I was the intermediary and mediator between the Lord and you, to declare his words to you, for you feared the fire and did not ascend the mountain. And he said:

6 ‘I am the Lord your God, who led you from the land of Egypt, from the house of servitude.

7 You shall have no foreign gods in my sight.

8 You shall not make for yourself a carved thing or the likeness of anything in heaven above, upon earth below, or moving in the waters beneath the earth.

9 You shall not adore or worship them, for I am the Lord your God, a jealous God, repaying the iniquity of the fathers upon the children to the third and fourth generation of those who hate me,

10 and showing mercy to many thousands who love me and keep my precepts.

11 You shall not take the name of the Lord your God in vain, because whoever takes his name upon a vain thing shall not go unpunished.

12 Observe the Sabbath day, to sanctify it, as the Lord your God commanded you.

13 For six days you shall labor and do all your works.

14 The seventh day is the Sabbath, that is, the rest of the Lord your God. You shall do no work in it—you, your son and daughter, your manservant and maidservant, your ox and donkey, every beast of yours, and the sojourner within your gates—so that your manservant and maidservant may rest as you do.

15 Remember that you too served in Egypt and the Lord your God led you from there with a mighty hand and outstretched arm. Therefore he commanded you to observe the Sabbath day.

16 Honor your father and mother, as the Lord your God commanded you, so that you may live a long time and it may be well with you in the land the Lord your God is going to give you.

17 You shall not kill.

18 Neither shall you commit adultery.

19 You shall not steal.

20 Nor shall you speak false testimony against your neighbor.

21 You shall not covet your neighbor’s wife, house, field, manservant, maidservant, ox, donkey, or anything that is his.’

22 The Lord spoke these words to your whole multitude on the mountain from the midst of fire, cloud, and gloom, with a great voice, adding nothing further. He wrote them upon two tablets of stone, which he delivered to me.

23 But after you heard the voice from the midst of darkness and saw the mountain burning, all the leaders of the tribes and the elders approached me and said,

24 ‘Behold, the Lord our God has shown us his majesty and greatness. We heard his voice from the midst of the fire and proved today that when God speaks with man, man lives.

25 Why then shall we die and this immense fire devour us? For if we hear the voice of the Lord our God any longer, we shall die.

26 For what is all flesh, that it should hear the voice of the living God speaking from the midst of the fire, as we heard, and be able to live?

27 You approach instead and hear everything the Lord our God says to you. Then speak to us, and, hearing, we shall do it.’

28 When the Lord heard this, he said to me, ‘I heard the voice of this people’s words that they spoke to you. They have spoken everything well.

29 Who shall grant them such a mind that they may fear me and keep all my commandments at all times, so that it may be well with them and their children forever?

30 Go and tell them: Return to your tents.

31 But you, stand here with me, and I shall speak to you all my commandments, ceremonies, and judgments, which you shall teach them so that they may perform them in the land I shall give them as a possession.’

32 Therefore keep and do what the Lord your God has commanded you. You shall turn neither to the right nor to the left,

33 but shall walk by the way the Lord your God commanded, so that you may live, it may be well with you, and your days may be prolonged in the land of your possession.”

Chapter 6

1 “These are the precepts, ceremonies, and judgments the Lord your God commanded me to teach you, so that you may perform them in the land into which you are crossing to possess it;

2 so that you may fear the Lord your God and keep all his commandments and precepts that I command you, your sons, and your grandsons all the days of your life, that your days may be prolonged.

3 Hear, Israel, and take care to do what the Lord commanded you, so that it may be well with you and you may be multiplied still more, as the Lord, the God of your fathers, promised you a land flowing with milk and honey.

4 Hear, Israel: the Lord our God is one Lord.

5 You shall love the Lord your God with your whole heart, your whole soul, and your whole strength.

6 These words that I command you today shall be in your heart.

7 You shall tell them to your children and meditate upon them while sitting in your house and walking on the road, while sleeping and rising.

8 You shall bind them as a sign upon your hand, and they shall be and shall move between your eyes.

9 You shall write them upon the threshold and doors of your house.

10 When the Lord your God brings you into the land concerning which he swore to your fathers Abraham, Isaac, and Jacob, and gives you great and excellent cities you did not build,

11 houses full of every wealth that you did not construct, cisterns you did not dig, and vineyards and olive groves you did not plant,

12 and you eat and are filled,

13 take diligent care lest you forget the Lord, who led you from the land of Egypt, from the house of servitude. You shall fear the Lord your God, serve him alone, and swear by his name.

14 You shall not go after the foreign gods of any nations surrounding you,

15 because the Lord your God in your midst is a jealous God, lest at any time the fury of the Lord your God become angry against you and remove you from the surface of the earth.

16 You shall not tempt the Lord your God as you tempted him at the Place of Temptation.

17 Keep the precepts of the Lord your God and the testimonies and ceremonies he commanded you.

18 Do what is pleasing and good in the Lord’s sight, so that it may be well with you and, entering, you may possess the excellent land concerning which the Lord swore to your fathers,

19 that he would destroy all your enemies before you, as he spoke.

20 When your son asks you tomorrow, ‘What do these testimonies, ceremonies, and judgments mean that the Lord our God commanded us?’

21 you shall tell him, ‘We were Pharaoh’s servants in Egypt, and the Lord led us from Egypt with a mighty hand.

22 Before our sight he wrought great and grievous signs and wonders in Egypt against Pharaoh and his whole house,

23 and led us from there, that he might bring us in and give us the land concerning which he swore to our fathers.

24 The Lord commanded us to perform all these lawful ordinances and fear the Lord our God, so that it may be well with us all the days of our life, as it is today.

25 He shall be merciful to us if we keep and perform all his precepts before the Lord our God, as he commanded us.’”

Chapter 7

1 “When the Lord your God brings you into the land you are entering to possess and destroys many nations before you—the Hittite, Girgashite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite, seven nations much greater in number and stronger than you—

2 and the Lord your God delivers them to you, you shall strike them even to destruction. You shall not enter a covenant with them or show them mercy,

3 nor join marriages with them. You shall not give your daughter to his son or take his daughter for your son,

4 because she shall lead your son astray from following me, so that he may serve foreign gods instead. The Lord’s fury shall become angry and quickly destroy you.

5 Rather, you shall do these things to them: overturn their altars, break their statues, cut down their groves, and burn their carved things.

6 For you are a holy people to the Lord your God. The Lord your God chose you to be his peculiar people from all the peoples upon earth.

7 The Lord was joined to you and chose you not because you surpassed all nations in number, since you are fewer than all peoples,

8 but because the Lord loved you and kept the oath he swore to your fathers. He led you out with a mighty hand and redeemed you from the house of servitude, from the hand of Pharaoh king of Egypt.

9 You shall know that the Lord your God himself is the mighty and faithful God, keeping pact and mercy with those who love him and those who keep his precepts for a thousand generations,

10 and immediately repaying those who hate him, so that he destroys them, delays no longer, and at once returns to them what they deserve.

11 Therefore keep the precepts, ceremonies, and judgments I command you today to perform.

12 If, after hearing these judgments, you keep and perform them, the Lord your God shall also keep with you the pact and mercy he swore to your fathers.

13 He shall love and multiply you and bless the fruit of your womb and the fruit of your land—your grain, vintage, oil, herds, and flocks of sheep—upon the land concerning which he swore to your fathers that he would give it to you.

14 You shall be blessed among all peoples. There shall be none sterile of either sex among you, whether among humans or your herds.

15 The Lord shall remove every sickness from you. He shall not bring upon you the grievous diseases of Egypt that you knew, but upon all your enemies.

16 You shall devour all the peoples the Lord your God is going to give you. Your eye shall not spare them, nor shall you serve their gods, lest they become your ruin.

17 If you say in your heart, ‘These nations are more numerous than I; how shall I be able to destroy them?’

18 do not fear, but remember what the Lord your God did to Pharaoh and all the Egyptians:

19 the greatest plagues your eyes saw, the signs and wonders, mighty hand, and outstretched arm by which the Lord your God led you out. So shall he do to all the peoples you fear.

20 Moreover, the Lord your God shall send hornets among them until he destroys and scatters all who flee from you and are able to hide.

21 You shall not fear them, because the Lord your God is in your midst, a great and terrible God.

22 He shall consume these nations before you gradually and by portions. You shall not be able to destroy them all at once, lest the beasts of the earth multiply against you.

23 The Lord your God shall deliver them before you and kill them until they are utterly destroyed.

24 He shall deliver their kings into your hands, and you shall destroy their names from beneath heaven. No one shall be able to resist you until you crush them.

25 You shall burn their carved things with fire. You shall not covet the silver and gold from which they were made or take anything from them for yourself, lest you offend, because it is an abomination of the Lord your God.

26 Nor shall you bring anything from an idol into your house, lest you become anathema as it is. You shall detest it like filth and hold it as an abomination, like pollution and dirt, because it is anathema.”

Chapter 8

1 “Take diligent care to perform every commandment I command you today, so that you may live, be multiplied, and, entering, possess the land concerning which the Lord swore to your fathers.

2 You shall remember the entire journey by which the Lord your God led you through the wilderness for forty years, that he might afflict and test you, and that what revolved in your mind might become known—whether you would keep his commandments or not.

3 He afflicted you with want and gave you manna as food, which neither you nor your fathers knew, so that he might show you that man does not live by bread alone, but by every word that proceeds from the mouth of God.

4 The garment with which you were covered did not fail through age, and your foot was not worn away—behold, this is the fortieth year—

5 so that you may consider in your heart that as a man instructs his son, so the Lord your God instructed you,

6 that you may keep the commandments of the Lord your God, walk in his ways, and fear him.

7 For the Lord your God shall bring you into a good land, a land of streams, waters, and springs, in whose plains and mountains the depths of rivers burst forth;

8 a land of wheat, barley, and vineyards, in which figs, pomegranates, and olive groves grow; a land of oil and honey,

9 where you shall eat your bread without any want and enjoy an abundance of everything, whose stones are iron and from whose mountains ores of bronze are dug,

10 so that when you have eaten and are filled, you may bless the Lord your God for the excellent land he gave you.

11 Observe and beware lest at any time you forget the Lord your God and neglect his commandments, judgments, and ceremonies that I command you today;

12 lest, after you have eaten and are filled, built beautiful houses and lived in them,

13 and have herds of cattle, flocks of sheep, silver and gold, and an abundance of everything,

14 your heart be lifted up and you not remember the Lord your God, who led you from the land of Egypt, from the house of servitude,

15 and was your leader in the great and terrible wilderness, where there was a serpent burning with its breath, a scorpion, and a dipsas, and no water at all; who brought streams from the hardest rock

16 and fed you in the wilderness with manna that your fathers did not know. After he afflicted and tested you, at the last he had mercy upon you,

17 lest you say in your heart, ‘My strength and the might of my hand provided all these things for me.’

18 Rather, remember the Lord your God, because he himself provided you strength so that he might fulfill his pact concerning which he swore to your fathers, as the present day shows.

19 But if, forgetting the Lord your God, you follow foreign gods, worship them, and adore them, behold, I now foretell that you shall utterly perish.

20 Like the nations the Lord destroyed at your entrance, so shall you perish if you are disobedient to the voice of the Lord your God.”

Chapter 9

1 “Hear, Israel: today you shall cross the Jordan to possess nations greater and stronger than you, immense cities walled as high as heaven,

2 a great and lofty people, the sons of Anak, whom you yourself have seen and heard, against whom no one is able to stand.

3 Therefore know today that the Lord your God himself shall cross before you, a devouring and consuming fire, to crush, destroy, and quickly scatter them before your face, as he has spoken to you.

4 When the Lord your God has destroyed them in your sight, do not say in your heart, ‘Because of my justice the Lord brought me in to possess this land,’ although these nations were destroyed because of their impieties.

5 For you do not enter to possess their lands because of your just deeds or the uprightness of your heart. Rather, because they acted impiously, they were destroyed at your entrance, and so that the Lord might fulfill his word that he promised under oath to your fathers Abraham, Isaac, and Jacob.

6 Therefore know that the Lord your God did not give you this excellent land as a possession because of your just deeds, since you are a people of the hardest neck.

7 Remember and do not forget how you provoked the Lord your God to anger in the wilderness. From the day you went out from Egypt to this place, you always contended against the Lord.

8 For even at Horeb you provoked him, and in anger he wished to destroy you,

9 when I ascended the mountain to receive the stone tablets, the tablets of the pact the Lord made with you, and remained on the mountain forty days and nights, eating no bread and drinking no water.

10 The Lord gave me two stone tablets written by the finger of God and containing all the words he spoke to you on the mountain from the midst of the fire when the assembly of the people was gathered.

11 When forty days and as many nights had passed, the Lord gave me the two stone tablets, the tablets of the covenant,

12 and said to me, ‘Rise and descend quickly from here, because your people whom you led from Egypt have quickly abandoned the way you showed them and made for themselves a molten thing.’

13 Again the Lord said to me, ‘I see that this people is stiff-necked.

14 Let me crush them and destroy their name from beneath heaven, and I shall establish you over a nation greater and stronger than this one.’

15 When I descended from the burning mountain, holding the two tablets of the covenant in both hands,

16 and saw that you had sinned against the Lord your God, made for yourselves a molten calf, and quickly abandoned the way he had shown you,

17 I cast the tablets from my hands and broke them in your sight.

18 I fell before the Lord as before, for forty days and nights, eating no bread and drinking no water, because of all your sins that you committed against the Lord and by which you provoked him to anger.

19 For I feared his indignation and anger, by which he was stirred against you and wished to destroy you. Yet the Lord heard me this time also.

20 Becoming exceedingly angry against Aaron also, he wished to crush him, and I likewise prayed for him.

21 But your sin that you had made—the calf—I seized and burned with fire. Breaking it into pieces and reducing it entirely to powder, I cast it into the torrent descending from the mountain.

22 At the Burning, the Temptation, and the Graves of Craving, you also provoked the Lord.

23 And when he sent you from Kadesh-Barnea, saying, ‘Ascend and possess the land I gave you,’ you despised the command of the Lord your God, did not believe him, and were unwilling to hear his voice.

24 You have always been rebellious from the day I began to know you.

25 I lay before the Lord for forty days and nights, during which I prayed to him with supplication not to destroy you as he had threatened.

26 Praying, I said, ‘Lord God, do not destroy your people and your inheritance, whom you redeemed in your greatness and led from Egypt with a mighty hand.

27 Remember your servants Abraham, Isaac, and Jacob. Do not look upon this people’s hardness, impiety, and sin,

28 lest perhaps the inhabitants of the land from which you led us say: “The Lord was unable to bring them into the land he promised them, and he hated them; therefore he led them out to kill them in the wilderness.”

29 They are your people and inheritance, whom you led out in your great strength and with your outstretched arm.’”

Chapter 10

1 “At that time the Lord said to me, ‘Hew for yourself two stone tablets like the former ones and ascend the mountain to me. You shall also make an ark of wood,

2 and I shall write upon the tablets the words that were upon those you broke before. You shall place them in the ark.’

3 Therefore I made an ark from shittim wood. When I had hewn two stone tablets like the former ones, I ascended the mountain with them in my hands.

4 He wrote upon the tablets, according to what he had written before, the Ten Words the Lord spoke to you on the mountain from the midst of the fire when the people were gathered, and gave them to me.

5 Returning from the mountain, I descended and placed the tablets in the ark I had made, where they remain even now, as the Lord commanded me.

6 The children of Israel moved camp from Beeroth of the children of Jaakan to Moserah, where Aaron died and was buried, and Eleazar his son exercised the priesthood in his place.

7 From there they came to Gudgodah. Departing from that place, they camped at Jotbathah, in a land of waters and torrents.

8 At that time he set apart the tribe of Levi to carry the ark of the Lord’s covenant, stand before him in ministry, and bless in his name, even to the present day.

9 For this reason Levi had no portion or possession with his brothers, because the Lord himself is his possession, as the Lord your God promised him.

10 I stood on the mountain as before for forty days and nights. The Lord heard me this time also and was unwilling to destroy you.

11 He said to me, ‘Go and proceed before the people, so that they may enter and possess the land I swore to their fathers that I would deliver to them.’

12 And now, Israel, what does the Lord your God ask of you except that you fear the Lord your God, walk in his ways, love him, and serve the Lord your God with your whole heart and your whole soul,

13 and keep the Lord’s commandments and ceremonies that I command you today, so that it may be well with you?

14 Behold, heaven, the heaven of heaven, the earth, and everything in it belong to the Lord your God.

15 Yet the Lord was joined closely to your fathers and loved them, and he chose their seed after them—that is, you—from all nations, as is proved today.

16 Therefore circumcise the foreskin of your heart and harden your neck no longer,

17 because the Lord your God himself is God of gods and Lord of lords, the great, mighty, and terrible God, who shows no regard for persons and accepts no gifts.

18 He executes judgment for the orphan and widow, loves the sojourner, and gives him food and clothing.

19 Therefore you also shall love sojourners, because you yourselves were newcomers in the land of Egypt.

20 You shall fear the Lord your God and serve him alone. You shall cling to him and swear by his name.

21 He is your praise and your God, who did for you these great and terrible things your eyes have seen.

22 Your fathers descended into Egypt as seventy souls, and behold, now the Lord your God has multiplied you like the stars of heaven.”

Chapter 11

1 “Therefore love the Lord your God and observe his precepts, ceremonies, judgments, and commandments at all times.

2 Know today what your children do not know, who did not see the discipline of the Lord your God, his great deeds, mighty hand, and outstretched arm;

3 the signs and works he performed in the midst of Egypt against Pharaoh the king and all his land;

4 and against the whole army of the Egyptians, their horses and chariots—how the waters of the Red Sea covered them while they pursued you, and the Lord destroyed them even to the present day;

5 and what he did for you in the wilderness until you came to this place;

6 and to Dathan and Abiram, sons of Eliab son of Reuben, whom the earth swallowed with its mouth open, with their households, tabernacles, and all the substance they possessed in the midst of Israel.

7 Your eyes saw the great works the Lord performed,

8 so that you may keep all his commandments that I command you today and may be able to enter and possess the land into which you are going,

9 and live in it for a long time—the land flowing with milk and honey that the Lord promised under oath to your fathers and their seed.

10 For the land you are entering to possess is not like the land of Egypt from which you came, where, after seed is cast, irrigating waters are led like those of gardens.

11 Rather, it is mountainous and level, awaiting rains from heaven,

12 a land the Lord your God always visits, and his eyes are upon it from the beginning of the year to its end.

13 Therefore, if you obey my commandments that I command you today, loving the Lord your God and serving him with your whole heart and your whole soul,

14 he shall give your land the early and latter rain, so that you may gather grain, wine, and oil,

15 and grass from the fields to feed the beasts, and that you yourselves may eat and be filled.

16 Beware lest perhaps your heart be deceived and you depart from the Lord, serve foreign gods, and adore them,

17 and the Lord, becoming angry, close heaven so that rain does not descend and the earth does not give its growth, and you quickly perish from the excellent land the Lord is going to give you.

18 Place these words of mine in your hearts and souls, hang them as a sign upon your hands, and set them between your eyes.

19 Teach your children to meditate upon them—when you sit in your house, walk on the road, lie down, and rise.

20 You shall write them upon the posts and doors of your house,

21 so that your days and your children’s days may be multiplied in the land the Lord swore to your fathers that he would give them, as long as heaven hangs over earth.

22 For if you keep the commandments I command you and perform them, loving the Lord your God, walking in all his ways, and clinging to him,

23 the Lord shall destroy all these nations before your face, and you shall possess those that are greater and stronger than you.

24 Every place your foot treads shall be yours. Your boundaries shall be from the wilderness and Lebanon, from the great river Euphrates as far as the western sea.

25 No one shall stand against you. The Lord your God shall place terror and dread of you upon all the land you shall tread, as he spoke to you.

26 Behold, today I set before your sight a blessing and a curse:

27 a blessing, if you obey the commandments of the Lord your God that I command you today;

28 a curse, if you do not obey the commandments of the Lord your God, but depart from the way I now show you and walk after foreign gods whom you do not know.

29 When the Lord your God brings you into the land to which you go to dwell, you shall place the blessing upon Mount Gerizim and the curse upon Mount Ebal,

30 which are beyond the Jordan, behind the road that extends toward the setting sun, in the land of the Canaanite who lives in the plains opposite Gilgal, which is beside the valley extending and entering far away.

31 For you shall cross the Jordan to possess the land the Lord your God is going to give you, that you may have and possess it.

32 Therefore see that you fulfill the ceremonies and judgments I set before your sight today.”

Chapter 12

1 “These are the precepts and judgments you must perform in the land the Lord, the God of your fathers, is going to give you to possess, all the days you walk upon the soil.

2 Overthrow all the places where the nations you are going to possess worshiped their gods—upon high mountains and hills and beneath every leafy tree.

3 Scatter their altars, break their statues, burn their groves with fire, shatter their idols, and destroy their names from those places.

4 You shall not act in this way toward the Lord your God.

5 Rather, you shall come to the place the Lord your God chooses from all your tribes to place his name there and dwell in it.

6 In that place you shall offer your burnt offerings and victims, tithes and firstfruits of your hands, vows and gifts, and the firstborn of your cattle and sheep.

7 There you shall eat in the sight of the Lord your God, and you and your households shall rejoice in everything to which you put your hand, in which the Lord your God has blessed you.

8 You shall not act there as we act here today, each doing what seems right to himself,

9 for until the present time you have not come to the rest and possession the Lord your God is going to give you.

10 You shall cross the Jordan and live in the land the Lord your God is going to give you, so that you may rest from all surrounding enemies and live without any fear

11 in the place the Lord your God chooses for his name to be there. To that place you shall bring everything I command: burnt offerings, offerings, tithes, firstfruits of your hands, and whatever is chief among the gifts you vow to the Lord.

12 There you shall feast before the Lord your God—you, your sons and daughters, manservants and maidservants, and the Levite who remains in your cities, for he has no other portion or possession among you.

13 Beware of offering your burnt offerings in every place you see.

14 Instead, you shall offer the victims and do everything I command you in the place the Lord chooses within one of your tribes.

15 But if you wish to eat and the eating of flesh delights you, kill and eat within your cities according to the blessing the Lord your God gave you—whether it is unclean, that is, blemished and weak, or clean, that is, whole and without blemish, which may lawfully be offered. You shall eat it as you eat the gazelle and deer,

16 except that you shall not eat the blood, which you shall pour upon the ground like water.

17 Within your towns you shall not be able to eat the tithe of your grain, wine, and oil; the firstborn of your herds and flocks; anything you vow or wish to offer spontaneously; or the firstfruits of your hands.

18 Rather, you shall eat them before the Lord your God in the place the Lord your God chooses—you, your son and daughter, manservant and maidservant, and the Levite who remains in your cities. You shall rejoice and be refreshed before the Lord your God in everything to which you extend your hand.

19 Beware of abandoning the Levite at any time while you live in the land.

20 When the Lord your God enlarges your borders as he spoke to you, and you wish to eat the flesh your soul desires,

21 but the place the Lord your God chooses for his name to be there is far away, you shall kill from the herds and flocks you possess, as I commanded you, and eat in your towns as it pleases you.

22 As the gazelle and deer are eaten, so shall you eat them; the clean and unclean alike shall eat together.

23 Only beware of eating the blood, for their blood is for the soul, and therefore you must not eat the soul with the flesh.

24 Instead, you shall pour it upon the ground like water,

25 so that it may be well with you and your children after you when you do what is pleasing in the Lord’s sight.

26 But the things you sanctify and vow to the Lord you shall take and bring to the place the Lord chooses.

27 You shall offer your oblations, flesh and blood, upon the altar of the Lord your God. You shall pour the blood of the offerings upon the altar, but you yourself shall eat the flesh.

28 Observe and hear everything I command you, so that it may be well with you and your children after you forever, when you do what is good and pleasing in the sight of the Lord your God.

29 When the Lord your God destroys before your face the nations you enter to possess, and you possess them and live in their land,

30 beware of imitating them after they have been overthrown at your entrance, or seeking their ceremonies, saying, ‘As these nations worshiped their gods, so shall I worship.’

31 You shall not act similarly toward the Lord your God. For they did for their gods every abomination the Lord abhors, offering their sons and daughters and burning them with fire.

32 Do only what I command you for the Lord. Add nothing and diminish nothing.”

Chapter 13

1 “If a prophet or one who says he has seen a dream rises in your midst and foretells a sign and wonder,

2 and what he spoke occurs, but he says to you, ‘Let us go and follow foreign gods whom you do not know, and let us serve them,’

3 you shall not hear the words of that prophet or dreamer, because the Lord your God tests you, that it may be revealed whether you love him with your whole heart and whole soul.

4 Follow the Lord your God, fear him, keep his commandments, and hear his voice. You shall serve him and cling to him.

5 But that prophet or fabricator of dreams shall be killed, because he spoke to turn you away from the Lord your God, who led you from the land of Egypt and redeemed you from the house of servitude, and to make you wander from the way the Lord your God commanded you. Thus you shall remove evil from your midst.

6 If your brother, your mother’s son, or your son or daughter, or the wife in your bosom, or a friend whom you love as your soul wishes to persuade you secretly, saying, ‘Let us go and serve foreign gods whom neither you nor your fathers know,’

7 gods of any surrounding nations, whether near or far, from one end of the earth to the other,

8 do not consent to him or hear him. Your eye shall not spare him, so that you show mercy or conceal him.

9 Instead, you shall kill him immediately. Let your hand be first upon him, and afterward let all the people put forth their hand.

10 He shall be overwhelmed with stones and killed, because he wished to draw you away from the Lord your God, who led you from the land of Egypt, from the house of servitude,

11 so that all Israel, hearing, may fear and never again do anything like this.

12 If you hear some saying in one of your cities that the Lord your God shall give you to live in,

13 ‘Sons of Belial have gone out from your midst and turned aside the inhabitants of their city, saying: Let us go and serve foreign gods whom you do not know,’

14 inquire solicitously and diligently. When the truth of the matter has been examined, if you find it certain that what is said is true and this abomination was committed in deed,

15 you shall immediately strike the inhabitants of that city with the edge of the sword and destroy it and everything in it, even the livestock.

16 You shall gather all its goods in the middle of its streets and burn them with the city, so that you consume everything for the Lord your God, and it shall be an everlasting mound. It shall be built no more.

17 Nothing from that anathema shall cling to your hand, so that the Lord may turn from the anger of his fury, have mercy upon you, and multiply you as he swore to your fathers,

18 when you hear the voice of the Lord your God, keeping all his precepts that I command you today and doing what is pleasing in the sight of the Lord your God.”

Chapter 14

1 “Be children of the Lord your God. You shall not cut yourselves or make baldness over the dead,

2 because you are a holy people to the Lord your God, and he chose you to be his peculiar people from all nations upon earth.

3 Do not eat things that are unclean.

4 These are the animals you ought to eat: the ox, sheep, goat,

5 deer, gazelle, bubalus, tragelaph, pygarg, oryx, and camelopard.

6 You shall eat every animal that parts its hoof into two divisions and chews the cud.

7 But among those that chew the cud and do not part the hoof, you must not eat the camel, hare, or choerogryllus. Because they chew the cud but do not divide the hoof, they shall be unclean to you.

8 The pig also, because it divides the hoof but does not chew the cud, shall be unclean. You shall not eat their flesh or touch their carcasses.

9 Of everything living in the waters, you shall eat those having fins and scales.

10 Do not eat those without fins and scales, because they are unclean.

11 Eat every clean bird.

12 Do not eat the unclean: namely, the eagle, griffin, osprey,

13 ixion, vulture, and kite according to its kind;

14 and every kind of raven;

15 the ostrich, owl, gull, and hawk according to its kind;

16 the heron, swan, and ibis;

17 the diving bird, porphyrion, and night raven;

18 the pelican and charadrius, each according to its kind; also the hoopoe and bat.

19 Everything that crawls and has little wings shall be unclean and shall not be eaten.

20 Eat everything that is clean.

21 But do not eat anything that has died by itself. Give it to the sojourner within your gates to eat, or sell it to him, because you are a holy people of the Lord your God. You shall not boil a kid in its mother’s milk.

22 Each year you shall set apart a tenth portion of all your fruits that grow from the earth,

23 and in the sight of the Lord your God, in the place he chooses for his name to be invoked there, you shall eat the tithe of your grain, wine, and oil, and the firstborn of your herds and sheep, so that you may learn to fear the Lord your God at all times.

24 But when the journey is longer and you are unable to carry all these things to the place the Lord your God chooses, although he has blessed you,

25 you shall sell everything and reduce it to money, carry it in your hand, and depart for the place the Lord your God chooses.

26 With that money you shall buy whatever pleases you, whether from herds or sheep, and also wine, strong drink, and everything your soul desires. You and your household shall eat before the Lord your God and feast.

27 Beware of abandoning the Levite within your gates, because he has no other portion in your possession.

28 In the third year you shall set apart another tithe from everything growing for you at that time and store it within your gates.

29 The Levite who has no other portion or possession with you, and the sojourner, orphan, and widow within your gates, shall come, eat, and be filled, so that the Lord your God may bless you in all the works of your hands that you perform.”

Chapter 15

1 “In the seventh year you shall make a remission,

2 which shall be celebrated in this order: one to whom anything is owed by his friend, neighbor, or brother shall be unable to demand it, because it is the Lord’s year of remission.

3 You may demand it from a sojourner and newcomer, but you shall have no power to demand it from a citizen and kinsman.

4 There shall be no needy person or beggar at all among you, so that the Lord your God may bless you in the land he is going to deliver to you as a possession,

5 provided you hear the voice of the Lord your God and keep everything he ordered and that I command you today. He shall bless you as he promised.

6 You shall lend to many nations and receive a loan from none. You shall rule over many nations, and no one shall rule over you.

7 If one of your brothers who remains within the gates of your city in the land the Lord your God is going to give you comes to poverty, you shall not harden your heart or contract your hand,

8 but shall open it to the poor and lend him what you perceive him to need.

9 Beware lest perhaps an impious thought creep upon you and you say in your heart, ‘The seventh year of remission is approaching,’ and you turn your eyes from your poor brother, unwilling to lend what he asks, lest he cry against you to the Lord and it become sin to you.

10 Instead, you shall give to him and shall act with no cunning in relieving his needs, so that the Lord your God may bless you at all times and in everything to which you put your hand.

11 The poor shall not be lacking in the land of your habitation. Therefore I command you to open your hand to your needy and poor brother who lives with you in the land.

12 When your Hebrew brother, man or woman, is sold to you and serves you for six years, in the seventh year you shall release that person free.

13 When you grant freedom, you shall by no means permit the person to depart empty,

14 but shall give provision from your flocks, threshing floor, and winepress with which the Lord your God has blessed you.

15 Remember that you too served in the land of Egypt and the Lord your God liberated you. Therefore I now command you.

16 But if he says, ‘I do not wish to go out,’ because he loves you and your household and perceives that it is well with him under you,

17 you shall take an awl and pierce his ear at the door of your house, and he shall serve you forever. You shall act similarly toward the maidservant.

18 Do not turn your eyes from them when you release them free, because each served you for six years according to the wage of a hired worker, so that the Lord your God may bless you in every work you perform.

19 Of the firstborn born among your herds and sheep, you shall sanctify to the Lord your God everything of the male sex. You shall not work with the firstborn of an ox or shear the firstborn of the sheep.

20 Each year you and your household shall eat them in the sight of the Lord your God, in the place the Lord chooses.

21 But if it has a blemish, is lame or blind, or is deformed or weak in any part, it shall not be sacrificed to the Lord your God.

22 Instead, you shall eat it within the gates of your city. The clean and unclean shall eat alike, as they eat the gazelle and deer.

23 You shall observe only this: do not eat their blood, but pour it upon the ground like water.”

Chapter 16

1 “Observe the month of new fruits and the beginning of springtime, that you may keep the Passover to the Lord your God, because in this month the Lord your God led you from Egypt by night.

2 You shall sacrifice the Passover to the Lord your God from the sheep and cattle in the place the Lord your God chooses for his name to dwell there.

3 You shall not eat leavened bread with it. For seven days you shall eat without leaven the bread of affliction, because you went from Egypt in fear, so that you may remember the day of your departure from Egypt all the days of your life.

4 Leaven shall not appear in all your borders for seven days, and none of its flesh sacrificed in the evening of the first day shall remain until morning.

5 You shall not be able to sacrifice the Passover in any of your cities the Lord your God is going to give you,

6 but only in the place the Lord your God chooses for his name to dwell there. You shall sacrifice the Passover in the evening at sunset, when you went out from Egypt.

7 You shall cook and eat it in the place the Lord your God chooses, and, rising in the morning, you shall go to your tents.

8 For six days you shall eat unleavened bread, and on the seventh day, because it is the assembly of the Lord your God, you shall do no work.

9 You shall number seven weeks for yourself from the day you put the sickle to the standing grain.

10 You shall celebrate the feast day of Weeks to the Lord your God with a spontaneous oblation from your hand, which you shall offer according to the blessing of the Lord your God.

11 You shall feast before the Lord your God—you, your son and daughter, manservant and maidservant, the Levite within your gates, and the newcomer, orphan, and widow who remain with you—in the place the Lord your God chooses for his name to dwell there.

12 You shall remember that you were a servant in Egypt, and you shall keep and perform what has been commanded.

13 You shall also celebrate the solemnity of Tabernacles for seven days when you gather your fruits from the threshing floor and winepress.

14 You shall feast in your festivity—you, your son and daughter, manservant and maidservant, and the Levite, newcomer, orphan, and widow within your gates.

15 For seven days you shall celebrate feasts to the Lord your God in the place the Lord chooses. The Lord your God shall bless you in all your fruits and in every work of your hands, and you shall be in joy.

16 Three times each year every male of yours shall appear in the sight of the Lord your God, in the place he chooses: at the solemnity of Unleavened Bread, the solemnity of Weeks, and the solemnity of Tabernacles. He shall not appear before the Lord empty,

17 but each shall offer according to what he has, according to the blessing the Lord his God gave him.

18 You shall appoint judges and teachers within all your gates the Lord your God shall give you, throughout each of your tribes, so that they may judge the people with just judgment

19 and not turn to either side. You shall show no regard for persons and accept no gifts, because gifts blind the eyes of the wise and change the words of the just.

20 You shall justly pursue what is just, so that you may live and possess the land the Lord your God gave you.

21 You shall plant no grove or any tree beside the altar of the Lord your God.

22 Neither shall you make or set up for yourself a statue, which the Lord your God hates.”

Chapter 17

1 “You shall not sacrifice to the Lord your God a sheep or ox in which there is a blemish or any defect, because it is an abomination to the Lord your God.

2 When a man or woman is found among you within one of the gates the Lord your God shall give you who does evil in the sight of the Lord your God and transgresses his pact,

3 going to serve foreign gods and adoring them—the sun, moon, or any army of heaven—which I did not command,

4 and this is reported to you, then, hearing, you shall inquire diligently. If you find it true that this abomination was committed in Israel,

5 you shall lead the man or woman who perpetrated this most wicked deed to the gates of your city, and they shall be overwhelmed with stones.

6 The one who is killed shall perish at the word of two or three witnesses. No one shall be killed when one gives testimony against him.

7 The hand of the witnesses shall be first to kill him, and afterward the hand of the rest of the people shall be put forth, so that you may remove evil from your midst.

8 If you perceive that a judgment among you is difficult and ambiguous—between blood and blood, case and case, leprosy and leprosy—and see that the words of judges within your gates vary, rise and ascend to the place the Lord your God chooses.

9 You shall come to the priests of Levitical stock and to the judge who is serving at that time. You shall inquire of them, and they shall show you the truth of the judgment.

10 You shall do whatever those presiding over the place the Lord chooses say and teach you,

11 according to his law. You shall follow their sentence and turn neither to the right nor to the left.

12 But the man who becomes proud and is unwilling to obey the authority of the priest who ministers to the Lord your God at that time and the judge’s decree shall die, and you shall remove evil from Israel.

13 All the people, hearing, shall fear, so that no one afterward may swell with pride.

14 When you have entered the land the Lord your God shall give you, possess it, and live in it, and say, ‘I shall establish a king over me, as all the surrounding nations have,’

15 you shall establish the one the Lord your God chooses from the number of your brothers. You shall not be able to make a man of another nation king who is not your brother.

16 When he has been established, he shall not multiply horses for himself or lead the people back into Egypt, uplifted by the number of his cavalry, especially since the Lord commanded you never again to return by that same way.

17 He shall not have many wives to entice his mind, nor immense weights of silver and gold.

18 But after he sits upon the throne of his kingdom, he shall write for himself in a scroll a Deuteronomy of this law, receiving the exemplar from the priests of the Levitical tribe.

19 He shall have it with him and read it all the days of his life, so that he may learn to fear the Lord his God and keep his words and ceremonies commanded in the law.

20 His heart shall not be lifted in pride above his brothers, nor shall he turn to the right or left, so that he and his sons may reign over Israel for a long time.”

Chapter 18

1 “The priests and Levites, and all who are of that same tribe, shall have no portion or inheritance with the rest of Israel, because they shall eat the Lord’s sacrifices and oblations.

2 They shall receive nothing else from the possession of their brothers, for the Lord himself is their inheritance, as he spoke to them.

3 This shall be the priests’ judgment from the people and those who offer victims: whether they sacrifice an ox or sheep, they shall give the priest the shoulder and stomach,

4 the firstfruits of grain, wine, and oil, and a portion of wool from the shearing of sheep.

5 For the Lord your God chose him from all your tribes, so that he and his sons may stand and minister in the Lord’s name forever.

6 If a Levite goes from one of your cities in all Israel where he lives and, desiring the place the Lord chooses, wishes to come,

7 he shall minister in the name of the Lord his God like all his brother Levites who stand before the Lord at that time.

8 He shall receive the same portion of food as the others, apart from what is owed him in his city through paternal succession.

9 When you enter the land the Lord your God shall give you, beware of wishing to imitate the abominations of those nations.

10 Let there not be found among you one who ritually cleanses his son or daughter by leading them through fire; one who consults soothsayers or observes dreams and auguries; or a sorcerer,

11 enchanter, one who consults pythonic spirits or diviners, or one who seeks truth from the dead.

12 For the Lord abhors all these things, and because of crimes such as these he shall destroy them at your entrance.

13 You shall be perfect and without blemish with the Lord your God.

14 These nations whose land you shall possess hear augurs and diviners, but you have been otherwise instructed by the Lord your God.

15 The Lord your God shall raise up for you from your nation and your brothers a prophet like me. You shall hear him,

16 as you asked the Lord your God at Horeb when the assembly was gathered and you said, ‘I shall no longer hear the voice of the Lord my God or see this immense fire any more, lest I die.’

17 The Lord said to me, ‘They have spoken everything well.

18 I shall raise up for them from the midst of their brothers a prophet like you. I shall place my words in his mouth, and he shall speak to them everything I command him.

19 But whoever is unwilling to hear his words, which he shall speak in my name, I shall stand as avenger.

20 Yet the prophet who, corrupted by arrogance, wishes to speak in my name things I did not command him to say, or speaks in the name of foreign gods, shall be killed.’

21 But if you answer in silent thought, ‘How can I understand a word the Lord has not spoken?’

22 you shall have this sign: what that prophet foretells in the Lord’s name and does not occur, the Lord has not spoken. Rather, the prophet fabricated it through the swelling of his own mind; therefore you shall not fear him.”

Chapter 19

1 “When the Lord your God destroys the nations whose land he is going to deliver to you, and you possess it and live in its cities and houses,

2 you shall set apart for yourself three cities in the midst of the land the Lord your God shall give you as a possession,

3 carefully preparing the road. You shall divide the entire territory of your land equally into three portions, so that one fleeing because of homicide may have a nearby place to escape.

4 This shall be the law of the fleeing killer whose life is to be preserved: one who unknowingly strikes his neighbor and is proved to have had no hatred against him yesterday or the day before;

5 but went with him in simplicity into the forest to cut wood, and while cutting wood the axe escaped his hand, its iron slipped from the handle, struck his friend, and killed him. This man shall flee to one of the cities named above and live,

6 lest perhaps the kinsman of the one whose blood was shed, driven by grief, pursue and seize him if the journey is longer and strike his soul, although he is not guilty of death because he is shown to have had no prior hatred against the one killed.

7 Therefore I command you to divide three cities at equal distances from one another.

8 But when the Lord your God enlarges your borders, as he swore to your fathers, and gives you all the land he promised them—

9 provided you keep his commandments and perform what I command you today, loving the Lord your God and walking in his ways at all times—you shall add another three cities and double the number of the three cities named above,

10 so that innocent blood may not be shed in the midst of the land the Lord your God shall give you to possess, lest you be guilty of blood.

11 But if anyone, hating his neighbor, lies in wait for his life, rises, strikes him so that he dies, and flees to one of the cities named above,

12 the elders of that city shall send and seize him from the place of refuge, deliver him into the hand of the kinsman of the one whose blood was shed, and he shall die.

13 You shall not show him mercy, and you shall remove innocent blood from Israel, so that it may be well with you.

14 You shall not take up and transfer your neighbor’s boundaries, which those before you fixed in your possession that the Lord your God shall give you in the land you receive to possess.

15 One witness shall not stand against anyone, whatever the sin or crime may be. Every word shall stand at the word of two or three witnesses.

16 If a lying witness stands against a man, accusing him of transgression,

17 both men whose case it is shall stand before the Lord in the sight of the priests and judges serving in those days.

18 When, searching most diligently, they find that the false witness spoke a lie against his brother,

19 they shall return to him what he thought to do to his brother, and you shall remove evil from your midst,

20 so that the others, hearing, may have fear and never dare to do such things.

21 You shall show him no mercy, but shall exact soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot.”

Chapter 20

1 “If you go out to war against your enemies and see cavalry, chariots, and a multitude of the adversary’s army greater than yours, you shall not fear them, because the Lord your God, who led you from the land of Egypt, is with you.

2 When the battle is now approaching, the priest shall stand before the battle line and speak thus to the people:

3 ‘Hear, Israel: today you commit battle against your enemies. Let not your heart be terrified. Do not fear, yield, or dread them,

4 because the Lord your God is in your midst and shall fight for you against your adversaries, to rescue you from danger.’

5 The leaders throughout each company shall also proclaim in the army’s hearing: ‘What man has built a new house and not dedicated it? Let him go and return to his house, lest perhaps he die in war and another dedicate it.

6 What man has planted a vineyard and has not yet made it common, from which all may lawfully eat? Let him go and return to his house, lest perhaps he die in war and another man perform his office.

7 What man has betrothed a wife and not taken her? Let him go and return to his house, lest perhaps he die in war and another man take her.’

8 After saying these things, they shall add the rest and speak to the people: ‘What man is fearful and fainthearted? Let him go and return to his house, lest he make the hearts of his brothers afraid as he himself is terrified by fear.’

9 When the leaders of the army fall silent and finish speaking, each shall prepare his divisions for battle.

10 Whenever you approach to conquer a city, you shall first offer it peace.

11 If it receives the offer and opens its gates to you, all the people within it shall be saved and shall serve you under tribute.

12 But if it is unwilling to enter a covenant and begins war against you, you shall assault it.

13 When the Lord your God delivers it into your hand, you shall strike everything of the male sex within it with the edge of the sword,

14 except the women and infants, beasts, and other things in the city. You shall divide all the spoil among the army and eat from the spoils of your enemies that the Lord your God gives you.

15 So shall you act toward all cities exceedingly far from you that are not among these cities you shall receive as a possession.

16 But of these cities that shall be given to you, you shall permit absolutely no one to live.

17 Rather, you shall kill with the edge of the sword the Hittite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite, as the Lord your God commanded you,

18 lest perhaps they teach you to perform all the abominations they committed for their gods, and you sin against the Lord your God.

19 When you besiege a city for a long time and surround it with fortifications to conquer it, you shall not cut down trees from which food can be eaten, nor ought you lay waste the surrounding region with axes, for a tree is not a man and cannot increase the number of those fighting against you.

20 But if any trees do not bear fruit, but are wild and fit for other uses, cut them down and construct machines until you seize the city that fights against you.”

Chapter 21

1 “When the corpse of a slain person is found in the land the Lord your God is going to give you and the one guilty of the killing is unknown,

2 your elders and judges shall go out and measure the distances from the corpse to each of the surrounding cities.

3 When they perceive which is nearer than the others, the elders of that city shall take a heifer from the herd that has not drawn a yoke or torn the ground with a plowshare.

4 They shall lead it to a rough and rocky valley that has never been plowed or received seed, and there cut the heifer’s neck.

5 The priests, the sons of Levi, whom the Lord your God chose to minister to him and bless in his name, shall approach, and at their word every affair and whatever is clean or unclean shall be judged.

6 The elders of that city shall come to the slain person and wash their hands over the heifer struck in the valley.

7 They shall say, ‘Our hands did not shed this blood, nor did our eyes see it.

8 Be merciful to your people Israel, whom you redeemed, Lord, and do not reckon innocent blood in the midst of your people Israel.’ The guilt of blood shall be removed from them,

9 and you shall be innocent of the blameless blood that was shed when you do what the Lord commanded.

10 If you go out to battle against your enemies and the Lord your God delivers them into your hand and you lead away captives,

11 and among the captives you see a beautiful woman, love her, and wish to have her as a wife,

12 you shall bring her into your house. She shall shave her hair and cut her nails,

13 put aside the garment in which she was captured, and, sitting in your house, weep for her father and mother for one month. Afterward you shall enter to her and sleep with her, and she shall be your wife.

14 But if afterward she does not sit well in your mind, you shall release her free. You shall not be able to sell her for money or oppress her by power, because you humbled her.

15 If a man has two wives, one loved and the other hated, and they bear him children, and the hated woman’s son is the firstborn,

16 then when he wishes to divide his substance among his sons, he shall not be able to make the loved woman’s son the firstborn and prefer him above the hated woman’s son.

17 Instead, he shall acknowledge the hated woman’s son as firstborn and give him double from everything he possesses, for this son is the beginning of his children, and to him the rights of the firstborn are owed.

18 If a man fathers a stubborn and insolent son who does not hear his father’s or mother’s command and, after being disciplined, despises obedience,

19 they shall seize him and lead him to the elders of that city and to the gate of judgment.

20 They shall say to them, ‘This son of ours is insolent and stubborn. He despises hearing our warnings and gives himself to feasting, luxury, and banquets.’

21 The people of the city shall overwhelm him with stones, and he shall die, so that you may remove evil from your midst and all Israel, hearing, may be terrified.

22 When a man commits a sin punishable by death, is adjudged to die, and is hanged upon a gibbet,

23 his corpse shall not remain upon the wood, but shall be buried on that same day, because one who hangs upon wood is cursed by God. You shall by no means contaminate your land, which the Lord your God gave you as a possession.”

Chapter 22

1 “You shall not see your brother’s ox or sheep wandering and pass by, but shall lead it back to your brother,

2 even if your brother is not near or you do not know him. You shall lead it into your house, and it shall remain with you until your brother seeks and receives it.

3 You shall act similarly concerning a donkey, garment, and every possession of your brother that is lost. If you find it, do not neglect it as though it were another’s.

4 If you see your brother’s donkey or ox fallen on the road, you shall not disregard it, but shall lift it with him.

5 A woman shall not be clothed in a man’s garment, nor shall a man use a woman’s garment, for one who does these things is abominable before God.

6 If, while walking on the road, you find a bird’s nest in a tree or upon the ground, and the mother sitting upon the young or eggs, you shall not hold her with the young.

7 Instead, you shall permit her to go, keeping the captured young, so that it may be well with you and you may live a long time.

8 When you build a new house, you shall make a wall around the roof, lest blood be shed in your house and you be guilty when another slips and falls headlong.

9 You shall not sow your vineyard with another seed, lest both the seed you sowed and what grows from the vineyard be sanctified together.

10 You shall not plow with an ox and donkey together.

11 You shall not be clothed with a garment woven from wool and linen.

12 You shall make cords in the fringes at the four corners of the cloak with which you are covered.

13 If a man takes a wife and afterward hates her,

14 seeks occasions to dismiss her, casts a most wicked name upon her, and says, ‘I took this woman as a wife, and when I entered to her I did not find her a virgin,’

15 her father and mother shall take and bring with them the signs of her virginity to the city’s elders who are at the gate.

16 The father shall say, ‘I gave my daughter to this man as a wife. Because he hates her,

17 he casts a most wicked name upon her, saying: “I did not find your daughter a virgin.” And behold, these are the signs of my daughter’s virginity.’ They shall spread the garment before the city’s elders.

18 The elders of that city shall seize the man and beat him,

19 condemning him besides to one hundred shekels of silver, which he shall give to the young woman’s father because he defamed a virgin of Israel with a most wicked name. He shall have her as his wife and shall not be able to dismiss her all the days of his life.

20 But if what he charges is true and virginity is not found in the young woman,

21 they shall cast her beyond the doors of her father’s house, and the men of that city shall overwhelm her with stones, and she shall die, because she committed an abomination in Israel by fornicating in her father’s house. Thus you shall remove evil from your midst.

22 If a man sleeps with another man’s wife, both shall die—that is, the adulterer and adulteress—and you shall remove evil from Israel.

23 If a man betroths a virgin young woman, and someone finds her in the city and lies with her,

24 you shall lead them both to that city’s gate, and they shall be overwhelmed with stones: the young woman because she did not cry out although she was in the city, and the man because he humbled his neighbor’s wife. Thus you shall remove evil from your midst.

25 But if a man finds in the field a young woman who is betrothed, seizes her, and lies with her, he alone shall die.

26 The young woman shall suffer nothing and is not guilty of death, for as a robber rises against his brother and kills his soul, so also the young woman suffered.

27 She was alone in the field; she cried out, and no one was there to deliver her.

28 If a man finds a virgin young woman who has no betrothed, seizes her, and lies with her, and the matter comes to judgment,

29 the one who slept with her shall give her father fifty shekels of silver and shall have her as his wife because he humbled her. He shall not be able to dismiss her all the days of his life.

30 A man shall not take his father’s wife or reveal her covering.”

Chapter 23

1 “A eunuch whose testicles are crushed or amputated and whose member is cut off shall not enter the assembly of the Lord.

2 A mamzer—that is, one born from a prostitute—shall not enter the assembly of the Lord even to the tenth generation.

3 An Ammonite or Moabite shall not enter the assembly of the Lord forever, even after the tenth generation,

4 because they were unwilling to meet you with bread and water on the road when you went out from Egypt, and because they hired against you Balaam son of Beor from Mesopotamia of Syria to curse you.

5 But the Lord your God was unwilling to hear Balaam and turned his curse into your blessing, because he loved you.

6 You shall not make peace with them or seek good things for them all the days of your life forever.

7 You shall not abhor an Edomite, because he is your brother, or an Egyptian, because you were a newcomer in his land.

8 Those born from them shall enter the assembly of the Lord in the third generation.

9 When you go out to battle against your enemies, you shall guard yourself from every evil thing.

10 If there is among you a man polluted by a nocturnal dream, he shall go outside the camp

11 and shall not return before he washes with water toward evening; after sunset he shall return to the camp.

12 You shall have a place outside the camp to which you may go for the requirements of nature,

13 carrying a peg upon your belt. When you sit, you shall dig around and, bringing out the soil, cover

14 that by which you were relieved, for the Lord your God walks in the midst of the camp to rescue you and deliver your enemies to you. Therefore let your camp be holy, and let no foulness appear in it, lest he abandon you.

15 You shall not deliver to his master a servant who has fled to you.

16 He shall live with you in the place that pleases him and rest in one of your cities. Do not grieve him.

17 There shall be no prostitute among the daughters of Israel or fornicator among the sons of Israel.

18 You shall not offer a prostitute’s wages or the price of a dog in the house of the Lord your God, whatever it is that you vow, because both are an abomination before the Lord your God.

19 You shall not lend to your brother at interest money, fruits, or any other thing,

20 but may lend so to a foreigner. You shall lend your brother what he needs without interest, so that the Lord your God may bless you in every work of yours in the land you enter to possess.

21 When you vow a vow to the Lord your God, you shall not delay in rendering it, because the Lord your God shall require it, and if you delay, it shall be reckoned to you as sin.

22 If you are unwilling to promise, you shall be without sin.

23 But what has once gone out from your lips you shall observe and perform as you promised the Lord your God and spoke by your own will and mouth.

24 When you enter your neighbor’s vineyard, eat as many grapes as please you, but do not carry any outside with you.

25 If you enter your friend’s standing grain, you may break ears and rub them with your hand, but shall not reap with a sickle.”

Chapter 24

1 “If a man takes a wife and has her, but she does not find grace before his eyes because of some foulness, he shall write a bill of divorce, give it into her hand, and dismiss her from his house.

2 When, after departing, she takes another husband,

3 and he also hates her, gives her a bill of divorce, and dismisses her from his house, or certainly if he dies,

4 the former husband shall not be able to receive her again as a wife, because she is polluted and has become abominable before the Lord, lest you make your land sin, which the Lord your God shall deliver to you to possess.

5 When a man has newly taken a wife, he shall not proceed to war or have any public necessity imposed upon him, but shall remain free from obligation in his house so that he may rejoice with his wife for one year.

6 You shall not take the lower or upper millstone as a pledge, because he has pledged his soul to you.

7 If a man is caught soliciting his brother from among the children of Israel, sells him, and receives a price, he shall be killed, and you shall remove evil from your midst.

8 Observe diligently lest you incur a plague of leprosy, but perform solicitously everything the priests of Levitical stock teach you according to what I commanded them.

9 Remember what the Lord your God did to Mary on the road when you went out from Egypt.

10 When you demand from your neighbor anything he owes you, you shall not enter his house to take away a pledge,

11 but shall stand outside, and he shall bring out to you what he has.

12 But if he is poor, the pledge shall not remain with you overnight.

13 Rather, you shall immediately return it to him before sunset, so that, sleeping in his garment, he may bless you and you may have justice before the Lord your God.

14 You shall not deny the wages of your needy and poor brother or of the newcomer who remains with you in the land and is within your gates.

15 On that same day, before sunset, you shall render him the price of his labor, because he is poor and sustains his soul from it, lest he cry against you to the Lord and it be reckoned to you as sin.

16 Fathers shall not be killed for sons or sons for fathers, but each shall die for his own sin.

17 You shall not pervert the judgment of the newcomer and orphan or take a widow’s garment as a pledge.

18 Remember that you served in Egypt and the Lord your God rescued you from there. Therefore I command you to do this thing.

19 When you reap the standing grain in your field and forget and leave a sheaf, you shall not return to take it. Instead, you shall permit the newcomer, orphan, and widow to take it, so that the Lord your God may bless you in every work of your hands.

20 If you gather the fruits of your olive trees, you shall not return to gather whatever remains upon the trees, but shall leave it to the newcomer, orphan, and widow.

21 If you harvest your vineyard, you shall not gather the remaining clusters, but they shall fall to the use of the newcomer, orphan, and widow.

22 Remember that you too served in Egypt, and therefore I command you to do this thing.”

Chapter 25

1 “If there is a case between some people and they appeal to the judges, they shall give the palm of justice to the one they perceive to be just, but condemn the impious one for impiety.

2 If they judge the one who sinned worthy of blows, they shall cast him down and cause him to be beaten before them. The measure of the blows shall correspond to the measure of the sin,

3 yet only so that they do not exceed the number forty, lest your brother depart shamefully torn before your eyes.

4 You shall not bind the mouth of the ox treading out your fruits upon the threshing floor.

5 When brothers live together and one of them dies without children, the dead man’s wife shall not marry another. Instead, his brother shall take her and raise up seed for his brother.

6 He shall call the firstborn son from her by his brother’s name, so that his name may not be destroyed from Israel.

7 But if he is unwilling to take his brother’s wife, who is owed to him by law, the woman shall go to the city gate, appeal to the elders, and say, ‘My husband’s brother is unwilling to raise up his brother’s name in Israel or take me as his wife.’

8 They shall immediately cause him to be summoned and shall question him. If he answers, ‘I am unwilling to take her as a wife,’

9 the woman shall approach him before the elders, remove the shoe from his foot, spit in his face, and say, ‘So shall it be done to the man who does not build his brother’s house.’

10 His name shall be called in Israel, The House of the Unshod.

11 If two men have a dispute with one another and begin to struggle, and the wife of one, wishing to rescue her husband from the stronger man’s hand, puts forth her hand and seizes his genitals,

12 you shall cut off her hand and shall not be bent by any mercy toward her.

13 You shall not have differing weights in your bag, greater and lesser,

14 nor shall there be in your house a greater and lesser bushel.

15 You shall have a just and true weight, and your bushel shall be equal and true, so that you may live for a long time upon the land the Lord your God gives you.

16 For the Lord your God abhors the one who does these things and detests every injustice.

17 Remember what Amalek did to you on the road when you went out from Egypt,

18 how he met you and struck the last of your company, who remained behind exhausted, when you were consumed by hunger and labor, and how he did not fear God.

19 Therefore, when the Lord your God gives you rest and subjects all surrounding nations in the land he promised you, you shall destroy Amalek’s name from beneath heaven. Beware of forgetting.”

Chapter 26

1 “When you enter the land the Lord your God is going to give you to possess, obtain it, and live in it,

2 you shall take the firstfruits of all your fruits, place them in a basket, and go to the place the Lord your God chooses for his name to be invoked there.

3 You shall approach the priest serving in those days and say to him, ‘Today I profess before the Lord your God that I have entered the land concerning which he swore to our fathers that he would give it to us.’

4 The priest, receiving the basket from your hand, shall place it before the altar of the Lord your God.

5 You shall speak in the sight of the Lord your God: ‘A Syrian persecuted my father, who descended into Egypt and sojourned there in a very small number, but grew into a great and mighty nation of immeasurable multitude.

6 The Egyptians afflicted and persecuted us, imposing most grievous burdens.

7 We cried to the Lord, the God of our fathers, who heard us and regarded our humiliation, labor, and anguish,

8 and led us from Egypt with a mighty hand and outstretched arm, with immense terror, signs, and wonders.

9 He brought us to this place and delivered to us a land flowing with milk and honey.

10 Therefore I now offer the firstfruits of the land the Lord gave me.’ You shall leave them in the sight of the Lord your God and adore the Lord your God.

11 You shall feast in all the good things the Lord your God gives you and your household—you, the Levite, and the newcomer who is with you.

12 When you have completed the tithe of all your fruits in the third year, the year of tithes, you shall give it to the Levite, newcomer, orphan, and widow, so that they may eat within your gates and be filled.

13 You shall speak in the sight of the Lord your God: ‘I have removed what was sanctified from my house and given it to the Levite, newcomer, orphan, and widow, as you commanded me. I have not passed over your commandments or forgotten your authority.

14 I did not eat from these things in my mourning, separate them in any uncleanness, or spend anything from them in a funeral matter. I obeyed the voice of the Lord my God and did everything as you commanded me.

15 Look from your sanctuary and from the high dwelling place of heaven, and bless your people Israel and the land you gave us, as you swore to our fathers, a land flowing with milk and honey.’

16 Today the Lord your God commanded you to perform these commandments and judgments and to keep and fulfill them with your whole heart and whole soul.

17 Today you chose the Lord to be your God, to walk in his ways, keep his ceremonies, commandments, and judgments, and obey his authority.

18 And today the Lord chose you to be his peculiar people, as he spoke to you, and to keep all his precepts,

19 and that he might make you higher than all the nations he created, for his praise, name, and glory, so that you may be a holy people of the Lord your God, as he spoke.”

Chapter 27

1 Moses and the elders of Israel commanded the people, saying, “Keep every commandment I command you today.

2 When you have crossed the Jordan into the land the Lord your God shall give you, you shall raise immense stones and smooth them with lime,

3 so that after crossing the Jordan you may write upon them all the words of this law, and may enter the land the Lord your God shall give you, a land flowing with milk and honey, as he swore to your fathers.

4 Therefore, when you have crossed the Jordan, raise on Mount Ebal the stones I command you today, and smooth them with lime.

5 There you shall build an altar to the Lord your God from stones that iron has not touched,

6 from unshaped and unpolished rocks, and you shall offer burnt offerings upon it to the Lord your God.

7 You shall sacrifice peace offerings, eat there, and feast before the Lord your God.

8 You shall write upon the stones all the words of this law plainly and clearly.”

9 Moses and the priests of Levitical stock said to all Israel, “Attend and hear, Israel: today you have become the people of the Lord your God.

10 You shall hear his voice and perform the commandments and just ordinances I command you.”

11 On that day Moses commanded the people, saying,

12 “These shall stand upon Mount Gerizim to bless the people after the Jordan has been crossed: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

13 Opposite them, these shall stand upon Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

14 The Levites shall pronounce and say to all the men of Israel with a loud voice:

15 ‘Cursed is the man who makes a carved or molten thing, an abomination of the Lord, the work of artisans’ hands, and sets it in secret.’ All the people shall answer and say, ‘Amen.’

16 ‘Cursed is one who does not honor his father and mother.’ And all the people shall say, ‘Amen.’

17 ‘Cursed is one who transfers his neighbor’s boundaries.’ And all the people shall say, ‘Amen.’

18 ‘Cursed is one who causes the blind to wander on the road.’ And all the people shall say, ‘Amen.’

19 ‘Cursed is one who perverts the judgment of the newcomer, orphan, and widow.’ And all the people shall say, ‘Amen.’

20 ‘Cursed is one who sleeps with his father’s wife and reveals the covering of his bed.’ And all the people shall say, ‘Amen.’

21 ‘Cursed is one who sleeps with any beast.’ And all the people shall say, ‘Amen.’

22 ‘Cursed is one who sleeps with his sister, the daughter of his father or mother.’ And all the people shall say, ‘Amen.’

23 ‘Cursed is one who sleeps with his mother-in-law.’ And all the people shall say, ‘Amen.’

24 ‘Cursed is one who secretly strikes his neighbor.’ And all the people shall say, ‘Amen.’

25 ‘Cursed is one who accepts gifts to strike the soul of innocent blood.’ And all the people shall say, ‘Amen.’

26 ‘Cursed is one who does not remain in the words of this law or fulfill them in deed.’ And all the people shall say, ‘Amen.’”

Chapter 28

1 “But if you hear the voice of the Lord your God, performing and keeping all his commandments that I command you today, the Lord your God shall make you higher than all the nations upon earth.

2 All these blessings shall come upon you and overtake you, provided you hear his precepts.

3 Blessed shall you be in the city and blessed in the field.

4 Blessed shall be the fruit of your womb, the fruit of your land, and the fruit of your beasts—the herds of your cattle and folds of your sheep.

5 Blessed shall be your barns, and blessed your remnants.

6 Blessed shall you be entering and departing.

7 The Lord shall give your enemies who rise against you to fall in your sight. By one way they shall come against you, and by seven they shall flee from your face.

8 The Lord shall send blessing upon your storehouses and every work of your hands, and shall bless you in the land you receive.

9 The Lord shall raise you up as a holy people for himself, as he swore to you, if you keep the commandments of the Lord your God and walk in his ways.

10 All the peoples of the earth shall see that the Lord’s name has been invoked upon you, and they shall fear you.

11 The Lord shall cause you to abound in every good thing, in the fruit of your womb, the fruit of your beasts, and the fruit of your land, which the Lord swore to your fathers that he would give you.

12 The Lord shall open his excellent treasure, heaven, to give rain to your land in its time, and shall bless all the works of your hands. You shall lend to many nations, but shall receive no loan from anyone.

13 The Lord shall establish you as the head and not the tail. You shall always be above and not beneath, provided you hear the commandments of the Lord your God that I command you today and keep and perform them,

14 and do not turn from them to the right or left, follow foreign gods, or worship them.

15 But if you are unwilling to hear the voice of the Lord your God, to keep and perform all his commandments and ceremonies that I command you today, all these curses shall come upon you and overtake you.

16 Cursed shall you be in the city; cursed in the field.

17 Cursed shall be your barn, and cursed your remnants.

18 Cursed shall be the fruit of your womb and the fruit of your land, the herds of your cattle and flocks of your sheep.

19 Cursed shall you be entering, and cursed departing.

20 The Lord shall send upon you famine, hunger, and rebuke in all the works you perform, until he crushes and quickly destroys you because of your most wicked inventions by which you abandoned me.

21 May the Lord join pestilence to you until he consumes you from the land you enter to possess.

22 May the Lord strike you with want, fever, cold, burning heat, corrupted air, and blight, and pursue you until you perish.

23 May the heaven above you be bronze and the earth you tread iron.

24 May the Lord give dust as rain to your land, and may ashes descend upon you from heaven until you are crushed.

25 May the Lord deliver you to fall before your enemies. By one way you shall go out against them and by seven shall flee, and you shall be scattered throughout all the kingdoms of earth.

26 May your corpse become food for all the birds of heaven and beasts of earth, with no one to drive them away.

27 May the Lord strike you with Egypt’s ulcer, the part of the body through which excrement is discharged, with scab and itching, so that you cannot be cured.

28 May the Lord strike you with madness, blindness, and fury of mind,

29 so that you grope at midday as the blind are accustomed to grope in darkness and do not direct your ways. At all times may you endure slander and be oppressed by violence, with no one to deliver you.

30 May you take a wife and another sleep with her. May you build a house and not live in it. May you plant a vineyard and not harvest it.

31 May your ox be sacrificed before you and you not eat from it. May your donkey be seized in your sight and not returned to you. May your sheep be given to your enemies, with no one to help you.

32 May your sons and daughters be delivered to another people while your eyes see and fail at the sight of them all day, with no strength in your hand.

33 May a people you do not know eat the fruit of your land and all your labors, and may you always endure slander and be oppressed all your days,

34 and be astonished at the terror of what your eyes shall see.

35 May the Lord strike you with a most grievous ulcer in the knees and calves, so that you cannot be healed from the sole of your foot to the crown of your head.

36 The Lord shall lead you and the king you establish over yourself to a nation that neither you nor your fathers know, and there you shall serve foreign gods of wood and stone.

37 You shall become lost as a proverb and fable among all the peoples to whom the Lord brings you.

38 You shall cast much seed into the earth and gather little, because locusts shall devour everything.

39 You shall plant and dig a vineyard but drink no wine or gather anything from it, because it shall be laid waste by worms.

40 You shall have olive trees throughout all your borders but not be anointed with oil, because they shall fall and perish.

41 You shall father sons and daughters but not enjoy them, because they shall be led into captivity.

42 Blight shall consume all your trees and the fruits of your land.

43 The newcomer who lives with you in the land shall ascend above you and become higher, but you shall descend and become lower.

44 He shall lend to you, and you shall not lend to him. He shall be the head and you the tail.

45 All these curses shall come upon you, pursue and overtake you until you perish, because you did not hear the voice of the Lord your God or keep his commandments and ceremonies that he commanded you.

46 They shall be signs and wonders upon you and your seed forever,

47 because you did not serve the Lord your God in joy and gladness of heart amid an abundance of everything.

48 You shall serve your enemy whom the Lord shall send upon you, in hunger, thirst, nakedness, and every want. He shall place an iron yoke upon your neck until he crushes you.

49 The Lord shall bring upon you a nation from afar and from the farthest boundaries of earth, like an eagle flying with force, whose language you are unable to understand;

50 a most shameless nation that shows no regard for the old or mercy to the little one.

51 It shall devour the fruit of your beasts and the fruits of your land until you perish, leaving you no wheat, wine, oil, herds of cattle, or flocks of sheep until it destroys you.

52 It shall crush you within all your cities, and your strong and lofty walls in which you trusted shall be destroyed throughout all your land. You shall be besieged within your gates throughout all the land the Lord your God gives you.

53 You shall eat the fruit of your womb, the flesh of your sons and daughters whom the Lord your God gave you, in the anguish and devastation by which your enemy oppresses you.

54 The delicate and exceedingly luxurious man among you shall begrudge his brother and the wife who lies in his bosom,

55 so as not to give them any of his sons' flesh that he eats, because he has nothing else amid the siege and want by which your enemies devastate you within all your gates.

56 The tender and delicate woman who was unable to walk upon the ground or set down the sole of her foot because of excessive softness and tenderness shall begrudge her husband who lies in her bosom the flesh of her son and daughter,

57 and the uncleanness of the afterbirth that comes from between her thighs, and the children born at that same hour, for they shall eat them secretly because of the want of everything amid the siege and devastation by which your enemy oppresses you within your gates.

58 Unless you keep and perform all the words of this law written in this scroll and fear his glorious and terrible name—that is, the Lord your God—

59 the Lord shall increase your plagues and the plagues of your seed: great and enduring plagues, most grievous and perpetual diseases.

60 He shall turn against you all the afflictions of Egypt that you feared, and they shall cling to you.

61 Moreover, the Lord shall bring upon you every sickness and plague not written in the scroll of this law until he crushes you.

62 You who were previously like the stars of heaven in multitude shall remain few in number, because you did not hear the voice of the Lord your God.

63 As the Lord previously rejoiced over you, doing good to you and multiplying you, so he shall rejoice in destroying and overthrowing you, so that you are removed from the land you enter to possess.

64 The Lord shall scatter you among all peoples, from one end of the earth to its boundaries. There you shall serve foreign gods unknown to you and your fathers, gods of wood and stone.

65 Among those nations also you shall not rest, nor shall there be rest for the sole of your foot, for there the Lord shall give you a fearful heart, failing eyes, and a soul consumed by sorrow.

66 Your life shall be as though hanging before you. You shall fear night and day and shall not believe in your life.

67 In the morning you shall say, 'Who shall grant me evening?' and in the evening, 'Who shall grant me morning?' because of your heart's dread by which you are terrified and because of what your eyes shall see.

68 The Lord shall lead you back to Egypt in fleets, by the way concerning which he told you that you would see it no more. There you shall be sold to your enemies as male and female servants, and there shall be no buyer.”

Chapter 29

1 These are the words of the covenant the Lord commanded Moses to strike with the children of Israel in the land of Moab, besides the covenant he made with them at Horeb.

2 Moses called all Israel and said to them, “You saw everything the Lord did before you in the land of Egypt to Pharaoh, all his servants, and his entire land:

3 the great trials your eyes saw, those signs and immense wonders.

4 Yet the Lord has not given you an understanding heart, seeing eyes, and ears able to hear, even to the present day.

5 He led you through the wilderness for forty years. Your garments were not worn away, nor were the shoes of your feet consumed through age.

6 You ate no bread and drank no wine or strong drink, so that you might know that I am the Lord your God.

7 You came to this place, and Sihon king of Heshbon and Og king of Bashan came out to meet us for battle. We struck them,

8 took their land, and delivered it as a possession to Reuben, Gad, and the half tribe of Manasseh.

9 Therefore keep the words of this pact and fulfill them, so that you may understand everything you do.

10 All of you stand today before the Lord your God: your leaders, tribes, elders, teachers, and all the people of Israel;

11 your children and wives, and the newcomer who remains with you in the camp, except the cutters of wood and those who carry water;

12 so that you may pass into the covenant of the Lord your God and the oath the Lord your God strikes with you today,

13 that he may raise you up as his people and himself be your God, as he spoke to you and swore to your fathers Abraham, Isaac, and Jacob.

14 Nor with you alone do I strike this covenant and confirm these oaths,

15 but with all who are present and absent.

16 For you know how we lived in the land of Egypt and how we passed through the midst of the nations through which you passed.

17 You saw their abominations and filth—that is, their idols of wood, stone, silver, and gold—which they worshiped.

18 Lest perhaps there be among you a man or woman, family or tribe, whose heart is turned today from the Lord our God to go and serve the gods of those nations, and there be among you a root sprouting gall and bitterness,

19 and when he hears the words of this oath, he blesses himself in his heart, saying, ‘There shall be peace for me, and I shall walk in the depravity of my heart,’ so that the drunken may consume the thirsty,

20 may the Lord not forgive him. Instead, may his fury smoke then most greatly and his zeal rise against that man; may all the curses written in this scroll rest upon him; and may the Lord destroy his name from beneath heaven

21 and consume him into destruction from all the tribes of Israel, according to the curses contained in the book of this law and covenant.

22 The following generation, the children born afterward, and sojourners who come from far away shall speak when they see the plagues of that land and the diseases with which the Lord afflicted it,

23 burning it with sulfur and the heat of salt, so that it is no longer sown and no green thing sprouts, after the example of the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in his anger and fury.

24 All nations shall say, ‘Why did the Lord act this way toward this land? What is this immense anger of his fury?’

25 They shall answer, ‘Because they abandoned the Lord’s pact that he made with their fathers when he led them from the land of Egypt,

26 and served and adored foreign gods whom they did not know and who had not been allotted to them.

27 Therefore the Lord’s fury became angry against this land, to bring upon it all the curses written in this scroll,

28 and he cast them from their land in anger, fury, and greatest indignation, and cast them into a foreign land, as is proved today.’

29 Hidden things belong to the Lord our God, but those revealed belong to us and our children forever, so that we may perform all the words of this law.”

Chapter 30

1 “Therefore, when all these words come upon you—the blessing or curse I set before your sight—and you are led to penance of heart among all the nations into which the Lord your God scattered you,

2 and return to him and obey his commands, as I command you today, you and your sons, with your whole heart and whole soul,

3 the Lord your God shall bring back your captivity, have mercy upon you, and gather you again from all the peoples among whom he previously scattered you.

4 If you have been scattered as far as the hinges of heaven, from there the Lord your God shall draw you back,

5 take you, and bring you into the land your fathers possessed, and you shall obtain it. Blessing you, he shall make you more numerous than your fathers were.

6 The Lord your God shall circumcise your heart and the heart of your seed, so that you may love the Lord your God with your whole heart and whole soul and be able to live.

7 He shall turn all these curses upon your enemies and those who hate and persecute you.

8 But you shall return and hear the voice of the Lord your God and perform all the commandments I command you today.

9 The Lord your God shall cause you to abound in every work of your hands, in the offspring of your womb, the fruit of your beasts, the fertility of your land, and the abundance of everything. For the Lord shall return to rejoice over you in every good thing, as he rejoiced over your fathers,

10 provided you hear the voice of the Lord your God, keep his precepts and ceremonies written in this law, and return to the Lord your God with your whole heart and whole soul.

11 This commandment I command you today is not above you or placed far away.

12 It is not situated in heaven, so that you could say, ‘Which of us is able to ascend to heaven, bring it to us, so that we may hear and fulfill it in deed?’

13 Nor is it placed beyond the sea, so that you might make excuse and say, ‘Which of us shall be able to cross the sea and bring it all the way to us, so that we may hear and perform what is commanded?’

14 Rather, the word is exceedingly near you, in your mouth and heart, so that you may perform it.

15 Consider that today I have set before your sight life and good, and on the contrary, death and evil,

16 so that you may love the Lord your God, walk in his ways, and keep his commandments, ceremonies, and judgments; and may live and be multiplied, and he may bless you in the land you enter to possess.

17 But if your heart turns away, you are unwilling to hear, and, deceived by error, you adore and serve foreign gods,

18 I foretell to you today that you shall perish and die after a short time in the land you enter to possess after crossing the Jordan.

19 I call heaven and earth as witnesses today that I have set before you life and death, blessing and curse. Therefore choose life, so that you and your seed may live,

20 love the Lord your God, obey his voice, and cling to him—for he is your life and the length of your days—so that you may live in the land concerning which the Lord swore to your fathers Abraham, Isaac, and Jacob that he would give it to them.”

Chapter 31

1 Therefore Moses went and spoke all these words to all Israel.

2 He said to them, “Today I am one hundred twenty years old. I am no longer able to go out and come in, especially since the Lord has said to me, ‘You shall not cross this Jordan.’

3 Therefore the Lord your God shall cross before you. He himself shall destroy all these nations in your sight, and you shall possess them. Joshua here shall cross before you, as the Lord has spoken.

4 The Lord shall do to them as he did to Sihon and Og, kings of the Amorites, and their land, and shall destroy them.

5 Therefore, when he delivers these also to you, you shall act toward them in the same way as I commanded you.

6 Act manfully and be strengthened. Do not fear or dread at the sight of them, because the Lord your God himself is your leader and shall not dismiss or abandon you.”

7 Moses called Joshua and said to him before all Israel, “Be strengthened and mighty, for you shall bring this people into the land the Lord swore to their fathers that he would give them, and you shall divide it by lot.

8 The Lord, who is your leader, shall himself be with you. He shall not dismiss or abandon you. Do not fear or dread.”

9 Therefore Moses wrote this law and delivered it to the priests, the sons of Levi who carried the ark of the Lord’s covenant, and to all the elders of Israel.

10 He commanded them, saying, “After seven years, in the year of remission, at the solemnity of Tabernacles,

11 when all from Israel assemble to appear in the sight of the Lord your God in the place the Lord chooses, you shall read the words of this law before all Israel in their hearing,

12 with all the people gathered as one—men, women, little ones, and newcomers within your gates—so that, hearing, they may learn, fear the Lord your God, and keep and fulfill all the words of this law.

13 Their children who do not now know shall also be able to hear and fear the Lord their God all the days they live in the land you go to obtain after crossing the Jordan.”

14 The Lord said to Moses, “Behold, the days of your death are near. Call Joshua and stand in the tabernacle of testimony, so that I may command him.” Therefore Moses and Joshua went and stood in the tabernacle of testimony.

15 The Lord appeared there in a pillar of cloud, which stood at the entrance of the tabernacle.

16 The Lord said to Moses, “Behold, you shall sleep with your fathers, and this people, rising, shall fornicate after foreign gods in the land they enter to live in. There they shall abandon me and make void the covenant I made with them.

17 My fury shall become angry against them on that day. I shall abandon them and hide my face from them, and they shall become food for devouring. Every evil and affliction shall find them, so that on that day they say, ‘Truly, because God is not with me, these evils have found me.’

18 But I shall hide and conceal my face on that day because of all the evils they committed by following foreign gods.

19 Therefore now write this canticle for yourselves and teach it to the children of Israel, so that they may hold it in memory and sing it with their mouth, and this song may be my testimony among the children of Israel.

20 For I shall bring them into the land flowing with milk and honey, concerning which I swore to their fathers. When they have eaten, are filled, and become fat, they shall turn to foreign gods and serve them. They shall slander me and make my pact void.

21 After many evils and afflictions find them, this canticle shall answer them as testimony, because no forgetfulness shall erase it from the mouth of their seed. For I know the thoughts they are going to perform today, before I bring them into the land I promised them.”

22 Therefore Moses wrote the canticle and taught it to the children of Israel.

23 The Lord commanded Joshua son of Nun, saying, “Be strengthened and mighty, for you shall bring the children of Israel into the land I promised, and I shall be with you.”

24 Therefore, after Moses wrote the words of this law in a scroll and completed it,

25 he commanded the Levites who carried the ark of the Lord’s covenant, saying,

26 “Take this book and place it beside the ark of the covenant of the Lord your God, so that it may be there as testimony against you.

27 For I know your contention and hardest neck. Even while I am still living and going with you, you have always acted contentiously against the Lord—how much more when I am dead?

28 Gather to me all the elders throughout your tribes and the teachers. I shall speak these words in their hearing and call heaven and earth against them.

29 For I know that after my death you shall act wickedly and quickly turn from the way I commanded you. Evils shall meet you at the last time, when you do evil in the Lord’s sight and provoke him through the works of your hands.”

30 Therefore Moses spoke the words of this canticle in the hearing of the whole assembly of Israel and completed them to the end.

Chapter 32

1 “Hear, heavens, what I speak; let the earth hear the words of my mouth.

2 Let my teaching thicken like rain; let my utterance flow like dew, like a shower upon grass and drops upon blades of grass.

3 For I shall invoke the Lord’s name; give magnificence to our God.

4 God’s works are perfect, and all his ways are judgments. God is faithful and without any iniquity, just and upright.

5 They sinned against him and are not his children in their filth—a depraved and perverse generation.

6 Is this what you return to the Lord, foolish and senseless people? Is he not your father, who possessed you, made you, and created you?

7 Remember the ancient days; consider each generation. Question your father, and he shall declare it to you; your elders, and they shall tell you.

8 When the Most High divided the nations, when he separated the sons of Adam, he established the boundaries of the peoples according to the number of the children of Israel.

9 But the Lord’s portion is his people; Jacob is the cord of his inheritance.

10 He found him in a desert land, in a place of horror and vast wilderness. He led him around and taught him, and guarded him like the pupil of his eye.

11 Like an eagle urging its young to fly and hovering over them, he spread his wings, took him up, and carried him upon his shoulders.

12 The Lord alone was his leader, and no foreign god was with him.

13 He established him upon a high land, that he might eat the fruits of the fields and suck honey from the rock and oil from the hardest stone;

14 butter from the herd and milk from the sheep, with the fat of lambs and rams, sons of Bashan; and goats with the marrow of wheat, and that he might drink the purest blood of the grape.

15 The beloved grew fat and kicked. Grown fat, thick, and broad, he abandoned God his maker and withdrew from God his savior.

16 They provoked him with foreign gods and stirred him to anger with abominations.

17 They sacrificed to demons and not to God, to gods they did not know. New and recent gods came, whom their fathers did not worship.

18 You abandoned the God who fathered you and forgot the Lord who created you.

19 The Lord saw and was stirred to anger, because his sons and daughters provoked him.

20 He said, ‘I shall hide my face from them and consider their last things, for they are a perverse generation and unfaithful children.

21 They provoked me with what was not God and irritated me with their vanities. I shall provoke them with what is not a people and irritate them with a foolish nation.

22 Fire has been kindled in my fury and shall burn to the lowest depths of hell. It shall devour the earth with its growth and burn the foundations of the mountains.

23 I shall gather evils upon them and complete my arrows in them.

24 They shall be consumed by hunger, and birds shall devour them with a most bitter bite. I shall send the teeth of beasts upon them, with the fury of creatures dragging upon the ground and of serpents.

25 Outside, the sword shall lay them waste, and inside, terror—the young man together with the virgin, the nursing infant with the old man.’

26 I said, ‘Where are they? I shall cause their memory to cease from among humans.’

27 But I delayed because of the enemies’ anger, lest perhaps their adversaries become proud and say, ‘Our uplifted hand, and not the Lord, did all these things.’

28 It is a nation without counsel and without prudence.

29 If only they were wise, understood, and provided for their last things.

30 How can one pursue a thousand and two put ten thousand to flight? Is it not because their God sold them and the Lord enclosed them?

31 For our God is not like their gods, and our enemies are judges.

32 Their vine is from the vineyard of Sodom and the outskirts of Gomorrah; their grape is a grape of gall, and their clusters are most bitter.

33 Their wine is the gall of dragons and the incurable venom of asps.

34 Are these things not stored with me and sealed in my treasures?

35 Vengeance is mine, and I shall repay in time, so that their foot may slip. The day of destruction is near, and the times hasten to be present.

36 The Lord shall judge his people and have mercy upon his servants. He shall see that the hand has been weakened, that even those enclosed have failed, and the remnants are consumed.

37 He shall say, ‘Where are their gods, in whom they had confidence,

38 from whose victims they ate fat and drank the wine of libations? Let them rise and help you, and protect you in necessity.

39 See that I alone am, and there is no other god besides me. I shall kill, and I shall make alive. I shall strike, and I shall heal, and there is no one able to rescue from my hand.

40 I shall raise my hand to heaven and say: I live forever.

41 If I sharpen my sword like lightning and my hand seizes judgment, I shall return vengeance upon my enemies and repay those who hate me.

42 I shall make my arrows drunk with blood, and my sword shall devour flesh—from the blood of the slain and from captivity, from the naked head of the enemies.’

43 Praise his people, nations, because he shall avenge the blood of his servants, repay vengeance upon their enemies, and be merciful to the land of his people.”

44 Therefore Moses came and spoke all the words of this canticle in the people’s hearing, he and Joshua son of Nun.

45 He finished all these words, speaking to all Israel,

46 and said to them, “Place your hearts upon all the words to which I bear witness for you today, so that you may command your children to keep, perform, and fulfill everything written in this law.

47 For these things have not been commanded to you in vain, but so that each may live in them. By performing them, you may remain for a long time in the land you enter to possess after crossing the Jordan.”

48 The Lord spoke to Moses on that same day, saying,

49 “Ascend this mountain Abarim—that is, of Passages—Mount Nebo, which is in the land of Moab opposite Jericho. See the land of Canaan that I shall deliver to the children of Israel to obtain, and die upon the mountain.

50 Ascending it, you shall be joined to your peoples, as Aaron your brother died upon Mount Hor and was added to his peoples,

51 because you transgressed against me in the midst of the children of Israel at the Waters of Contradiction in Kadesh in the wilderness of Zin, and did not sanctify me among the children of Israel.

52 From opposite it you shall see the land but shall not enter the land I shall give to the children of Israel.”

Chapter 33

1 This is the blessing with which Moses, the man of God, blessed the children of Israel before his death.

2 He said: “The Lord came from Sinai and arose for us from Seir. He appeared from Mount Paran, and thousands of saints were with him. In his right hand was a fiery law.

3 He loved the peoples; all the saints are in his hand, and those who approach his feet shall receive from his teaching.

4 Moses commanded us a law, the inheritance of the multitude of Jacob.

5 He shall be king with the Most Upright when the leaders of the people are gathered with the tribes of Israel.

6 May Reuben live and not die, and may he be small in number.”

7 This is Judah’s blessing: “Hear, Lord, the voice of Judah, and bring him to his people. His hands shall fight for him, and you shall be his helper against his adversaries.”

8 To Levi also he said: “Your Perfection and your Teaching belong to your holy man, whom you tested at the Temptation and judged at the Waters of Contradiction,

9 who said to his father and mother, ‘I do not know you,’ and to his brothers, ‘I am ignorant of you,’ and they did not know their sons. These kept your utterance and observed your pact.

10 They shall set your judgments before Jacob and your law before Israel. They shall place incense in your fury and a burnt offering upon your altar.

11 Bless his strength, Lord, and receive the works of his hands. Strike the backs of his enemies, and let those who hate him not rise.”

12 Of Benjamin he said: “The Lord’s most beloved shall live confidently in him. He shall remain as in a bridal chamber all day and rest between his shoulders.”

13 Of Joseph also he said: “May his land be from the Lord’s blessing, from the fruits of heaven and the dew and the deep lying beneath;

14 from the fruits brought forth by the sun and moon;

15 from the summit of the ancient mountains and the fruits of the everlasting hills;

16 and from the fruits of the earth and its fullness. May the blessing of him who appeared in the bush come upon Joseph’s head and upon the crown of the Nazirite among his brothers.

17 His beauty is like the firstborn of a bull; his horns are the horns of the rhinoceros. With them he shall winnow the nations as far as the boundaries of earth. These are the multitudes of Ephraim, and these the thousands of Manasseh.”

18 Of Zebulun he said: “Rejoice, Zebulun, in your going out, and Issachar in your tabernacles.

19 They shall call the peoples to the mountain. There they shall sacrifice victims of justice. They shall suck the sea’s inundation like milk and the hidden treasures of the sands.”

20 Of Gad he said: “Blessed is Gad in breadth. He rested like a lion and seized the arm and crown.

21 He saw his preeminence, because in his portion a teacher was laid up. He was with the leaders of the people and performed the Lord’s just deeds and his judgment with Israel.”

22 Of Dan also he said: “Dan is a lion’s cub; he shall flow abundantly from Bashan.”

23 Of Naphtali he said: “Naphtali shall enjoy abundance and be full of the Lord’s blessings. He shall possess the sea and the south.”

24 Of Asher also he said: “Blessed among sons is Asher. May he be pleasing to his brothers and dip his foot in oil.

25 Iron and bronze shall be his shoe. As the days of your youth, so also shall be your old age.

26 There is no other god like the God of the Most Upright, the rider of heaven, your helper. By his magnificence the clouds run.

27 His dwelling place is above, and beneath are everlasting arms. He shall cast the enemy from your face and say, ‘Be crushed.’

28 Israel shall live confidently and alone. Jacob’s eye shall be in a land of grain and wine, and the heavens shall be dark with dew.

29 Blessed are you, Israel. Who is like you, a people saved in the Lord? He is the shield of your help and sword of your glory. Your enemies shall deny you, and you shall tread upon their necks.”

Chapter 34

1 Therefore Moses ascended from the plains of Moab to Mount Nebo, to the summit of Pisgah opposite Jericho, and the Lord showed him all the land of Gilead as far as Dan,

2 all Naphtali, the land of Ephraim and Manasseh, and all the land of Judah as far as the farthest sea,

3 the southern region, and the breadth of the plain of Jericho, the City of Palms, as far as Zoar.

4 The Lord said to him, “This is the land concerning which I swore to Abraham, Isaac, and Jacob, saying, ‘I shall give it to your seed.’ You have seen it with your eyes but shall not cross to it.”

5 There Moses, the Lord’s servant, died in the land of Moab at the Lord’s command,

6 and he buried him in the valley of the land of Moab opposite Peor. No man has known his grave even to the present day.

7 Moses was one hundred twenty years old when he died. His eye was not dimmed, nor were his teeth moved.

8 The children of Israel wept for him on the plains of Moab for thirty days, and the days of mourning for Moses were completed.

9 Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands upon him. The children of Israel obeyed him and acted as the Lord had commanded Moses.

10 No prophet rose again in Israel like Moses, whom the Lord knew face to face,

11 in all the signs and wonders he sent him to perform in the land of Egypt against Pharaoh, all his servants, and his entire land,

12 and in all the mighty hand and great wonders Moses performed before all Israel.

Joshua

Chapter 1

1 After the death of Moses, the Lord’s servant, the Lord (YHWH) spoke to Joshua son of Nun, Moses’ minister, saying to him,

2 “Moses my servant is dead. Rise and cross this Jordan, you and all the people with you, into the land I shall give to the children of Israel.

3 I shall deliver to you every place the sole of your foot treads, as I spoke to Moses.

4 Your boundary shall be from the wilderness and Lebanon as far as the great river Euphrates, all the land of the Hittites, as far as the Great Sea toward the setting sun.

5 No one shall be able to resist you all the days of your life. As I was with Moses, so shall I be with you. I shall not dismiss or abandon you.

6 Be strengthened and mighty, for you shall divide by lot among this people the land concerning which I swore to their fathers that I would deliver it to them.

7 Therefore be strengthened and exceedingly mighty, so that you may keep and perform the whole law Moses my servant commanded you. Turn from it neither to the right nor the left, so that you may understand everything you do.

8 Let not the scroll of this law depart from your mouth, but meditate upon it day and night, so that you may keep and perform everything written in it. Then you shall direct your way and understand it.

9 Behold, I command you: be strengthened and mighty. Do not dread or fear, because the Lord your God is with you in everything to which you go.”

10 Joshua commanded the leaders of the people, saying, “Pass through the midst of the camp and command the people, saying,

11 ‘Prepare provisions for yourselves, because after the third day you shall cross the Jordan and enter to possess the land the Lord your God is going to give you.’”

12 To the Reubenites, Gadites, and half tribe of Manasseh he said,

13 “Remember the word Moses, the Lord’s servant, commanded you: ‘The Lord your God gave you rest and all the land.

14 Your wives, children, and beasts shall remain in the land Moses delivered to you beyond the Jordan. But all of you mighty in hand shall cross armed before your brothers and fight for them,

15 until the Lord gives rest to your brothers as he gave to you, and they too possess the land the Lord your God is going to give them. Then return to the land of your possession and live in it, which Moses, the Lord’s servant, gave you beyond the Jordan toward the sunrise.’”

16 They answered Joshua, saying, “We shall do everything you commanded us and go wherever you send us.

17 As we obeyed Moses in everything, so shall we obey you. Only may the Lord your God be with you as he was with Moses.

18 Whoever contradicts your mouth and does not obey all the words you command him shall die. Only be strengthened and act manfully.”

Chapter 2

1 Therefore Joshua son of Nun secretly sent two men as explorers from Shittim and said to them, “Go and examine the land and the city of Jericho.” Going, they entered the house of a prostitute named Rahab and rested with her.

2 It was reported to the king of Jericho: “Behold, men from the children of Israel entered here by night to explore the land.”

3 The king of Jericho sent to Rahab, saying, “Bring out the men who came to you and entered your house, for they are explorers and came to examine the entire land.”

4 The woman took and hid the men and said, “I confess that they came to me, but I did not know where they were from.

5 When the gate was being closed in the darkness, they likewise went out. I do not know where they went. Pursue them quickly, and you shall seize them.”

6 But she had caused the men to ascend to the roof of her house and covered them with flax straw that was there.

7 Those who had been sent pursued them by the road leading to the ford of the Jordan, and as soon as they went out, the gate was closed.

8 Those hiding had not yet fallen asleep when, behold, the woman ascended to them and said,

9 “I know that the Lord has delivered the land to you, for terror of you has rushed upon us and all the inhabitants of the land have grown faint.

10 We heard that the Lord dried the waters of the Red Sea at your entrance when you went out from Egypt, and what you did to the two Amorite kings beyond the Jordan, Sihon and Og, whom you killed.

11 Hearing these things, we became terrified and our heart grew faint, nor did spirit remain in us at your entrance, for the Lord your God himself is God in heaven above and upon earth below.

12 Therefore now swear to me by the Lord that, as I have shown mercy to you, so you shall act toward my father’s house, and give me a true sign

13 that you shall save my father and mother, my brothers and sisters, and everything that is theirs, and rescue our souls from death.”

14 They answered her, “May our soul be for you in death, provided you do not betray us. When the Lord delivers the land to us, we shall show you mercy and truth.”

15 Therefore she lowered them by a rope from the window, for her house clung to the wall.

16 She said to them, “Ascend into the mountains, lest perhaps those returning meet you. Hide there for three days until they return, and then go by your way.”

17 They said to her, “We shall be innocent of this oath by which you bound us,

18 if, when we enter the land, this scarlet cord is the sign, and you bind it in the window through which you lowered us, and gather your father, mother, brothers, and all your kindred into your house.

19 Whoever goes outside the door of your house, his blood shall be upon his own head and we shall be innocent. But the blood of all who are with you in the house shall return upon our head if anyone touches them.

20 But if you wish to betray us and disclose this word publicly, we shall be clean from this oath by which you bound us.”

21 She answered, “As you have spoken, so let it be.” Sending them away to depart, she hung the scarlet cord in the window.

22 They walked to the mountains and remained there for three days until those who had pursued returned, for they sought them along the whole road and did not find them.

23 When the pursuers entered the city, the explorers returned and descended from the mountain. Crossing the Jordan, they came to Joshua son of Nun and told him everything that had happened to them.

24 They said, “The Lord has delivered this whole land into our hands, and all its inhabitants have been cast down by fear.”

Chapter 3

1 Therefore Joshua, rising in the night, moved camp. Departing from Shittim, he and all the children of Israel came to the Jordan and remained there for three days.

2 When these had passed, heralds went through the midst of the camp

3 and began to proclaim, “When you see the ark of the covenant of the Lord your God and the priests of Levitical stock carrying it, you also shall rise and follow those going before you.

4 Let there be a space of two thousand cubits between you and the ark, so that you may see from afar and know by what way you should enter, because you have not walked by it before. Take care not to approach the ark.”

5 Joshua said to the people, “Sanctify yourselves, for tomorrow the Lord shall perform wonders among you.”

6 He said to the priests, “Take up the ark of the covenant and go before the people.” Fulfilling what was commanded, they took it and walked before them.

7 The Lord said to Joshua, “Today I shall begin to exalt you before all Israel, so that they may know that, as I was with Moses, so I am with you.

8 Command the priests who carry the ark of the covenant, saying to them: ‘When you enter the edge of the Jordan’s water, stand in it.’”

9 Joshua said to the children of Israel, “Approach here and hear the word of the Lord your God.”

10 Again he said, “By this you shall know that the living Lord God is in your midst and shall destroy before your sight the Canaanite, Hittite, Hivite, Perizzite, Girgashite, Jebusite, and Amorite.

11 Behold, the ark of the covenant of the Lord of all the earth shall go before you through the Jordan.

12 Prepare twelve men from the tribes of Israel, one from each tribe.

13 When the priests carrying the ark of the Lord God of all the earth set the soles of their feet in the waters of the Jordan, the lower waters shall run down and fail, but those coming from above shall stand together in one mass.”

14 Therefore the people went out from their tabernacles to cross the Jordan, and the priests carrying the ark of the covenant proceeded before them.

15 When they entered the Jordan and their feet were dipped at the edge of the water—for the Jordan had filled the banks of its channel at harvest time—

16 the waters descending stood in one place and appeared swelling like a mountain far away, from the city called Adam as far as the place of Zarethan. But the lower waters descended into the Sea of the Wilderness, which is now called the Dead Sea, until they failed entirely.

17 The people advanced opposite Jericho, while the priests carrying the ark of the Lord’s covenant stood girded upon dry ground in the middle of the Jordan, and all the people crossed through the dry channel.

Chapter 4

1 When they had crossed, the Lord said to Joshua,

2 “Choose twelve men, one from each tribe,

3 and command them to take from the middle of the Jordan’s channel, where the priests’ feet stood, twelve exceedingly hard stones. You shall place them at the camp where you pitch your tents tonight.”

4 Joshua called the twelve men he had chosen from the children of Israel, one from each tribe,

5 and said to them, “Go before the ark of the Lord your God to the middle of the Jordan, and each carry from there one stone upon his shoulder, according to the number of the children of Israel,

6 so that it may be a sign among you. When your children ask you tomorrow, saying, ‘What do these stones mean?’

7 you shall answer them, ‘The waters of the Jordan failed before the ark of the Lord’s covenant when it crossed.’ Therefore these stones were placed as a memorial of the children of Israel forever.”

8 The children of Israel acted as Joshua commanded, carrying twelve stones from the middle of the Jordan’s channel, as the Lord had ordered him, according to the number of the children of Israel, as far as the place where they camped, and there they placed them.

9 Joshua also placed another twelve stones in the middle of the Jordan’s channel, where the priests carrying the ark of the covenant had stood, and they remain there even to the present day.

10 The priests carrying the ark stood in the middle of the Jordan until everything the Lord had commanded Joshua to speak to the people, and Moses had told him, was completed. The people hurried and crossed.

11 When everyone had crossed, the ark of the Lord also crossed, and the priests proceeded before the people.

12 The children of Reuben and Gad and the half tribe of Manasseh, armed, went before the children of Israel, as Moses had commanded them.

13 Forty thousand warriors, by companies and divisions, advanced through the plains and level places of the city of Jericho.

14 On that day the Lord magnified Joshua before all Israel, so that they feared him as they had feared Moses while he lived.

15 He said to him,

16 “Command the priests carrying the ark of the covenant to ascend from the Jordan.”

17 He commanded them, saying, “Ascend from the Jordan.”

18 When those carrying the ark of the Lord’s covenant ascended and began to tread dry ground, the waters returned to their channel and flowed as they had been accustomed before.

19 The people ascended from the Jordan on the tenth day of the first month and camped at Gilgal, toward the eastern region of the city of Jericho.

20 Joshua placed at Gilgal the twelve stones they had taken from the Jordan’s channel.

21 He said to the children of Israel, “When your children ask their fathers tomorrow, ‘What do these stones mean?’

22 you shall teach them and say, ‘Israel crossed this Jordan through a dry channel,

23 when the Lord your God dried its waters before your sight until you crossed,

24 as he had previously done at the Red Sea, which he dried until we crossed,’

25 so that all the peoples of the earth may learn the Lord’s most mighty hand and you may fear the Lord your God at all times.”

Chapter 5

1 Therefore, when all the kings of the Amorites who lived beyond the Jordan toward the western region, and all the kings of Canaan who possessed places near the Great Sea, heard that the Lord had dried the streams of the Jordan before the children of Israel until they crossed, their heart was dissolved and no spirit remained in them, because they feared the entrance of the children of Israel.

2 At that time the Lord said to Joshua, “Make stone knives for yourself and circumcise the children of Israel a second time.”

3 He did what the Lord commanded and circumcised the children of Israel upon the Hill of Foreskins.

4 This was the reason for the second circumcision: all the male people who went out from Egypt, all the warriors, died in the wilderness during the exceedingly long circuits of the way.

5 All of them had been circumcised, but the people born in the wilderness

6 remained uncircumcised during forty years of journey through the exceedingly broad wilderness, until those who had not heard the Lord’s voice were consumed, to whom he had previously sworn that he would not show the land flowing with milk and honey.

7 Their sons succeeded in place of their fathers and were circumcised by Joshua, because they were in their foreskin as when they were born, and no one had circumcised them on the way.

8 After all were circumcised, they remained in the same place of the camp until they were healed.

9 The Lord said to Joshua, “Today I have taken away the reproach of Egypt from you.” The name of that place was called Gilgal even to the present day.

10 The children of Israel remained at Gilgal and kept the Passover on the fourteenth day of the month, toward evening, on the plains of Jericho.

11 On the following day they ate from the fruits of the land: unleavened bread and parched grain of that same year.

12 The manna failed after they ate from the fruits of the land. The children of Israel used that food no longer, but ate from the fruits of the present year of the land of Canaan.

13 When Joshua was in the field of the city of Jericho, he raised his eyes and saw a man standing opposite him, holding a drawn sword. He went to him and said, “Are you ours or our adversaries’?”

14 He answered, “By no means. Rather, I am the prince of the Lord’s army, and now I come.”

15 Joshua fell prone upon the ground and, adoring, said, “What does my lord speak to his servant?”

16 He said, “Remove your shoe from your feet, for the place upon which you stand is holy.” Joshua did as he had been commanded.

Chapter 6

1 Jericho was closed and fortified for fear of the children of Israel, and no one dared go out or enter.

2 The Lord said to Joshua, “Behold, I have given Jericho, its king, and all its mighty men into your hand.

3 Let all the warriors circle the city once each day. You shall do this for six days.

4 But on the seventh day, let the priests take seven trumpets used in the Jubilee and go before the ark of the covenant. You shall circle the city seven times, and the priests shall sound the trumpets.

5 When the trumpet’s voice sounds longer and more sharply and roars in your ears, all the people shall shout with the greatest cry, the city walls shall fall from their foundations, and each shall enter through the place opposite which he stood.”

6 Therefore Joshua son of Nun called the priests and said to them, “Take up the ark of the covenant, and let another seven priests take the seven trumpets of Jubilees and walk before the ark of the Lord.”

7 He also said to the people, “Go and circle the city, armed, going before the ark of the Lord.”

8 When Joshua had finished speaking and the seven priests sounded the seven trumpets before the ark of the Lord’s covenant,

9 the entire armed army went before it, while the rest of the common people followed the ark, and everything resounded with trumpets.

10 Joshua had commanded the people, saying, “You shall not shout, your voice shall not be heard, and no word shall go out from your mouth until the day comes when I tell you: ‘Shout and cry aloud.’”

11 Therefore the ark of the Lord circled the city once during the day, and, returning to the camp, remained there.

12 Joshua rose in the night, and the priests took up the ark of the Lord.

13 Seven of them took the seven trumpets used in the Jubilee and, walking and sounding, went before the ark of the Lord. The armed people went before them, while the rest of the common people followed the ark and resounded with trumpets.

14 They circled the city once on the second day and returned to the camp. So they did for six days.

15 On the seventh day, rising at dawn, they circled the city seven times according to what had been arranged.

16 When the priests sounded the trumpets during the seventh circuit, Joshua said to all Israel, “Cry aloud, for the Lord has delivered the city to you.

17 Let this city and everything in it be anathema to the Lord. Let Rahab the prostitute alone live, with all who are with her in the house, because she hid the messengers we directed.

18 But beware of touching anything from what has been commanded, lest you become guilty of transgression and all the camp of Israel be under sin and troubled.

19 Whatever gold, silver, bronze vessels, and iron there is shall be consecrated to the Lord and stored in his treasuries.”

20 Therefore, when all the people cried aloud and the trumpets sounded, after the voice and noise roared in the multitude’s ears, the walls immediately fell. Each ascended through the place opposite him, and they seized the city.

21 They killed everything in it, from man to woman and infant to old man. They also struck the cattle, sheep, and donkeys with the edge of the sword.

22 Joshua said to the two men who had been sent as explorers, “Enter the prostitute woman’s house and bring her and everything that belongs to her out, as you confirmed to her by oath.”

23 The young men entered and brought out Rahab, her parents, brothers, all her goods and kindred, and made them remain outside the camp of Israel.

24 They burned the city and everything in it, except the gold, silver, bronze vessels, and iron, which they consecrated to the Lord’s treasury.

25 But Joshua caused Rahab the prostitute, her father’s house, and everything she had to live, and they lived in the midst of Israel even to the present day, because she hid the messengers he had sent to explore Jericho. At that time Joshua pronounced an imprecation, saying,

26 “Cursed before the Lord is the man who raises and builds the city of Jericho. Upon his firstborn may he lay its foundations, and upon the last of his children set up its gates.”

27 Therefore the Lord was with Joshua, and his name was spread throughout all the land.

Chapter 7

1 But the children of Israel transgressed the command and took from the anathema. For Achan son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, took something from the anathema, and the Lord became angry against the children of Israel.

2 When Joshua sent men from Jericho against Ai, which is beside Beth-Aven toward the eastern region of the town of Bethel, he said to them, “Ascend and explore the land.” Fulfilling the command, they explored Ai.

3 Returning, they said to him, “Let not all the people ascend. Instead, let two or three thousand men go and destroy the city. Why should all the people be troubled in vain against exceedingly few enemies?”

4 Therefore three thousand warriors ascended, but they immediately turned their backs.

5 They were struck by the men of the city of Ai, and thirty-six men fell from among them. Their adversaries pursued them from the gate as far as Shebarim, and they fell while fleeing down the slopes. The people’s heart became terrified and melted like water.

6 Joshua tore his garments and fell prone upon the ground before the ark of the Lord until evening, he and all the elders of Israel, and they cast dust upon their heads.

7 Joshua said, “Alas, Lord God, why did you wish to lead this people across the river Jordan, to deliver us into the Amorites’ hands and destroy us? If only we had remained beyond the Jordan as we began.

8 My Lord God, what shall I say, seeing Israel turn its back to its enemies?

9 The Canaanites and all the inhabitants of the land shall hear and, gathering together, surround us and destroy our name from the earth. What shall you do for your great name?”

10 The Lord said to Joshua, “Rise. Why do you lie prone upon the ground?

11 Israel has sinned and transgressed my pact. They took from the anathema, stole, lied, and hid it among their vessels.

12 Israel shall not be able to stand before its enemies but shall flee them, because it is polluted by the anathema. I shall no longer be with you until you crush the one guilty of this crime.

13 Rise, sanctify the people, and say to them, ‘Sanctify yourselves for tomorrow, for thus says the Lord God of Israel: The anathema is in your midst, Israel. You shall not be able to stand before your enemies until the one contaminated by this crime is destroyed from you.

14 In the morning you shall approach one by one through your tribes. Whatever tribe the lot finds shall approach by its kindreds; the kindred by houses; and the house by men.

15 Whoever is apprehended in this crime shall be burned with fire with all his substance, because he transgressed the Lord’s pact and committed an abomination in Israel.’”

16 Therefore Joshua rose in the morning and brought Israel forward by its tribes, and the tribe of Judah was found.

17 When it was presented according to its families, the family of Zerah was found. Presenting it also by houses, he found Zabdi.

18 Dividing his house by individual men, he found Achan son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah.

19 Joshua said to Achan, “My son, give glory to the Lord God of Israel, confess, and show me what you did. Do not hide it.”

20 Achan answered Joshua, saying, “Truly, I sinned against the Lord God of Israel, and I did thus and thus.

21 For among the spoils I saw an exceedingly good scarlet cloak, two hundred shekels of silver, and a gold bar of fifty shekels. Coveting them, I took and hid them in the ground opposite the middle of my tabernacle, and I covered the silver with the excavated soil.”

22 Therefore Joshua sent ministers. Running to his tabernacle, they found everything hidden in the same place, together with the silver.

23 Taking them from the tent, they carried them to Joshua and all the children of Israel and cast them before the Lord.

24 Therefore Joshua took Achan son of Zerah, the silver, cloak, and gold bar; his sons and daughters, cattle, donkeys, and sheep; his tabernacle and all his goods—and all Israel with him—and they led them to the Valley of Achor.

25 There Joshua said, “Because you troubled us, may the Lord trouble you on this day.” All Israel stoned him, and everything that belonged to him was consumed by fire.

26 They gathered a great heap of stones over him, which remains even to the present day, and the Lord’s fury turned away from them. The name of that place was called the Valley of Achor even to this day.

Chapter 8

1 The Lord said to Joshua, “Do not fear or dread. Take with you the entire multitude of warriors and, rising, ascend to the town of Ai. Behold, I have delivered its king, people, city, and land into your hand.

2 You shall do to the city of Ai and its king as you did to Jericho and its king, but you shall plunder its spoil and every living creature for yourselves. Place an ambush behind the city.”

3 Joshua and the entire army of warriors with him rose to ascend against Ai. Choosing thirty thousand mighty men, he sent them by night

4 and commanded them, saying, “Place an ambush behind the city and do not withdraw far away. All of you shall be prepared.

5 I and the rest of the multitude with me shall approach opposite the city. When they come out against us, as we did before, we shall flee and turn our backs

6 until, pursuing, they are drawn farther from the city, for they shall think we flee as before.

7 Therefore, when we flee and they pursue, you shall rise from the ambush and lay waste the city. The Lord your God shall deliver it into your hands.

8 When you have seized it, burn it and do everything as I commanded.”

9 He sent them away, and they proceeded to the place of ambush and sat between Bethel and Ai, on the western region of the city of Ai. But Joshua remained that night in the midst of the people.

10 Rising at dawn, he reviewed his companions and ascended with the elders at the front of the army, surrounded by the help of the warriors.

11 When they came and ascended opposite the city, they stood on its northern region, with a valley between them and the city.

12 He had chosen five thousand men and placed them in ambush between Bethel and Ai on the western side of that same city.

13 The entire rest of the army directed its battle line toward the north, so that the last of that multitude touched the western region of the city. Therefore Joshua went that night and stood in the middle of the valley.

14 When the king of Ai saw this, he hurried in the morning and went out with the whole army of the city, directing the battle line toward the wilderness, unaware that an ambush lay behind his back.

15 But Joshua and all Israel yielded their place, feigning fear and fleeing by way of the wilderness.

16 They all shouted and exhorted one another, pursuing them. When they had withdrawn from the city,

17 not even one remained in the city of Ai and Bethel who did not pursue Israel, for they had rushed out leaving the towns open.

18 The Lord said to Joshua, “Raise the shield in your hand against the city of Ai, because I shall deliver it to you.”

19 When he raised the shield opposite the city, the ambush that was hiding immediately rose, proceeded to the city, seized it, and burned it.

20 The men of the city who pursued Joshua looked back and saw the city’s smoke ascending as far as heaven. They were no longer able to flee here or there, especially since those who had feigned flight and were heading toward the wilderness resisted the pursuers most mightily.

21 When Joshua and all Israel saw that the city had been seized and its smoke ascended, they turned back and struck the men of Ai.

22 Those who had seized and burned the city also came out from it against their own forces and began striking the enemy in the middle. Therefore, when the adversaries were cut down from both sides, none of so great a multitude was saved.

23 They also apprehended the king of the city of Ai alive and presented him to Joshua.

24 Therefore, after all who had pursued Israel toward the wilderness were killed and fell by the sword in that same place, the children of Israel returned and struck the city.

25 Those who fell on that same day, from man to woman, were twelve thousand people, all of the city of Ai.

26 Joshua did not draw back the hand he had extended on high holding the shield until all the inhabitants of Ai were killed.

27 But the children of Israel divided the beasts and spoil of the city among themselves, as the Lord had commanded Joshua.

28 He burned the city and made it an everlasting mound.

29 He also hanged its king upon a gibbet until evening and sunset. Joshua commanded, and they took his corpse down from the cross, cast it at the very entrance of the city, and gathered a great heap of stones over him, which remains even to the present day.

30 Then Joshua built an altar to the Lord God of Israel upon Mount Ebal,

31 as Moses, the Lord’s servant, had commanded the children of Israel and as is written in the scroll of the law of Moses: an altar from unpolished stones that iron had not touched. Upon it he offered holocausts to the Lord and sacrificed peace victims.

32 He wrote upon the stones a Deuteronomy of the law of Moses that Moses had arranged before the children of Israel.

33 All the people, elders, leaders, and judges stood on both sides of the ark in the sight of the priests carrying the ark of the Lord’s covenant, newcomer as well as native. Half of them were beside Mount Gerizim and half beside Mount Ebal, as Moses, the Lord’s servant, had commanded. First he blessed the people of Israel.

34 Afterward he read all the words of blessing and curse, and everything written in the scroll of the law.

35 He left untouched nothing of what Moses had ordered, but repeated everything before the whole multitude of Israel, the women, little ones, and newcomers who remained among them.

Chapter 9

1 When they heard these things, all the kings beyond the Jordan who lived in the mountains and plains, in the maritime regions and along the shore of the Great Sea, and those living beside Lebanon—the Hittite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite—

2 gathered together to fight against Joshua and Israel with one mind and the same purpose.

3 But those living in Gibeon, hearing everything Joshua had done to Jericho and Ai,

4 devised cunningly and took provisions for themselves, placing old sacks upon their donkeys, with wineskins torn and sewn together.

5 They wore exceedingly old shoes stitched with patches as evidence of age and old garments. The bread they carried as provision was hard and broken into pieces.

6 They proceeded to Joshua, who was then remaining in the camp at Gilgal, and said to him and all Israel together, “We have come from a distant land, wishing to make peace with you.” The men of Israel answered them,

7 “Perhaps you live in the land owed to us by lot, and we shall not be able to enter a covenant with you.”

8 But they said to Joshua, “We are your servants.” Joshua said to them, “Who are you, and where have you come from?”

9 They answered, “Your servants came from an exceedingly distant land in the name of the Lord your God. For we heard the fame of his power, everything he did in Egypt,

10 and to the two kings of the Amorites beyond the Jordan: Sihon king of Heshbon and Og king of Bashan, who was at Ashtaroth.

11 Our elders and all the inhabitants of our land said to us, ‘Take provisions in your hands for the exceedingly long journey, meet them, and say: We are your servants; enter a covenant with us.’

12 Behold, when we departed from our houses to come to you, we took these loaves hot. Now they have become dry and broken by excessive age.

13 We filled these wineskins new; now they are torn and undone. The garments and shoes we wear and have upon our feet are worn and almost consumed because of the length of the longer journey.”

14 Therefore they received some of their provisions and did not inquire of the Lord’s mouth.

15 Joshua made peace with them and, entering a covenant, promised that they would not be killed. The leaders of the multitude also swore to them.

16 But three days after the covenant was entered, they heard that they lived nearby and would be among them.

17 The children of Israel moved camp and came to their cities on the third day, whose names are Gibeon, Chephirah, Beeroth, and Kiriath-Jearim.

18 They did not strike them because the leaders of the multitude had sworn to them in the name of the Lord God of Israel. Therefore all the common people murmured against the leaders.

19 They answered them, “We swore to them in the name of the Lord God of Israel, and therefore we cannot touch them.

20 But we shall do this to them: let them be preserved so that they may live, lest the Lord’s anger be stirred against us if we perjure ourselves.

21 Let them live in such a way that they cut wood and carry water for the use of the whole multitude.” While they were speaking these things,

22 Joshua called the Gibeonites and said to them, “Why did you wish to deceive us by fraud, saying, ‘We live exceedingly far from you,’ when you are in our midst?

23 Therefore you shall be under a curse, and there shall never fail from your stock one cutting wood and carrying water into the house of my God.”

24 They answered, “It was reported to us your servants that the Lord your God had promised Moses his servant that he would deliver all the land to you and destroy all its inhabitants. Therefore we feared exceedingly and, compelled by terror of you, provided for our souls and entered this plan.

25 Now we are in your hand. Do to us what seems good and right to you.”

26 Therefore Joshua acted as he had said and delivered them from the hand of the children of Israel, so that they were not killed.

27 On that day he decreed that they should serve the whole people and the Lord’s altar, cutting wood and carrying water even to the present time, in the place the Lord would choose.

Chapter 10

1 When Adoni-Zedek king of Jerusalem heard that Joshua had seized Ai and overthrown it—for as he had done to Jericho and its king, so he did to Ai and its king—and that the Gibeonites had fled to Israel and were their confederates,

2 he feared exceedingly. For Gibeon was a great city, one of the royal cities and greater than the town of Ai, and all its warriors were exceedingly mighty.

3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying,

4 “Ascend to me and bring aid, so that we may conquer Gibeon, because it has fled to Joshua and the children of Israel.”

5 Therefore the five kings of the Amorites gathered and ascended—the king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, and king of Eglon—with their armies, and camped around Gibeon, assaulting it.

6 The inhabitants of the besieged city of Gibeon sent to Joshua, who was then remaining in the camp at Gilgal, saying to him, “Do not withdraw your hands from helping your servants. Ascend quickly, liberate us, and bring aid, for all the kings of the Amorites who live in the mountains have assembled against us.”

7 Joshua ascended from Gilgal, with the entire army of warriors and the most mighty men.

8 The Lord said to Joshua, “Do not fear them, for I have delivered them into your hands. None of them shall be able to resist you.”

9 Therefore Joshua rushed upon them suddenly, ascending from Gilgal throughout the night.

10 The Lord threw them into confusion before Israel and crushed them with a great plague at Gibeon. He pursued them by the road of the ascent of Beth-Horon and struck them as far as Azekah and Makkedah.

11 As they fled the children of Israel and were on the descent of Beth-Horon, the Lord sent great stones from heaven upon them as far as Azekah. Far more died by the hailstones than the children of Israel struck with the sword.

12 Then Joshua spoke to the Lord on the day he delivered the Amorite in the sight of the children of Israel, saying before them, “Sun, do not move opposite Gibeon, nor moon opposite the Valley of Aijalon.”

13 The sun and moon stood until the nation avenged itself upon its enemies. Is this not written in the Book of the Just? Therefore the sun stood in the middle of heaven and did not hasten to set for the space of one day.

14 There was not so long a day before or afterward, the Lord obeying a human voice and fighting for Israel.

15 Joshua returned with all Israel to the camp at Gilgal.

16 For the five kings had fled and hidden in a cave at the city of Makkedah.

17 It was reported to Joshua that the five kings had been found hiding in the cave at the city of Makkedah.

18 He commanded his companions, saying, “Roll immense rocks to the cave’s mouth and appoint diligent men to guard those enclosed.

19 But do not stand still. Pursue the enemies and strike down the last of those fleeing. Do not permit them to enter the defenses of their cities, whom the Lord God has delivered into your hands.”

20 Therefore, after the adversaries had been cut down with a great plague and almost consumed to destruction, those able to escape Israel entered fortified cities.

21 The whole army returned to Joshua at Makkedah, where the camp then was, safe and complete in number. No one dared mutter against the children of Israel.

22 Joshua commanded, saying, “Open the cave’s mouth and bring out to me the five kings hiding in it.”

23 The ministers acted as had been commanded them and brought the five kings from the cave to him: the king of Jerusalem, king of Hebron, king of Jarmuth, king of Lachish, and king of Eglon.

24 When they had been brought to him, he called all the men of Israel and said to the leaders of the army who were with him, “Go and place your feet upon the necks of these kings.” They went and trod the necks of those subjected beneath their feet.

25 Again he said to them, “Do not fear or dread. Be strengthened and mighty, for so shall the Lord do to all your enemies against whom you fight.”

26 Joshua struck and killed them and hanged them upon five stakes, and they remained hanging until evening.

27 When the sun set, he commanded his companions to take them down from the gibbets. They cast them into the cave where they had hidden and placed immense rocks over its mouth, which remain to the present.

28 On that same day Joshua seized Makkedah and struck it with the edge of the sword. He killed its king and all its inhabitants, leaving not even the smallest remnants. He did to the king of Makkedah as he had done to the king of Jericho.

29 He passed with all Israel from Makkedah to Libnah and fought against it.

30 The Lord delivered it with its king into Israel’s hands. They struck the city and all its inhabitants with the edge of the sword, leaving no remnants. They did to the king of Libnah as they had done to the king of Jericho.

31 From Libnah he passed to Lachish with all Israel and, arranging the army around it, assaulted it.

32 The Lord delivered Lachish into Israel’s hands. He seized it on the second day and struck with the edge of the sword every soul within it, as he had done to Libnah.

33 At that time Horam king of Gezer ascended to help Lachish, whom Joshua struck with all his people even to destruction.

34 He passed from Lachish to Eglon and surrounded it.

35 He conquered it on that same day and struck with the edge of the sword all the souls within it, according to everything he had done to Lachish.

36 He also ascended with all Israel from Eglon to Hebron and fought against it.

37 He seized it and struck with the edge of the sword its king, all the towns of that region, and every soul that had remained there. He left no remnants. As he had done to Eglon, so he did to Hebron, consuming with the sword everything he found there.

38 Returning from there to Debir,

39 he seized and laid it waste. He struck its king and all the surrounding towns with the edge of the sword and left no remnants. As he had done to Hebron and Libnah and their kings, so he did to Debir and its king.

40 Therefore Joshua struck the whole mountainous, southern, and level land and the Slopes with their kings. He left no remnants but killed everything able to breathe, as the Lord God of Israel had commanded him,

41 from Kadesh-Barnea as far as Gaza, and all the land of Goshen as far as Gibeon.

42 He seized and laid waste all their kings and regions in one assault, for the Lord God of Israel fought for him.

43 He returned with all Israel to the camp at Gilgal.

Chapter 11

1 When Jabin king of Hazor heard these things, he sent to Jobab king of Madon, the king of Shimron, and the king of Achshaph;

2 also to the kings of the north who lived in the mountains and the plain south of Chinneroth, in the level places and regions of Dor beside the sea;

3 to the Canaanite in the east and west, the Amorite, Hittite, Perizzite, and Jebusite in the mountains, and the Hivite who lived at the foot of Hermon in the land of Mizpah.

4 They all went out with their companies, an exceedingly numerous people like the sand upon the seashore, with horses and chariots of immense multitude.

5 All these kings assembled as one at the waters of Merom to fight against Israel.

6 The Lord said to Joshua, “Do not fear them, for tomorrow at this same hour I shall deliver all these to be wounded in the sight of Israel. You shall hamstring their horses and burn their chariots with fire.”

7 Joshua and the entire army with him came upon them suddenly at the waters of Merom and rushed upon them.

8 The Lord delivered them into Israel’s hands. They struck and pursued them as far as Great Sidon, the waters of Misrephoth, and the plain of Mizpah toward its eastern region. He struck them all, leaving no remnants.

9 He did as the Lord had commanded him: he hamstrung their horses and burned their chariots with fire.

10 Returning immediately, he seized Hazor and struck its king with the sword, for Hazor had held preeminence among all these kingdoms from ancient times.

11 He struck every soul remaining there. He left no remnants but laid everything waste even to destruction and destroyed the city itself by fire.

12 He seized, struck, and destroyed all the surrounding cities and their kings, as Moses, the Lord’s servant, had commanded him.

13 Apart from the cities situated on hills and mounds, Israel burned the others. Only the most fortified Hazor was consumed by flame.

14 The children of Israel divided among themselves all the spoil of these cities and the beasts, after all the people had been killed.

15 As the Lord had commanded Moses his servant, so Moses commanded Joshua, and Joshua fulfilled everything. He passed over not one word from all the commandments the Lord had ordered Moses.

16 Therefore Joshua seized all the mountainous and southern land, the land of Goshen, the plain, the western region, Mount Israel, and its level places;

17 and the region of the mountain ascending toward Seir as far as Baal-Gad, through the plain of Lebanon beneath Mount Hermon. He seized, struck, and killed all their kings.

18 Joshua fought against these kings for a long time.

19 There was no city that delivered itself to the children of Israel except the Hivite who lived at Gibeon, for they seized all the others by fighting.

20 For it had been the Lord’s sentence that their hearts should be hardened and they should fight against Israel, fall, deserve no clemency, and perish, as the Lord had commanded Moses.

21 At that time Joshua came and killed the Anakim from the mountains, from Hebron, Debir, Anab, and all Mount Judah and Israel, and destroyed their cities.

22 He left none from the stock of the Anakim in the land of the children of Israel, except in the cities of Gaza, Gath, and Ashdod, where alone they were left.

23 Therefore Joshua seized the whole land, as the Lord had spoken to Moses, and delivered it as a possession to the children of Israel according to their portions and tribes. The land rested from battles.

Chapter 12

1 These are the kings the children of Israel struck and whose land they possessed beyond the Jordan toward the sunrise, from the Torrent Arnon as far as Mount Hermon and the whole eastern region facing the wilderness.

2 Sihon king of the Amorites, who lived in Heshbon, ruled from Aroer, situated upon the bank of the Torrent Arnon, and from the middle region in the valley and half Gilead as far as the Torrent Jabbok, which is the border of the children of Ammon;

3 and from the wilderness as far as the Sea of Chinneroth toward the east and the Sea of the Wilderness, which is the Salt Sea, toward the eastern region by the road leading to Beth-Jeshimoth, and on the southern side beneath the Slopes of Pisgah.

4 The boundary of Og king of Bashan, from the remnants of the Rephaim, who lived at Ashtaroth and Edrei and ruled upon Mount Hermon, at Salecah, and throughout Bashan as far as the borders

5 of the Geshurites and Maacathites and the half region of Gilead—the borders of Sihon king of Heshbon.

6 Moses, the Lord’s servant, and the children of Israel struck them, and Moses delivered their land as a possession to the Reubenites, Gadites, and half tribe of Manasseh.

7 These are the kings of the land whom Joshua and the children of Israel struck beyond the Jordan toward the west, from Baal-Gad in the plain of Lebanon as far as the mountain whose region ascends toward Seir. Joshua delivered it as a possession to the tribes of Israel, to each their portions,

8 both in the mountains and plains and level places, on the Slopes, in the wilderness, and in the south, where there were Hittite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite.

9 The king of Jericho, one; the king of Ai, which is beside Bethel, one;

10 the king of Jerusalem, one; the king of Hebron, one;

11 the king of Jarmuth, one; the king of Lachish, one;

12 the king of Eglon, one; the king of Gezer, one;

13 the king of Debir, one; the king of Geder, one;

14 the king of Hormah, one; the king of Arad, one;

15 the king of Libnah, one; the king of Adullam, one;

16 the king of Makkedah, one; the king of Bethel, one;

17 the king of Tappuah, one; the king of Hepher, one;

18 the king of Aphek, one; the king of Sharon, one;

19 the king of Madon, one; the king of Hazor, one;

20 the king of Shimron, one; the king of Achshaph, one;

21 the king of Taanach, one; the king of Megiddo, one;

22 the king of Kadesh, one; the king of Jokneam of Carmel, one;

23 the king of Dor and the province of Dor, one; the king of the nations of Gilgal, one;

24 the king of Tirzah, one. All the kings were thirty-one.

Chapter 13

1 Joshua was old and advanced in years, and the Lord said to him: “You have grown old and are long-lived, and a very broad land remains, which has not yet been divided by lot:

2 namely, all Galilee of the Philistines, and all Geshur.

3 From the turbid river that waters Egypt as far as the borders of Ekron toward the north lies the land of Canaan, which is divided among the five petty kings of the Philistines: those of Gaza, Ashdod, Ashkelon, Gath, and Ekron.

4 To the south, however, are the Hivites, all the land of Canaan, and Maara of the Sidonians, as far as Aphek and the borders of the Amorite,

5 and its confines; also the region of Lebanon toward the east, from Baal-gad beneath Mount Hermon until you enter Hamath;

6 all who dwell in the mountain country from Lebanon as far as the waters of Misrephoth, and all the Sidonians. I am he who will destroy them from before the face of the children of Israel. Let it therefore come into Israel’s portion of inheritance, as I commanded you.

7 And now divide the land as a possession to the nine tribes and the half-tribe of Manasseh.”

8 with whom Reuben and Gad possessed the land that Moses, servant of the Lord, delivered to them beyond the streams of the Jordan, on the eastern side:

9 from Aroer, which is situated on the bank of the torrent Arnon, and the city in the middle of the valley, and all the plains of Medeba, as far as Dibon;

10 and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the borders of the children of Ammon;

11 and Gilead, and the border of Geshur and Maacah, and all Mount Hermon, and all Bashan, as far as Salecah;

12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei—he was of the remnant of the Rephaim. And Moses struck them and destroyed them.

13 But the children of Israel were unwilling to destroy Geshur and Maacah, and they have dwelt in the midst of Israel even to the present day.

14 But to the tribe of Levi he gave no possession, for the sacrifices and victims of the Lord God of Israel—these are its inheritance, as he spoke to him.

15 Moses therefore gave a possession to the tribe of the children of Reuben according to their kindreds.

16 Their border was from Aroer, which is situated on the bank of the torrent Arnon, and the city in the middle of the valley of that torrent; all the plain that leads to Medeba;

17 Heshbon and all their villages that are in the plains; Dibon also, and Bamoth-baal, and the town of Baal-meon;

18 Jahaz, Kedemoth, and Mephaath;

19 Kiriathaim, Sibmah, and Zereth-shahar on the mountain of the valley;

20 Beth-peor, the slopes of Pisgah, and Beth-jeshimoth;

21 and all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses struck together with the princes of Midian: Evi, Rekem, Zur, Hur, and Reba, commanders of Sihon and inhabitants of the land.

22 And Balaam son of Beor, the soothsayer, the children of Israel killed by the sword among the rest of the slain.

23 And the river Jordan became the border of the children of Reuben. This is the possession of the Reubenites according to their kindreds, with its cities and villages.

24 Moses also gave a possession to the tribe of Gad and his children according to their kindreds, whose division is this:

25 the border of Jazer, and all the cities of Gilead, and half the land of the children of Ammon, as far as Aroer, which is opposite Rabbah;

26 and from Heshbon as far as Ramoth-mizpeh and Betonim, and from Mahanaim as far as the borders of Debir;

27 and in the valley Beth-haram, Beth-nimrah, Succoth, and Zaphon—the remaining part of the kingdom of Sihon king of Heshbon. Its border also is the Jordan, as far as the furthest part of the Sea of Chinnereth beyond the Jordan, on the eastern side.

28 This is the possession of the children of Gad according to their families, with its cities and villages.

29 He also gave a possession to the half-tribe of Manasseh and his children according to their kindreds,

30 whose beginning is this: from Mahanaim, all Bashan, and all the kingdoms of Og king of Bashan, and all the villages of Jair that are in Bashan—sixty towns;

31 and half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan—to the children of Machir son of Manasseh, to half the children of Machir according to their kindreds.

32 Moses divided this possession in the plains of Moab beyond the Jordan, opposite Jericho, on the eastern side.

33 But to the tribe of Levi he gave no possession, because the Lord God of Israel himself is its possession, as he spoke to him.

Chapter 14

1 This is what the children of Israel possessed in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the chiefs of the families throughout the tribes of Israel gave to them,

2 dividing everything by lot, as the Lord had commanded by the hand of Moses, to the nine tribes and the half-tribe.

3 For to two tribes and a half Moses had given a possession beyond the Jordan, apart from the Levites, who received no land among their brothers.

4 Instead, the children of Joseph, divided into two tribes, Manasseh and Ephraim, succeeded into their place. And the Levites received no other portion in the land except cities in which to dwell, with their suburbs for feeding their beasts and livestock.

5 As the Lord had commanded Moses, so the children of Israel did, and they divided the land.

6 And so the children of Judah approached Joshua in Gilgal, and Caleb son of Jephunneh the Kenizzite spoke to him: “You know what the Lord spoke to Moses, the man of God, concerning me and you in Kadesh-barnea.

7 I was forty years old when Moses, servant of the Lord, sent me from Kadesh-barnea to examine the land, and I reported to him what appeared true to me.

8 But my brothers who went up with me dissolved the heart of the people; nevertheless, I followed the Lord my God.

9 And Moses swore on that day, saying: ‘The land your foot has trodden shall be your possession, and your children’s forever, because you followed the Lord my God.’

10 The Lord, therefore, has granted me life, as he promised, even to the present day. It is forty-five years since the Lord spoke this word to Moses, when Israel walked through the wilderness. Today I am eighty-five years old,

11 as strong as I was at that time when I was sent to explore. The strength of that time has remained in me even to today, both for fighting and for walking.

12 Give me, therefore, this mountain which the Lord promised, as you also heard, upon which are the Anakim and great and fortified cities—if perhaps the Lord is with me, and I am able to destroy them, as he promised me.”

13 And Joshua blessed him and delivered Hebron to him as a possession.

14 And from that time Hebron belonged to Caleb son of Jephunneh the Kenizzite, even to the present day, because he followed the Lord God of Israel.

15 The name of Hebron was formerly Kiriath-arba. Adam, the greatest among the Anakim, lay there. And the land ceased from battles.

Chapter 15

1 Therefore, the lot of the children of Judah according to their kindreds was this: from the border of Edom, the wilderness of Zin toward the south, as far as the furthest part of the southern region.

2 Its beginning was from the summit of the Salt Sea and from its tongue that faces south.

3 It goes out toward the ascent of the Scorpion, passes through Zin, ascends to Kadesh-barnea, reaches Hezron, ascends to Addar, and circles Karkaa;

4 and from there, passing through Azmon, it reaches the torrent of Egypt, and its boundaries shall be the Great Sea. This shall be the end of the southern region.

5 But on the east its beginning shall be the Salt Sea as far as the ends of the Jordan; and those parts that face north run from the tongue of the sea as far as that same river Jordan.

6 The border ascends to Beth-hoglah, passes northward into Beth-arabah, and ascends to the stone of Bohan son of Reuben.

7 It extends as far as the borders of Debara from the Valley of Achor, facing north toward Gilgal, which is opposite the ascent of Adummim, on the southern side of the torrent. It passes the waters called the Fountain of the Sun, and its outlets shall be at the Fountain of Rogel.

8 It ascends through the valley of the son of Hinnom, along the side of the Jebusite toward the south—this is Jerusalem—and from there rises to the summit of the mountain that is opposite Gehenna to the west, at the top of the Valley of Rephaim toward the north.

9 It passes from the summit of the mountain as far as the fountain of the waters of Nephtoah, and reaches as far as the villages of Mount Ephron; then it bends toward Baalah, which is Kiriath-jearim, that is, the City of Forests.

10 And it circles from Baalah westward as far as Mount Seir, passes beside the northern flank of Mount Jearim into Chesalon, descends into Beth-shemesh, and passes into Timnah.

11 It reaches toward the northern side of Ekron; bends toward Shikkeron; passes Mount Baalah; reaches Jabneel; and is enclosed by the boundary of the Great Sea toward the west.

12 These are the boundaries of the children of Judah all around, according to their kindreds.

13 But to Caleb son of Jephunneh he gave a portion in the midst of the children of Judah, as the Lord had commanded him: Kiriath-arba, of the father of Anak, which is Hebron.

14 And from it Caleb destroyed the three sons of Anak: Sheshai, Ahiman, and Talmai, of the stock of Anak.

15 And ascending from there, he came to the inhabitants of Debir, which formerly was called Kiriath-sepher, that is, the City of Letters.

16 And Caleb said: “Whoever strikes Kiriath-sepher and takes it, I will give him Achsah my daughter as wife.”

17 And Othniel son of Kenaz, Caleb’s younger brother, took it; and he gave him Achsah his daughter as wife.

18 And as they journeyed together, she was persuaded by her husband to ask a field of her father. She sighed as she sat upon the donkey, and Caleb said to her, “What do you have?”

19 But she answered: “Give me a blessing. You have given me a southern and arid land; join to it also one that is watered.” Caleb therefore gave her the upper and the lower watered ground.

20 This is the possession of the tribe of the children of Judah according to their kindreds.

21 The cities at the furthest parts of the children of Judah, beside the border of Edom in the south, were:
Kabzeel, Eder, Jagur,

22 Kinah, Dimonah, Adadah,

23 Kedesh, Hazor, Ithnan,

24 Ziph, Telem, Bealoth,

25 New Hazor and Kerioth-hezron, which is Hazor;

26 Amam, Shema, Moladah,

27 Hazar-gaddah, Heshmon, Beth-pelet,

28 Hazar-shual, Beersheba, Biziothiah,

29 Baalah, Iim, Ezem,

30 Eltolad, Chesil, Hormah,

31 Ziklag, Madmannah, Sansannah,

32 Lebaoth, Shilhim, Ain, and Rimmon: all the cities were twenty-nine, with their villages.

33 And in the plains: Eshtaol, Zorah, Ashnah,

34 Zanoah, En-gannim, Tappuah, Enam,

35 Jarmuth, Adullam, Socoh, Azekah,

36 Shaaraim, Adithaim, Gederah, and Gederothaim: fourteen cities, with their villages.

37 Zenan, Hadashah, Migdal-gad,

38 Dilean, Mizpeh, Joktheel,

39 Lachish, Bozkath, Eglon,

40 Chebon, Lahmam, Chithlish,

41 Gederoth, Beth-dagon, Naamah, and Makkedah: sixteen cities, with their villages.

42 Libnah, Ether, Ashan,

43 Iphtah, Ashnah, Nezib,

44 Keilah, Achzib, and Mareshah: nine cities, with their villages.

45 Ekron, with its towns and little villages;

46 from Ekron as far as the sea, everything that slopes toward Ashdod and its villages;

47 Ashdod with its towns and little villages; Gaza with its towns and little villages, as far as the torrent of
Egypt, with the Great Sea as its boundary.

48 And in the mountain country: Shamir, Jattir, Socoh,

49 Dannah and Kiriath-sannah, which is Debir;

50 Anab, Eshtemoh, Anim,

51 Goshen, Holon, and Giloh: eleven cities, with their villages.

52 Arab, Dumah, Eshan,

53 Janum, Beth-tappuah, Aphekah,

54 Humtah, Kiriath-arba—which is Hebron—and Zior: nine cities, with their villages.

55 Maon, Carmel, Ziph, Juttah,

56 Jezreel, Jokdeam, Zanoah,

57 Kain, Gibeah, and Timnah: ten cities, with their villages.

58 Halhul, Beth-zur, Gedor,

59 Maarath, Beth-anoth, and Eltekon: six cities, with their villages.

60 Kiriath-baal, which is Kiriath-jearim, the City of Forests, and Rabbah: two cities, with their villages.

61 In the wilderness: Beth-arabah, Middin, Secacah,

62 Nibshan, the City of Salt, and En-gedi: six cities, with their villages.

63 But the children of Judah were not able to destroy the Jebusite inhabitant of Jerusalem; and the Jebusite has dwelt with the children of Judah in Jerusalem even to the present day.

Chapter 16

1 The lot of the children of Joseph also fell from the Jordan opposite Jericho and its waters on the east—the wilderness that ascends from Jericho to Mount Bethel.

2 It goes out from Bethel to Luz, and passes the border of the Archite at Ataroth;

3 and descends westward beside the border of the Japhletite, as far as the border of Lower Beth-horon and Gezer; and its regions end at the Great Sea.

4 And the children of Joseph, Manasseh and Ephraim, possessed it.

5 The border of the children of Ephraim according to their kindreds was made thus: their possession toward the east was Ataroth-addar as far as Upper Beth-horon.

6 And the boundaries go out toward the sea. Michmethath faces northward, and the border circles eastward into Taanath-shiloh and passes eastward by Janoah.

7 It descends from Janoah into Ataroth and Naarath, reaches Jericho, and goes out to the Jordan.

8 From Tappuah it passes toward the sea into the Valley of Reeds, and its outlets are at the Salt Sea. This is the possession of the tribe of the children of Ephraim according to their families.

9 And cities were set apart for the children of Ephraim in the midst of the possession of the children of Manasseh, with their villages.

10 And the children of Ephraim did not kill the Canaanite who dwelt in Gezer; and the Canaanite has dwelt in the midst of Ephraim, tributary, even to this day.

Chapter 17

1 The lot fell to the tribe of Manasseh—for he is Joseph's firstborn. To Machir, Manasseh's firstborn and father of Gilead, who was a warrior, came the possession of Gilead and Bashan;

2 and to the remaining children of Manasseh according to their families: the children of Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These are the male children of Manasseh son of Joseph, according to their kindreds.

3 But Zelophehad son of Hepher, son of Gilead, son of Machir, son of Manasseh, had no sons, but daughters only, whose names are these: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

4 They came into the presence of Eleazar the priest, Joshua son of Nun, and the chiefs, saying, "The Lord commanded by the hand of Moses that a possession be given to us in the midst of our brothers." And according to the Lord's command, he gave them a possession in the midst of their father's brothers.

5 Thus ten measured portions fell to Manasseh, apart from the land of Gilead and Bashan beyond the Jordan.

6 For the daughters of Manasseh possessed an inheritance in the midst of his sons; but the land of Gilead fell by lot to the remaining sons of Manasseh.

7 Manasseh's border was from Asher to Michmethath, which faces Shechem; and it goes out to the right, beside the inhabitants of the fountain of Tappuah.

8 For the land of Tappuah had fallen within Manasseh's lot, though Tappuah itself, beside the borders of Manasseh, belonged to the children of Ephraim.

9 The border descends to the Valley of Reeds, south of the torrent. The cities of Ephraim are in the midst of the cities of Manasseh; Manasseh's border is north of the torrent, and its outlet proceeds to the sea,

10 so that Ephraim's possession is on the south and Manasseh's on the north, and the sea encloses both. They are joined to the tribe of Asher on the north and the tribe of Issachar on the east.

11 Manasseh's inheritance in Issachar and Asher was Beth-shean and its villages, Ibleam with its villages, the inhabitants of Dor with its towns, the inhabitants of En-dor with its villages, likewise the inhabitants of Taanach with its villages, the inhabitants of Megiddo with its villages, and the third part of the city of Nopheth.

12 The children of Manasseh were not able to overthrow these cities, but the Canaanite began to dwell in his land.

13 After the children of Israel grew strong, however, they subjected the Canaanites and made them tributaries, but did not kill them.

14 The children of Joseph spoke to Joshua and said, "Why have you given me the possession of one lot and one measured portion, though I am so great a multitude and the Lord has blessed me?"

15 Joshua said to them, "If you are a numerous people, ascend into the forest and cut out spaces for yourself in the land of the Perizzite and Rephaim, since the possession of Mount Ephraim is narrow for you."

16 The children of Joseph answered him, "We shall not be able to ascend into the mountains, since the Canaanites who dwell in the level land use iron chariots—in the land where Beth-shean and its villages are situated, and Jezreel, which possesses the middle of the valley."

17 Joshua said to the house of Joseph, Ephraim and Manasseh, "You are a numerous people and of great strength; you shall not have one lot,

18 but you shall pass to the mountain, cut it down for yourself, and clear spaces in which to dwell. And you shall be able to proceed farther when you overthrow the Canaanite, whom you say has iron chariots and is exceedingly strong.”

Chapter 18

1 All the children of Israel assembled in Shiloh, and there they fixed the tabernacle of the testimony; and the land was subjected to them.

2 But seven tribes remained among the children of Israel that had not yet received their possessions.

3 Joshua said to them, “How long will you waste away in idleness and not enter to possess the land the Lord God of your fathers has given you?

4 Choose three men from each tribe, that I may send them to go, circle the land, and describe it according to the number of each multitude; then let them bring back to me what they have described.

5 Divide the land among yourselves into seven parts. Let Judah remain within its borders in the southern region, and the house of Joseph in the north.

6 Describe the land between these into seven parts, and come here to me, that here before the Lord your God I may cast the lot for you.

7 For there is no portion among you for the Levites, but the priesthood of the Lord is their inheritance. Gad, Reuben, and the half-tribe of Manasseh have already received their possessions beyond the Jordan on the eastern side, which Moses, servant of the Lord, gave them.”

8 When the men arose to go describe the land, Joshua commanded them, saying, “Circle the land and describe it, and return to me, that here before the Lord in Shiloh I may cast the lot for you.”

9 And so they went; and surveying it, they divided it into seven parts, writing them in a scroll. Then they returned to Joshua in the camp at Shiloh.

10 He cast the lots before the Lord in Shiloh and divided the land for the children of Israel into seven parts.

11 The first lot came up for the children of Benjamin according to their families, that they might possess the land between the children of Judah and the children of Joseph.

12 Their northern border began at the Jordan, proceeded beside the northern side of Jericho, ascended from there westward into the mountain country, and reached the wilderness of Beth-aven.

13 It passed beside Luz on the south—which is Bethel—and descended to Ataroth-addar, to the mountain south of Lower Beth-horon.

14 Then it bends, circling toward the sea on the south side of the mountain that faces Beth-horon toward the southwest, and its outlets are at Kiriath-baal, also called Kiriath-jearim, a city of the children of Judah. This is the side toward the sea, on the west.

15 On the south, from the side of Kiriath-jearim, the border goes out toward the sea and reaches the fountain of the waters of Nephtoah.

16 It descends to the part of the mountain that faces the Valley of the Children of Hinnom, which is toward the northern side at the furthest part of the Valley of Rephaim. It descends into Gehenna—that is, the Valley of Hinnom—beside the Jebusite’s southern side, and reaches the Fountain of Rogel.

17 It passes northward and goes out to En-shemesh, that is, the Fountain of the Sun.

18 It passes as far as the mounds opposite the ascent of Adummim, and descends to Aben-bohen, that is, the stone of Bohan son of Reuben. It passes along the northern side to the level country and descends into the plain.

19 It passes north of Beth-hoglah, and its outlets face the northern tongue of the Salt Sea at the southern end of the Jordan.

20 The Jordan is its border on the east. This is the possession of the children of Benjamin according to its surrounding borders and their families.

21 Its cities were Jericho, Beth-hoglah, the Valley of Keziz,

22 Beth-arabah, Zemaraim, Bethel,

23 Avvim, Parah, Ophrah,

24 the village of Chephar-ammoni, Ophni, and Geba: twelve cities, with their villages.

25 Gibeon, Ramah, Beeroth,

26 Mizpeh, Chephirah, Mozah,

27 Rekem, Irpeel, Taralah,

28 Zela, Eleph, Jebus—which is Jerusalem—Gibeath, and Kiriath: fourteen cities, with their villages. This is the possession of the children of Benjamin according to their families.

Chapter 19

1 The second lot went out for the children of Simeon according to their kindreds, and their inheritance was

2 in the midst of the possession of the children of Judah: Beersheba, Sheba, Moladah,

3 Hazar-shual, Balah, Ezem,

4 Eltolad, Bethul, Hormah,

5 Ziklag, Beth-marcaboth, Hazar-susah,

6 Beth-lebaoth, and Sharuhen: thirteen cities, with their villages;

7 Ain, Rimmon, Ether, and Ashan: four cities, with their villages;

8 and all the villages around these cities as far as Baalath-beer-ramath toward the southern region. This is the inheritance of the children of Simeon according to their kindreds,

9 within the possession and measured portion of the children of Judah, because it was too large; and therefore the children of Simeon possessed land in the midst of their inheritance.

10 The third lot fell to the children of Zebulun according to their kindreds; the border of their possession extended as far as Sarid.

11 It ascended from the sea and Maralah, reached Dabbesheth, and extended to the torrent opposite Jokneam.

12 From Sarid it turns eastward to the borders of Chisloth-tabor, goes out to Daberath, and ascends toward Japhia.

13 From there it passes eastward as far as Gath-hepher and Eth-kazin, and goes out to Rimmon, Amthar, and Noah.

14 It circles Hannathon on the north, and its outlets are the Valley of Iphtah-el,

15 with Kattath, Nahalal, Shimron, Idalah, and Bethlehem: twelve cities, with their villages.

16 This is the inheritance of the tribe of the children of Zebulun according to their kindreds, its cities and their villages.

17 The fourth lot went out for Issachar according to their kindreds,

18 and his inheritance was Jezreel, Chesulloth, Shunem,

19 Hapharaim, Shion, Anaharath,

20 Rabbith, Kishion, Ebez,

21 Remeth, En-gannim, En-haddah, and Beth-pazzez.

22 His border reached as far as Tabor, Shahazumah, and Beth-shemesh, and its outlets were at the Jordan: sixteen cities, with their villages.

23 This is the possession of the children of Issachar according to their kindreds, its cities and their villages.

24 The fifth lot fell to the tribe of the children of Asher according to their kindreds.

25 Their border was Helkath, Hali, Beten, Achshaph,

26 Allammelech, Amad, and Mishal; it reached Carmel by the sea, Shihor, and Libnath,

27 and turned eastward to Beth-dagon. It passed as far as Zebulun and the Valley of Iphtah-el northward into Beth-emek and Neiel, and went out to the left of Cabul,

28 and to Ebron, Rehob, Hammon, and Kanah, as far as Great Sidon.

29 It turned back to Hormah as far as the exceedingly fortified city of Tyre and as far as Hosah; and its outlets were at the sea from the measured portion of Achzib,

30 with Ummah, Aphek, and Rehob: twenty-two cities, with their villages.

31 This is the possession of the children of Asher according to their kindreds, its cities and their villages.

32 The sixth lot fell to the children of Naphtali according to their families.

33 The border began from Heleph and the oak in Zaanannim, and Adami, which is Nekeb, and Jabneel as far as Lakkum; and its outlet was at the Jordan.

34 The border turns westward to Aznoth-tabor, goes out from there to Hukkok, passes into Zebulun on the south and Asher on the west, and into Judah at the Jordan toward the sunrise.

35 The exceedingly fortified cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36 Adamah, Ramah, Hazor,

37 Kedesh, Edrei, En-hazor,

38 Yiron, Migdal-el, Horem, Beth-anath, and Beth-shemesh: nineteen cities, with their villages.

39 This is the possession of the tribe of the children of Naphtali according to their kindreds, its cities and their villages.

40 The seventh lot went out for the tribe of the children of Dan according to their families.

41 The border of its possession was Zorah, Eshtaol, and Ir-shemesh, that is, the City of the Sun;

42 Shaalabbin, Aijalon, Ithlah,

43 Elon, Timnah, Ekron,

44 Eltekeh, Gibbethon, Baalath,

45 Jehud, Bene-berak, Gath-rimmon,

46 Me-jarkon, and Rakkon, with the border facing Joppa,

47 and by that boundary it is enclosed. The children of Dan went up and fought against Leshem, seized it, struck it with the edge of the sword, possessed it, and dwelt in it, calling its name Leshem-dan after the name of Dan their father.

48 This is the possession of the tribe of the children of Dan according to their kindreds, its cities and their villages.

49 When he had finished dividing the land by lot to each according to their tribes, the children of Israel gave Joshua son of Nun a possession in their midst,

50 according to the Lord’s command: the city he requested, Timnath-serah in Mount Ephraim. He built the city and dwelt in it.

51 These are the possessions Eleazar the priest, Joshua son of Nun, and the chiefs of the families and tribes of the children of Israel divided by lot at Shiloh, before the Lord at the entrance of the tabernacle of the testimony. And they partitioned the land.

Chapter 20

1 The Lord spoke to Joshua, saying, “Speak to the children of Israel and say to them:

2 Set apart the cities of fugitives, concerning which I spoke to you by the hand of Moses,

3 so that whoever unknowingly strikes a soul may flee to them and escape the wrath of his neighbor, who is the avenger of blood.

4 When he has fled to one of these cities, he shall stand before the city gate and speak to the elders of that city the things that establish his innocence. Thus they shall receive him and give him a place in which to dwell.

5 And when the avenger of blood pursues him, they shall not deliver him into his hand, because he struck his neighbor unknowingly and is not proven to have been his enemy two or three days before.

6 He shall dwell in that city until he stands before judgment, giving an account of his deed, and until the high priest who is in office at that time dies. Then the slayer shall return and enter his city and his house, from which he had fled.”

7 And they appointed Kedesh in Galilee of Mount Naphtali, Shechem in Mount Ephraim, and Kiriath-arba—which is Hebron—in Mount Judah.

8 And beyond the Jordan, east of Jericho, they appointed Bezer, which is situated in the level wilderness, from the tribe of Reuben; Ramoth in Gilead from the tribe of Gad; and Golan in Bashan from the tribe of Manasseh.

9 These cities were established for all the children of Israel and the sojourners who dwelt among them, so that whoever unknowingly struck a soul might flee to them and not die by the hand of his neighbor who desired to avenge the blood shed, until he stood before the people to set forth his cause.

Chapter 21

1 The chiefs of the families of Levi approached Eleazar the priest, Joshua son of Nun, and the leaders of the kindreds throughout each of the tribes of the children of Israel.

2 They spoke to them at Shiloh in the land of Canaan and said, “The Lord commanded by the hand of Moses that cities be given to us in which to dwell, with their suburbs for feeding our beasts.”

3 And according to the Lord’s command, the children of Israel gave cities and their suburbs from their own possessions.

4 The lot went out for the family of Kohath, and to the children of Aaron the priest, from the tribes of Judah, Simeon, and Benjamin, came thirteen cities.

5 And to the remaining children of Kohath—that is, the Levites who remained—from the tribes of Ephraim and Dan and the half-tribe of Manasseh, came ten cities.

6 To the children of Gershon the lot went out that they should receive thirteen cities from the tribes of Issachar, Asher, and Naphtali, and the half-tribe of Manasseh in Bashan.

7 And to the children of Merari according to their kindreds came twelve cities from the tribes of Reuben, Gad, and Zebulun.

8 The children of Israel gave the Levites the cities and their suburbs, as the Lord had commanded by the hand of Moses, assigning each by lot.

9 From the tribes of the children of Judah and Simeon Joshua gave the cities whose names are these,

10 to the children of Aaron, through the families of Kohath of the Levitical stock—for the first lot had gone out to them—

11 Kiriath-arba, of the father of Anak, which is called Hebron, in Mount Judah, with its suburbs all around.

12 But its fields and villages he had given to Caleb son of Jephunneh as a possession.

13 Therefore, to the children of Aaron the priest he gave Hebron, a city of refuge, with its suburbs; and Libnah with its suburbs;

14 Jattir and Eshtemoh;

15 Holon and Debir;

16 Ain, Juttah, and Beth-shemesh, with their suburbs: nine cities from the two tribes, as has been said.

17 And from the tribe of the children of Benjamin: Gibeon and Geba;

18 Anathoth and Almon, with their suburbs: four cities.

19 All the cities of the children of Aaron the priest together were thirteen, with their suburbs.

20 But to the remaining families of the children of Kohath of the Levitical stock, this possession was given:

21 from the tribe of Ephraim, the cities of refuge—Shechem with its suburbs in Mount Ephraim—and Gezer;

22 Kibzaim and Beth-horon, with their suburbs: four cities.

23 And from the tribe of Dan: Eltekeh and Gibbethon;

24 Aijalon and Gath-rimmon, with their suburbs: four cities.

25 And from the half-tribe of Manasseh: Taanach and Gath-rimmon, with their suburbs: two cities.

26 All ten cities, with their suburbs, were given to the children of Kohath of the lower rank.

27 To the children of Gershon of the Levitical stock he gave, from the half-tribe of Manasseh, the cities of refuge: Golan in Bashan and Bosra, with their suburbs—two cities.

28 And from the tribe of Issachar: Kishion and Daberath;

29 Jarmuth and En-gannim, with their suburbs: four cities.

30 And from the tribe of Asher: Mishal and Abdon;

31 Helkath and Rehob, with their suburbs: four cities.

32 And from the tribe of Naphtali, the cities of refuge: Kedesh in Galilee, Hammoth-dor, and Kartan, with their suburbs—three cities.

33 All the cities of the families of Gershon were thirteen, with their suburbs.

34 But to the children of Merari, Levites of the lower rank, according to their families, were given from the tribe of Zebulun: Jokneam and Kartah;

35 Dimnah and Nahalal—four cities, with their suburbs.

36 From the tribe of Reuben beyond the Jordan opposite Jericho: the cities of refuge Bezer in the wilderness, Misor, Jazer, Jethson, and Mephaath—four cities, with their suburbs.

37 From the tribe of Gad, the cities of refuge: Ramoth in Gilead, Mahanaim, Heshbon, and Jazer—four cities, with their suburbs.

38 All the cities of the children of Merari according to their families and kindreds were twelve.

39 Therefore, all the cities of the Levites in the midst of the possession of the children of Israel were forty-eight,

40 with their suburbs, each distributed according to families.

41 And the Lord God gave Israel all the land that he had sworn to their fathers he would deliver to them; and they possessed it and dwelt in it.

42 Peace was given by him among all the surrounding nations. None of their enemies dared resist them, but all were brought under their dominion.

43 Not even one word of what he had promised to provide them proved void; all things were fulfilled in deeds.

Chapter 22

1 At that time Joshua called the Reubenites, the Gadites, and the half-tribe of Manasseh,

2 and said to them, “You have done everything Moses, servant of the Lord, commanded you; you have also obeyed me in everything.

3 You have not forsaken your brothers for a long time, even to the present day, keeping the command of the Lord your God.

4 Since, therefore, the Lord your God has given your brothers rest and peace, as he promised, return and go to your tents and to the land of your possession, which Moses, servant of the Lord, delivered to you beyond the Jordan,

5 provided only that you carefully keep and fulfill in deed the commandment and law Moses, servant of the Lord, commanded you: that you love the Lord your God, walk in all his ways, observe his commandments, cling to him, and serve him with all your heart and with all your soul.”

6 Joshua blessed them and dismissed them, and they returned to their tents.

7 Moses had given a possession in Bashan to one half of the tribe of Manasseh; and therefore to the half that remained Joshua gave a lot among their other brothers beyond the Jordan, on the western side. And when he dismissed them to their tents and had blessed them,

8 he said to them, “Return to your dwellings with much substance and riches, with silver and gold, bronze and iron, and an abundance of clothing. Divide the spoil of your enemies with your brothers.”

9 The children of Reuben, the children of Gad, and the half-tribe of Manasseh returned and departed from the children of Israel at Shiloh, which is situated in Canaan, to enter Gilead, the land of their possession, which they had obtained according to the Lord’s command by the hand of Moses.

10 When they came to the mounds of the Jordan in the land of Canaan, they built beside the Jordan an altar of immeasurable magnitude.

11 When the children of Israel heard this, and reliable messengers reported to them that the children of Reuben, Gad, and the half-tribe of Manasseh had built an altar in the land of Canaan, upon the mounds of the Jordan, opposite the children of Israel,

12 they all assembled in Shiloh to ascend and fight against them.

13 Meanwhile, they sent to them in the land of Gilead Phinehas son of Eleazar the priest,

14 and ten chiefs with him, one from each tribe.

15 They came to the children of Reuben, Gad, and the half-tribe of Manasseh in the land of Gilead and said to them:

16 “Thus commands all the people of the Lord: What is this transgression? Why have you forsaken the Lord God of Israel, building a sacrilegious altar and withdrawing from his worship?

17 Is it a small thing to you that you sinned at Baal-peor, and that the stain of this crime remains among us even to the present day, and many of the people fell?

18 And today you have forsaken the Lord, and tomorrow his wrath will rage against all Israel.

19 But if you think the land of your possession is unclean, cross over to the land in which the Lord’s tabernacle is, and dwell among us—only do not withdraw from the Lord or from our fellowship by building an altar besides the altar of the Lord our God.

20 Did not Achan son of Zerah pass beyond the Lord’s command, and did not his wrath lie upon all the people of Israel? He was one man—and would that he alone had perished in his crime!”

21 The children of Reuben and Gad and the half-tribe of Manasseh answered the chiefs of Israel's delegation:

22 "The most mighty God, the Lord—the most mighty God, the Lord—he knows, and Israel also shall understand: if we built this altar with a spirit of transgression, let him not preserve us, but punish us in the present;

23 and if we did it with the intention of placing holocausts, sacrifice, and peace victims upon it, let him himself seek it out and judge.

24 Rather, did we not do it from this thought and deliberation, that we said: Tomorrow your children will say to our children, 'What have you to do with the Lord God of Israel?

25 The Lord placed the river Jordan as a boundary between us and you, O children of Reuben and children of Gad; and therefore you have no portion in the Lord.' And by this occasion your children will turn our children away from the fear of the Lord. We therefore thought it better,

26 and said: Let us build ourselves an altar—not for holocausts, nor for offering victims,

27 but as a testimony between us and you, and between our offspring and your progeny, so that we may serve the Lord and that it may be our right to offer holocausts, victims, and peace offerings; and that tomorrow your children may by no means say to our children, 'You have no portion in the Lord.'

28 And if they should wish to say it, they shall answer them: 'Behold the altar of the Lord our fathers made—not for holocausts or sacrifice, but as a testimony between us and you.'

29 Far be this crime from us, that we should withdraw from the Lord and forsake his footsteps by building an altar for offering holocausts, sacrifices, and victims besides the altar of the Lord our God, which was built before his tabernacle."

30 When Phinehas the priest and the chiefs of Israel's delegation who were with him heard these things, they were appeased and received the words of the children of Reuben, Gad, and the half-tribe of Manasseh most gladly.

31 Phinehas son of Eleazar the priest said to them, "Now we know that the Lord is with us, because you are strangers to this transgression, and you have delivered the children of Israel from the hand of the Lord."

32 He returned with the chiefs from the children of Reuben and Gad, from the land of Gilead at the borders of Canaan, to the children of Israel, and reported to them.

33 The word pleased all who heard it. The children of Israel praised God and no longer spoke of ascending against them to fight and destroy the land of their possession.

34 And the children of Reuben and the children of Gad called the altar they had built "Our Testimony That the Lord Himself Is God."

Chapter 23

1 Much time passed after the Lord had given Israel peace and all the surrounding nations had been subjected, and Joshua was now long-lived and of exceedingly great age.

2 Joshua called all Israel, the elders, chiefs, leaders, and teachers, and said to them, “I have grown old and am advanced in age.

3 And you see everything the Lord your God has done to all the nations around you—how he himself fought for you.

4 And now, because he has divided by lot for you all the land from the eastern side of the Jordan as far as the Great Sea, though many nations still remain,

5 the Lord your God will destroy them and take them away from before your face, and you shall possess the land, as he promised you.

6 Only be strengthened and be diligent to keep everything written in the scroll of the law of Moses, and do not turn away from it either to the right or to the left,

7 lest, after you have entered among the nations that will be among you, you swear by the name of their gods, serve them, and adore them.

8 Instead, cling to the Lord your God, as you have done even to this day.

9 And then the Lord God will take away before your sight great and exceedingly mighty nations, and no one will be able to resist you.

10 One of you will pursue a thousand men of the enemy, because the Lord your God himself will fight for you, as he promised.

11 Guard this one thing with the utmost care: that you love the Lord your God.

12 But if you should choose to cling to the errors of these nations that dwell among you, mingle marriages with them, and join friendships,

13 know even now that the Lord your God will not destroy them from before your face. Instead, they shall be to you a pit and a snare, an obstacle at your side and stakes in your eyes, until he takes you away and scatters you from this excellent land he has delivered to you.

14 Behold, today I enter the way of all the earth, and you shall know with your whole soul that not one of all the words the Lord promised to fulfill for you has passed away in vain.

15 Therefore, just as he fulfilled in deed what he promised and every good thing came, so he will bring upon you whatever evils he threatened, until he takes you away and scatters you from this excellent land he delivered to you,

16 because you have passed beyond the pact of the Lord your God that he struck with you, and have served strange gods and adored them. Swiftly and speedily the fury of the Lord will rise against you, and you shall be taken away from this excellent land he delivered to you.”

Chapter 24

1 Joshua assembled all the tribes of Israel at Shechem and called the elders, chiefs, judges, and teachers; and they stood in the sight of the Lord.

2 He spoke thus to the people: “The Lord God of Israel says these things: Beyond the river your fathers dwelt from the beginning—Terah, father of Abraham and Nahor—and they served strange gods.

3 Therefore I took your father Abraham from the borders of Mesopotamia and led him into the land of Canaan, and I multiplied his seed.

4 I gave him Isaac; and to him, in turn, I gave Jacob and Esau. Of these, to Esau I gave Mount Seir as a possession, but Jacob and his sons descended into Egypt.

5 And I sent Moses and Aaron, and struck Egypt with many signs and wonders.

6 I brought you and your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and cavalry as far as the Red Sea.

7 But the children of Israel cried to the Lord, and he placed darkness between you and the Egyptians, brought the sea upon them, and covered them. Your eyes saw everything I did in Egypt, and you dwelt in the wilderness a long time.

8 I brought you into the land of the Amorite who dwelt beyond the Jordan. When they fought against you, I delivered them into your hands, and you possessed their land and killed them.

9 Then Balak son of Zippor, king of Moab, arose and fought against Israel. He sent and called Balaam son of Beor to curse you,

10 but I was unwilling to hear him. On the contrary, through him I blessed you and delivered you from his hand.

11 You crossed the Jordan and came to Jericho. The men of its city fought against you—the Amorite, Perizzite, Canaanite, Hittite, Girgashite, Hivite, and Jebusite—and I delivered them into your hands.

12 I sent hornets before you and cast them from their places—the two kings of the Amorites—not by your sword or by your bow.

13 And I gave you a land in which you had not labored, and cities you had not built, that you might dwell in them; vineyards and olive groves you had not planted.

14 Now, therefore, fear the Lord and serve him with a perfect and utterly true heart. Take away the gods your fathers served in Mesopotamia and Egypt, and serve the Lord.

15 But if it seems evil to you to serve the Lord, a choice is given to you: choose today what pleases you, whom above all you ought to serve—whether the gods your fathers served in Mesopotamia, or the gods of the Amorites in whose land you dwell. But I and my house will serve the Lord.”

16 The people answered and said, “Far be it from us that we should forsake the Lord and serve strange gods.

17 The Lord our God himself brought us and our fathers out of the land of Egypt, from the house of servitude. He performed immense signs before our eyes and preserved us along every way by which we walked and among all the peoples through whom we passed.

18 And he cast out all the nations, the Amorite inhabitant of the land we entered. Therefore we shall serve the Lord, because he is our God.”

19 Joshua said to the people, “You will not be able to serve the Lord, for he is a holy God, mighty and jealous, and he will not forgive your crimes and sins.

20 If you forsake the Lord and serve strange gods, he will turn and afflict you and overthrow you, after he has bestowed good things upon you.”

21 The people said to Joshua, “It shall by no means be as you say, but we shall serve the Lord.”

22 Joshua said to the people, “You are witnesses that you yourselves have chosen the Lord, to serve him.” And they answered, “We are witnesses.”

23 “Now, therefore,” he said, “take away the strange gods from your midst, and incline your hearts to the Lord God of Israel.”

24 The people said to Joshua, “We shall serve the Lord our God and be obedient to his commands.”

25 Joshua therefore struck a covenant on that day and set commandments and judgments before the people at Shechem.

26 He also wrote all these words in the scroll of the law of the Lord. And he took an exceedingly great stone and placed it beneath the oak that was in the sanctuary of the Lord.

27 He said to all the people, “Behold, this stone shall be a testimony to you, because it has heard all the words of the Lord that he spoke to you, lest perhaps afterward you wish to deny them and lie to the Lord your God.”

28 And he dismissed the people, each one to his possession.

29 After these things Joshua son of Nun, servant of the Lord, died, being one hundred and ten years old.

30 They buried him within the borders of his possession at Timnath-serah, which is situated in Mount Ephraim, on the northern side of Mount Gaash.

31 Israel served the Lord all the days of Joshua and of the elders who lived a long time after Joshua and who knew all the works the Lord had done in Israel.

32 The bones of Joseph, which the children of Israel had carried from Egypt, they buried at Shechem, in the portion of the field Jacob had bought from the children of Hamor, father of Shechem, for one hundred young ewes; and it became a possession of the children of Joseph.

33 Eleazar son of Aaron also died, and they buried him at Gibeath, belonging to Phinehas his son, which had been given to him in Mount Ephraim.

Judges

Chapter 1

1 After Joshua's death, the children of Israel consulted the Lord (YHWH), saying, "Who shall ascend before us against the Canaanite and be leader of the war?"

2 The Lord said, "Judah shall ascend. Behold, I have delivered the land into his hands."

3 And Judah said to Simeon his brother, "Ascend with me into my lot and fight against the Canaanite, so that I also may go with you into your lot." And Simeon went with him.

4 Judah ascended, and the Lord delivered the Canaanite and Perizzite into their hands; and they struck ten thousand men in Bezek.

5 They found Adoni-bezek in Bezek, fought against him, and struck the Canaanite and Perizzite.

6 But Adoni-bezek fled. They pursued and seized him, cutting off the extremities of his hands and feet.

7 Adoni-bezek said, "Seventy kings, with the extremities of their hands and feet amputated, gathered remnants of food beneath my table. As I did, so God has repaid me." They brought him to Jerusalem, and there he died.

8 Therefore the children of Judah assaulted Jerusalem, took it, struck it with the edge of the sword, and delivered the entire city to the fire.

9 Afterward they descended and fought against the Canaanite who dwelt in the mountains, the south, and the plains.

10 And Judah, proceeding against the Canaanite who dwelt in Hebron—whose name in ancient times was Kiriath-arba—struck Sheshai, Ahiman, and Talmai.

11 Setting out from there, he went to the inhabitants of Debir, whose old name was Kiriath-sepher, that is, the City of Letters.

12 Caleb said, "Whoever strikes Kiriath-sepher and lays it waste, I will give him Achsah my daughter as wife."

13 And when Othniel son of Kenaz, Caleb's younger brother, had taken it, he gave him Achsah his daughter as wife.

14 As she journeyed, her husband urged her to ask a field of her father. When she sighed while sitting upon the donkey, Caleb said to her, "What do you have?"

15 She answered, "Give me a blessing, for you have given me arid land; give me also land watered by waters." Caleb therefore gave her the upper watered ground and the lower watered ground.

16 But the children of the Kenite, Moses' kinsman, ascended from the City of Palms with the children of Judah into the wilderness of his lot, which is south of Arad, and dwelt with him.

17 Judah went with Simeon his brother, and together they struck the Canaanite who dwelt in Zephath and killed him. The name of the city was called Hormah, that is, Anathema.

18 And Judah took Gaza with its territories, Ashkelon, and Ekron with its borders.

19 The Lord was with Judah, and he possessed the mountains; but he was not able to destroy the inhabitants of the valley, because they abounded in scythed chariots.

20 They gave Hebron to Caleb, as Moses had said, and he destroyed from it the three sons of Anak.

21 But the children of Benjamin did not destroy the Jebusite inhabitant of Jerusalem; and the Jebusite has dwelt with the children of Benjamin in Jerusalem even to the present day.

22 The house of Joseph also ascended into Bethel, and the Lord was with them.

23 For when they were besieging the city, which was formerly called Luz,

24 they saw a man going out of the city and said to him, “Show us the entrance to the city, and we shall show you mercy.”

25 When he had shown them, they struck the city with the edge of the sword; but they released that man and all his kindred.

26 Having been released, he went into the land of the Hittites, built a city there, and called it Luz, which is so named even to the present day.

27 Manasseh also did not destroy Beth-shean and Taanach with their villages, nor the inhabitants of Dor, Ibleam, and Megiddo with their villages; and the Canaanite began to dwell with them.

28 But after Israel was strengthened, he made them tributaries and was unwilling to destroy them.

29 Ephraim also did not kill the Canaanite who dwelt in Gezer, but dwelt with him.

30 Zebulun did not destroy the inhabitants of Kitron and Nahalol; instead, the Canaanite dwelt in his midst and became his tributary.

31 Asher also did not destroy the inhabitants of Acco and Sidon, Ahlab, Achzib, Helbah, Aphek, and Rehob;

32 and he dwelt in the midst of the Canaanite inhabitant of that land and did not kill him.

33 Naphtali also did not destroy the inhabitants of Beth-shemesh and Beth-anath; and he dwelt among the Canaanite inhabitant of the land, and the Beth-shemeshites and Beth-anathites became tributaries to him.

34 The Amorite confined the children of Dan in the mountain and gave them no place to descend to the level country.

35 And he dwelt on Mount Heres—which is interpreted “earthen”—in Aijalon and Shaalbim. And the hand of the house of Joseph grew heavy, and he became tributary to him.

36 The Amorite’s border was from the ascent of the Scorpion, the rock, and the higher places.

Chapter 2

1 The angel of the Lord ascended from Gilgal to the Place of Those Who Weep and said, “I brought you out of Egypt and led you into the land for which I swore to your fathers; and I promised that I would not make void my pact with you forever,

2 provided only that you did not strike a covenant with the inhabitants of this land, but overthrew their altars. And you were unwilling to hear my voice. Why have you done this?

3 For this reason I was unwilling to destroy them from before your face, so that you might have enemies and their gods might be your ruin.”

4 When the angel of the Lord spoke these words to all the children of Israel, they raised their voice and wept.

5 And the name of that place was called the Place of Those Who Weep, or of Tears; and there they immolated victims to the Lord.

6 Joshua therefore dismissed the people, and the children of Israel went each one into his possession, that they might obtain it.

7 They served the Lord all his days and all the days of the elders who lived a long time after him and knew all the works the Lord had done with Israel.

8 But Joshua son of Nun, servant of the Lord, died at one hundred and ten years of age,

9 and they buried him within the borders of his possession at Timnath-serah in Mount Ephraim, on the northern side of Mount Gaash.

10 And all that generation was gathered to their fathers. Others arose who did not know the Lord or the works he had done with Israel.

11 The children of Israel did evil in the sight of the Lord and served the Baals.

12 They forsook the Lord God of their fathers, who had brought them out of the land of Egypt, and followed strange gods, the gods of the peoples who dwelt around them; and they adored them and provoked the Lord to anger,

13 forsaking him and serving Baal and Ashtaroth.

14 The Lord, angered against Israel, delivered them into the hands of plunderers, who seized them; and he sold them to enemies who dwelt all around, and they were not able to resist their adversaries.

15 Wherever they wished to go, the Lord’s hand was upon them, as he had spoken and sworn to them; and they were exceedingly afflicted.

16 The Lord raised up judges to deliver them from the hands of those laying them waste, but they were unwilling to hear even them,

17 fornicating with strange gods and adoring them. They quickly forsook the way their fathers had entered; hearing the Lord’s commandments, they did everything contrary to them.

18 And when the Lord raised up judges, during their days mercy was moved, and he heard the groaning of the afflicted and delivered them from the slaughter of those laying them waste.

19 But after the judge died, they turned back and did things far worse than their fathers had done, following strange gods, serving and adoring them. They did not forsake their inventions or the exceedingly hard way in which they had grown accustomed to walk.

20 The fury of the Lord was angered against Israel, and he said, “Because this nation has made void my pact, which I struck with their fathers, and has scorned hearing my voice,

21 I also will not destroy the nations Joshua left behind when he died,

22 so that through them I may test Israel—whether they will keep the way of the Lord and walk in it as their fathers kept it, or not.”

23 Therefore the Lord left all these nations and was unwilling to overthrow them quickly, nor did he deliver them into Joshua’s hands.

Chapter 3

1 These are the nations the Lord left behind, that through them he might train Israel and all who had not known the wars of the Canaanites,

2 so that afterward their children might learn to contend with enemies and become accustomed to fighting:

3 the five satraps of the Philistines, every Canaanite and Sidonian, and the Hivite who dwelt on Mount Lebanon, from Mount Baal-hermon as far as the entrance of Hamath.

4 And he left them so that through them he might test Israel—whether they would hear the Lord’s commandments, which he had commanded their fathers by the hand of Moses, or not.

5 And so the children of Israel dwelt in the midst of the Canaanite, Hittite, Amorite, Perizzite, Hivite, and Jebusite.

6 They took their daughters as wives, delivered their own daughters to their sons, and served their gods.

7 The children of Israel did evil in the sight of the Lord, forgot their God, and served the Baals and Ashtaroth.

8 The Lord, angered against Israel, delivered them into the hands of Cushan-rishathaim king of Mesopotamia; and they served him eight years.

9 They cried to the Lord, who raised up for them a savior and delivered them, namely Othniel son of Kenaz, Caleb’s younger brother.

10 The Spirit of the Lord was in him, and he judged Israel. He went out to battle, and the Lord delivered Cushan-rishathaim king of Syria into his hands, and he oppressed him.

11 The land rested forty years, and Othniel son of Kenaz died.

12 But the children of Israel added to their evil in the sight of the Lord, who strengthened Eglon king of Moab against them because they did evil in his sight.

13 And he joined to him the children of Ammon and Amalek. He went and struck Israel and possessed the City of Palms.

14 The children of Israel served Eglon king of Moab eighteen years.

15 Afterward they cried to the Lord, who raised up for them a savior named Ehud, son of Gera, son of Jemini, who used either hand as his right. The children of Israel sent gifts through him to Eglon king of Moab.

16 He made himself a two-edged sword, having a hilt in the middle and the length of the palm of a hand, and girded it beneath his cloak upon his right thigh.

17 He presented the gifts to Eglon king of Moab. Now Eglon was exceedingly fat.

18 When he had presented the gifts to him, he escorted away the companions who had come with him.

19 Returning from Gilgal, where the idols were, he said to the king, “I have a secret word for you, O king.” He commanded silence, and everyone around him went out.

20 Ehud entered to him. He was sitting alone in a summer upper room. And he said, “I have a word of God for you.” He immediately rose from the throne.

21 Ehud extended his left hand, took the dagger from his right thigh, and thrust it into his belly

22 so forcefully that the hilt followed the blade into the wound and was bound fast by the exceedingly thick fat. He did not draw out the sword, but left it in the body as he had struck; and immediately excrement burst forth through the secret passages of nature.

23 But Ehud closed the doors of the upper room most carefully, fastened them with the bar,

24 and went out through the back entrance. The king’s servants entered, saw the doors of the upper room closed, and said, “Perhaps he is purging his bowels in the summer chamber.”

25 They waited a long time, until they were ashamed; and seeing that no one opened, they took the key, opened, and found their lord lying dead upon the ground.

26 But while they were in confusion, Ehud escaped and passed the place of the idols from which he had returned, and came to Seirath.

27 Immediately he sounded the trumpet on Mount Ephraim, and the children of Israel descended with him, as he walked at their head.

28 He said to them, “Follow me, for the Lord has delivered our enemies, the Moabites, into our hands.” They descended after him and seized the fords of the Jordan that cross into Moab, and permitted no one to cross.

29 At that time they struck about ten thousand Moabites, all robust and mighty men. None of them was able to escape.

30 Moab was humbled beneath Israel’s hand on that day, and the land rested eighty years.

31 After him was Shamgar son of Anath, who struck six hundred men of the Philistines with a plowshare; and he too defended Israel.

Chapter 4

1 The children of Israel added to their evil in the sight of the Lord after Ehud’s death,

2 and the Lord delivered them into the hands of Jabin king of Canaan, who reigned in Hazor. He had a commander of his army named Sisera, who dwelt in Harosheth of the Gentiles.

3 The children of Israel cried to the Lord, for he had nine hundred scythed chariots and had fiercely oppressed them for twenty years.

4 Now Deborah, a prophetess and wife of Lapidoth, judged the people at that time.

5 She sat beneath the palm that was called by her name, between Ramah and Bethel in Mount Ephraim; and the children of Israel ascended to her for every judgment.

6 She sent and called Barak son of Abinoam from Kedesh of Naphtali, and said to him, “The Lord God of Israel has commanded you: Go, lead the army to Mount Tabor, and take with you ten thousand warriors from the children of Naphtali and the children of Zebulun.

7 And I shall lead to you at the place of the torrent Kishon Sisera, commander of Jabin’s army, with his chariots and all his multitude, and shall deliver them into your hand.”

8 Barak said to her, “If you come with me, I shall go; if you are unwilling to come with me, I shall not proceed.”

9 She said to him, “I shall indeed go with you, but in this instance the victory shall not be credited to you, because Sisera shall be delivered into the hand of a woman.” Deborah therefore arose and proceeded with Barak to Kedesh.

10 He summoned Zebulun and Naphtali and ascended with ten thousand warriors, having Deborah in his company.

11 Now Heber the Kenite had once withdrawn from the other Kenites, his brothers, the children of Hobab, Moses’ kinsman; and he had pitched his tents as far as the valley called Zaanaim, which was beside Kedesh.

12 It was reported to Sisera that Barak son of Abinoam had ascended Mount Tabor.

13 And he gathered nine hundred scythed chariots and his entire army from Harosheth of the Gentiles to the torrent Kishon.

14 Deborah said to Barak, “Rise, for this is the day on which the Lord has delivered Sisera into your hands. Behold, he himself is your leader.” Barak therefore descended from Mount Tabor, and ten thousand warriors with him.

15 And the Lord terrified Sisera, all his chariots, and the whole multitude with the edge of the sword before Barak, so much that Sisera leapt down from his chariot and fled on foot.

16 Barak pursued the fleeing chariots and army as far as Harosheth of the Gentiles, and the entire multitude of the enemy fell even to destruction.

17 But Sisera, fleeing, reached the tent of Jael, wife of Heber the Kenite; for there was peace between Jabin king of Hazor and the house of Heber the Kenite.

18 Jael therefore went out to meet Sisera and said to him, “Enter to me, my lord; enter, do not fear.” He entered her tent, and she covered him with a cloak.

19 He said to her, “Give me, I beg you, a little water, for I thirst greatly.” She opened a skin of milk, gave him drink, and covered him.

20 Sisera said to her, “Stand before the entrance of the tent, and when anyone comes questioning you and saying, ‘Is anyone here?’ you shall answer, ‘There is no one.’”

21 Jael, wife of Heber, therefore took a tent peg and also took up a hammer. Entering secretly and in silence, she placed the peg above the temple of his head and, striking it with the hammer, drove it through his brain as far as the ground. Joining sleep to death, he failed and died.

22 And behold, Barak came pursuing Sisera. Jael went out to meet him and said, “Come, and I shall show you the man you seek.” When he entered to her, he saw Sisera lying dead, with the peg driven into his temple.

23 Therefore on that day God humbled Jabin king of Canaan before the children of Israel,

24 who grew daily and oppressed Jabin king of Canaan with a strong hand until they destroyed him.

Chapter 5

1 Deborah and Barak son of Abinoam sang on that day, saying:

2 “You who willingly offered your souls from Israel to danger, bless the Lord.

3 Hear, O kings; perceive with your ears, O princes. I am she, I am she who shall sing to the Lord; I shall make melody to the Lord God of Israel.

4 O Lord, when you went out from Seir and passed through the regions of Edom, the earth moved, and the heavens and clouds dripped waters.

5 The mountains flowed from before the face of the Lord, and Sinai from before the face of the Lord God of Israel.

6 In the days of Shamgar son of Anath, in the days of Jael, the paths rested, and those who entered by them walked through crooked byways.

7 The strong ceased in Israel and rested, until Deborah arose, until a mother arose in Israel.

8 The Lord chose new wars, and he himself overthrew the gates of the enemies. If shield and spear appeared among forty thousand of Israel!

9 My heart loves the princes of Israel. You who by your own will offered yourselves to peril, bless the Lord.

10 You who mount gleaming donkeys, who sit in judgment, and who walk upon the road—speak.

11 Where the chariots collided and the army of the enemies was suffocated, there let the justices of the Lord be recounted, and his clemency toward the strong of Israel. Then the people of the Lord descended to the gates and obtained sovereignty.

12 Arise, arise, Deborah; arise, arise and speak a song. Arise, Barak, and seize your captives, son of Abinoam.

13 The remnants of the people were saved; the Lord fought among the strong.

14 From Ephraim he destroyed them in Amalek, and after him from Benjamin among your peoples, O Amalek. From Machir princes descended, and from Zebulun those who would lead the army to battle.

15 The leaders of Issachar were with Deborah, and they followed the footsteps of Barak, who gave himself to danger as though into a precipice and abyss. Reuben being divided against himself, a contention of great souls was found.

16 Why do you dwell between two boundaries, that you may hear the whistlings of the flocks? Reuben being divided against himself, a contention of great souls was found.

17 Gilead rested beyond the Jordan, and Dan gave himself to ships. Asher dwelt upon the seashore and remained in the harbors.

18 But Zebulun and Naphtali offered their souls to death in the region of Merom.

19 Kings came and fought; the kings of Canaan fought at Taanach beside the waters of Megiddo, and yet they carried away nothing as plunder.

20 From heaven battle was waged against them. The stars, remaining in their order and course, fought against Sisera.

21 The torrent Kishon dragged away their corpses—the torrent Kedumim, the torrent Kishon. Trample the robust, O my soul.

22 The horses’ hoofs fell away as the enemy’s mightiest fled with force and plunged down the precipice.

23 “Curse the land of Meroz,” said the angel of the Lord. “Curse its inhabitants, because they did not come to the Lord’s aid, to the aid of his mightiest.”

24 Blessed among women is Jael, wife of Heber the Kenite, and blessed may she be in her tent.

25 To him asking for water she gave milk, and in a bowl of princes she offered butter.

26 She put her left hand to the peg and her right to the workmen’s hammers. She struck Sisera, seeking a place for the wound in his head, and mightily piercing his temple.

27 Between her feet he fell; he failed and died. Before her feet he rolled and lay lifeless and miserable.

28 Looking through the window, his mother wailed, and spoke from the upper room: ‘Why does his chariot delay returning? Why have the feet of his chariot teams tarried?’

29 One wiser than the rest of his wives answered these words to her mother-in-law:

30 ‘Perhaps he is now dividing the spoils, and the most beautiful among the women is being chosen for him. Garments of diverse colors are delivered to Sisera as plunder, and varied furnishings are gathered to adorn necks.’

31 So may all your enemies perish, O Lord; but those who love you, as the sun shines at its rising, so may they glow.”

32 And the land rested for forty years.

Chapter 6

1 The children of Israel did evil in the sight of the Lord, and he delivered them into the hand of Midian for seven years.

2 They were exceedingly oppressed by them, and made for themselves dens and caves in the mountains and exceedingly fortified places from which to resist.

3 When Israel had sown, Midian and Amalek and the other eastern nations would ascend.

4 Pitching their tents among them, they laid waste everything that was in the grass as far as the entrance of Gaza; and they left nothing whatever belonging to life in Israel—neither sheep, nor oxen, nor donkeys.

5 For they and all their flocks came with their tents and filled everything like locusts, an innumerable multitude of men and camels, laying waste whatever they touched.

6 And Israel was exceedingly humbled in the sight of Midian.

7 He cried to the Lord, requesting aid against the Midianites.

8 The Lord sent them a man, a prophet, who spoke: “Thus says the Lord God of Israel: I caused you to ascend from Egypt and brought you out of the house of servitude.

9 I delivered you from the hand of the Egyptians and all the enemies who afflicted you; I cast them out at your entrance and delivered their land to you.

10 And I said: ‘I am the Lord your God. Do not fear the gods of the Amorites, in whose land you dwell.’ But you were unwilling to hear my voice.”

11 Then the angel of the Lord came and sat beneath the oak in Ophrah that belonged to Joash, father of the family of Abiezer. And while Gideon his son was beating out and cleaning grain in the winepress to escape Midian,

12 the angel of the Lord appeared to him and said, “The Lord is with you, mightiest of men.”

13 Gideon said to him, “I beg you, my lord, if the Lord is with us, why have all these things seized us? Where are his wonders of which our fathers told us, saying, ‘The Lord brought us out of Egypt’? But now the Lord has forsaken us and delivered us into the hand of Midian.”

14 The Lord looked upon him and said, “Go in this strength of yours, and you shall deliver Israel from the hand of Midian. Know that I have sent you.”

15 Answering, he said, “I beg you, my lord, by what shall I deliver Israel? Behold, my family is the lowest in Manasseh, and I am the least in my father’s house.”

16 The Lord said to him, “I shall be with you, and you shall strike Midian as one man.”

17 He said, “If I have found grace before you, give me a sign that it is you who speak to me.

18 Do not withdraw from here until I return to you, carrying a sacrifice and offering it to you.” He answered, “I shall await your coming.”

19 Gideon therefore entered, cooked a young goat, and made unleavened loaves from a measure of flour. Placing the flesh in a basket and pouring the broth of the flesh into a pot, he carried everything beneath the oak and offered it to him.

20 The angel of the Lord said to him, “Take the flesh and unleavened loaves, place them upon that rock, and pour the broth over them.” When he had done so,

21 the angel of the Lord extended the end of the staff he held in his hand and touched the flesh and unleavened loaves. Fire ascended from the rock and consumed the flesh and unleavened loaves; and the angel of the Lord vanished from his eyes.

22 Gideon, seeing that he was the angel of the Lord, said, “Alas, my Lord God! For I have seen the angel of the Lord face to face.”

23 The Lord said to him, “Peace be with you. Do not fear; you shall not die.”

24 Gideon therefore built an altar there to the Lord and called it “The Lord’s Peace,” even to the present day. While he was still in Ophrah, which belongs to the family of Abiezer,

25 that night the Lord said to him, “Take your father’s bull and a second bull of seven years, and destroy your father’s altar of Baal; and cut down the grove that is around the altar.

26 You shall build an altar to the Lord your God upon the summit of this rock, upon which you placed the sacrifice before. Take the second bull and offer a holocaust upon the pile of wood you cut from the grove.”

27 Gideon therefore took ten men from his servants and did as the Lord had commanded him. But fearing his father’s house and the men of that city, he was unwilling to do it by day and completed everything by night.

28 When the men of his town arose in the morning, they saw the altar of Baal destroyed, the grove cut down, and the second bull placed upon the altar that had then been built.

29 They said to one another, “Who did this?” And when they sought the author of the deed, it was said, “Gideon son of Joash did all these things.”

30 They said to Joash, “Bring your son out here, that he may die, because he destroyed the altar of Baal and cut down the grove.”

31 He answered them, “Are you avengers of Baal, that you should fight for him? Whoever is his adversary, let him die before tomorrow’s light comes. If he is a god, let him avenge himself upon the one who dug down his altar.”

32 From that day Gideon was called Jerubbaal, because Joash had said, “Let Baal avenge himself upon the one who dug down his altar.”

33 Therefore all Midian, Amalek, and the eastern peoples gathered together; and crossing the Jordan, they camped in the Valley of Jezreel.

34 But the Spirit of the Lord clothed Gideon, and sounding the trumpet, he summoned the house of Abiezer to follow him.

35 He sent messengers throughout all Manasseh, which also followed him, and other messengers into Asher, Zebulun, and Naphtali, who came to meet him.

36 Gideon said to God, “If you save Israel by my hand, as you have spoken,

37 I shall place this fleece of wool upon the threshing floor. If dew is upon the fleece alone and dryness upon all the ground, I shall know that by my hand, as you have spoken, you will deliver Israel.”

38 And so it was done. Rising in the night and squeezing the fleece, he filled a basin with dew.

39 Gideon said again to God, “Let not your fury be angered against me if I test yet once more, seeking a sign in the fleece. I ask that the fleece alone be dry and all the ground wet with dew.”

40 God did that night as he had requested: there was dryness upon the fleece alone and dew upon all the ground.

Chapter 7

1 Therefore Jerubbaal, who is also Gideon, rising in the night with all the people who were with him, came to the fountain called Harod. Midian's camp was in the valley, on the northern side of the high hill.

2 The Lord said to Gideon, "The people with you are many, and Midian shall not be delivered into their hands, lest Israel glory against me and say, 'I was delivered by my own strength.'

3 Speak to the people and proclaim in the hearing of all: 'Whoever is fearful and timid, let him return.'" Twenty-two thousand men withdrew from Mount Gilead and returned from the people, and only ten thousand remained.

4 The Lord said to Gideon, "The people are still many. Lead them to the waters, and there I shall test them. He of whom I say to you, 'Let him go with you,' shall go; he whom I forbid to go shall return."

5 When the people had descended to the waters, the Lord said to Gideon, "Those who lap the waters with their tongue as dogs are accustomed to lap, you shall set apart; but those who drink with knees bent shall be in the other part."

6 Therefore the number of those who lapped the waters, casting hand to mouth, was three hundred men; but all the remaining multitude drank with knee bent.

7 The Lord said to Gideon, "By the three hundred men who lapped the waters I shall deliver you and deliver Midian into your hand. Let all the remaining multitude return to its place."

8 Taking provisions and trumpets according to their number, he commanded all the remaining multitude to go away to their tents, and he committed himself to the contest with the three hundred men. Midian's camp was below in the valley.

9 That same night the Lord said to him, "Rise and descend into the camp, because I have delivered them into your hand.

10 But if you fear to go alone, let Purah your servant descend with you.

11 And when you hear what they say, then your hands shall be strengthened, and you shall descend more securely into the enemy's camp." Therefore he and Purah his servant descended to the part of the camp where the watches of armed men were.

12 Midian, Amalek, and all the eastern peoples lay spread through the valley like a multitude of locusts. Their camels also were innumerable, like the sand that lies upon the seashore.

13 When Gideon had come, someone was recounting a dream to his neighbor and related what he had seen in this manner: "I saw a dream, and it seemed to me that a barley hearth-cake rolled and descended into Midian's camp. When it reached a tent, it struck it, overthrew it, and leveled it entirely with the ground."

14 The one to whom he spoke answered, "This is nothing other than the sword of Gideon son of Joash, an Israelite man; for the Lord has delivered Midian and all its camp into his hands."

15 When Gideon heard the dream and its interpretation, he adored. He returned to Israel's camp and said, "Arise, for the Lord has delivered Midian's camp into our hands."

16 He divided the three hundred men into three parts and gave trumpets into their hands, empty jars, and lamps in the midst of the jars.

17 He said to them, "What you see me do, do this. I shall enter one part of the camp, and follow what I do.

18 When the trumpet in my hand sounds, you also sound around the camp and cry out: 'For the Lord and for Gideon!'"

19 Gideon and the three hundred men with him entered a part of the camp as the watches of the middle of the night began. The guards having been roused, they began to sound the trumpets and smash the jars against one another.

20 When they sounded in three places around the camp and broke the pitchers, they held the lamps in their left hands and the sounding trumpets in their right, and cried out, “The sword of the Lord and of Gideon!”

21 Each stood in his place around the enemy’s camp. Therefore the entire camp was thrown into confusion, and shouting and wailing, they fled.

22 Nevertheless, the three hundred men continued sounding the trumpets. And the Lord sent a sword throughout the entire camp, and they cut one another down in mutual slaughter,

23 fleeing as far as Beth-shittah and the edge of Abel-meholah in Tabbath. And the men of Israel, crying out from Naphtali, Asher, and all Manasseh, pursued Midian.

24 Gideon sent messengers throughout all Mount Ephraim, saying, “Descend to meet Midian, and seize the waters as far as Beth-barah and the Jordan.” All Ephraim cried out and seized the waters and the Jordan as far as Beth-barah.

25 They seized two men of Midian, Oreb and Zeeb. They killed Oreb at the Rock of Oreb, and Zeeb at the Winepress of Zeeb. They pursued Midian, carrying the heads of Oreb and Zeeb to Gideon beyond the streams of the Jordan.

Chapter 8

1 The men of Ephraim said to him, “What is this you wished to do, that you did not call us when you went to battle against Midian?” They quarreled fiercely, nearly bringing violence upon him.

2 He answered them, “For what have I been able to do like what you have done? Is not Ephraim’s gleaned cluster better than Abiezer’s harvest?

3 The Lord delivered into your hands the princes of Midian, Oreb and Zeeb. What have I been able to do like what you have done?” When he had spoken this, their spirit, with which they had swollen against him, rested.

4 When Gideon came to the Jordan, he crossed it with the three hundred men who were with him; and from exhaustion, they were unable to pursue those fleeing.

5 He said to the men of Succoth, “Give bread, I beg you, to the people with me, for they have exceedingly failed, so that we may be able to pursue Zebah and Zalmunna, kings of Midian.”

6 The princes of Succoth answered, “Perhaps the palms of the hands of Zebah and Zalmunna are in your hand, and for that reason you demand that we give bread to your army?”

7 He said to them, “When the Lord has delivered Zebah and Zalmunna into my hands, I shall grind your flesh with the thorns and briers of the wilderness.”

8 Ascending from there, he came to Penuel and spoke similar things to the men of that place. They answered him as the men of Succoth had answered.

9 Therefore he said also to them, “When I return victorious in peace, I shall destroy this tower.”

10 But Zebah and Zalmunna were resting with all their army, for fifteen thousand men remained from all the companies of the eastern peoples, one hundred and twenty thousand warriors who drew the sword having been slain.

11 Gideon ascended by the way of those who dwelt in tents, toward the eastern side of Nobah and Jogbehah, and struck the enemy’s camp while they were secure and suspected nothing adverse.

12 Zebah and Zalmunna fled. Gideon pursued and seized them, and all their army was thrown into confusion.

13 Returning from battle before sunrise,

14 he seized a young man from the men of Succoth and questioned him concerning the names of the princes and elders of Succoth; and he wrote down seventy-seven men.

15 He came to Succoth and said to them, “Behold Zebah and Zalmunna, concerning whom you reproached me, saying, ‘Perhaps the hands of Zebah and Zalmunna are in your hands, and for that reason you demand that we give bread to men who are weary and have failed.’”

16 Therefore he took the elders of the city and the thorns and briers of the wilderness, and with them ground and crushed the men of Succoth.

17 He also overthrew the tower of Penuel, killing the inhabitants of the city.

18 He said to Zebah and Zalmunna, “What manner of men were those you killed at Tabor?” They answered, “Like you, and one of them was as a king’s son.”

19 He answered them, “They were my brothers, my mother’s sons. As the Lord lives, if you had preserved them, I would not kill you.”

20 He said to Jether his firstborn, “Rise and kill them.” But he did not draw the sword, for he was afraid, because he was still a boy.

21 Zebah and Zalmunna said, “You rise and rush upon us, for a man’s strength is according to his age.” Gideon arose and killed Zebah and Zalmunna, and took the ornaments and bosses with which the necks of royal camels are customarily adorned.

22 All the men of Israel said to Gideon, “Rule over us—you, your son, and your son’s son—because you delivered us from the hand of Midian.”

23 He said to them, “I shall not rule over you, nor shall my son rule over you; but the Lord shall rule over you.”

24 He said to them, “I ask one petition of you: give me earrings from your spoil.” For the Ishmaelites were accustomed to have gold earrings.

25 They answered, “We shall give them most gladly.” Spreading a cloak upon the ground, they cast upon it earrings from the spoil.

26 The weight of the earrings he requested was one thousand seven hundred shekels of gold, apart from the ornaments, necklaces, and purple garments the kings of Midian were accustomed to use, and besides the gold chains of the camels.

27 Gideon made an ephod from it and placed it in his city, Ophrah. All Israel fornicated with it, and it became a ruin to Gideon and all his house.

28 But Midian was humbled before the children of Israel, nor were they able to raise their necks any further; and the land rested for forty years, during which Gideon presided.

29 Jerubbaal son of Joash therefore departed and dwelt in his house.

30 He had seventy sons who came out from his thigh, because he had many wives.

31 And his concubine, whom he had in Shechem, bore him a son named Abimelech.

32 Gideon son of Joash died in a good old age and was buried in the tomb of Joash his father at Ophrah, of the family of Abiezer.

33 After Gideon died, the children of Israel turned away and fornicated with the Baals. They struck a covenant with Baal, that he might be their god.

34 They did not remember the Lord their God, who rescued them from the hands of all their surrounding enemies,

35 nor did they show mercy to the house of Jerubbaal Gideon according to all the good he had done for Israel.

Chapter 9

1 Abimelech son of Jerubbaal went to Shechem to his mother's brothers and spoke to them and to all the kindred of his mother's father's house, saying,

2 "Speak to all the men of Shechem: What is better for you—that seventy men, all the sons of Jerubbaal, should rule over you, or that one man should rule? Consider also that I am your bone and your flesh."

3 His mother's brothers spoke all these words concerning him to all the men of Shechem, and inclined their heart after Abimelech, saying, "He is our brother."

4 They gave him seventy weights of silver from the shrine of Baal-berith. From it he hired needy and wandering men, and they followed him.

5 He came to his father's house in Ophrah and killed his brothers, the seventy sons of Jerubbaal, upon one stone. Only Jotham, Jerubbaal's youngest son, remained, for he was hidden.

6 All the men of Shechem and all the families of the city of Millo assembled; and they went and established Abimelech as king beside the oak that stood in Shechem.

7 When this was reported to Jotham, he went and stood upon the summit of Mount Gerizim. Raising his voice, he cried out and said, "Hear me, men of Shechem, so may God hear you.

8 The trees went to anoint a king over themselves and said to the olive tree, 'Rule over us.'

9 It answered, 'Can I forsake my richness, which both gods and men use, and come to be promoted among the trees?'

10 The trees said to the fig tree, 'Come and receive kingship over us.'

11 It answered them, 'Can I forsake my sweetness and most delightful fruits and go to be promoted among the other trees?'

12 The trees spoke to the vine: 'Come and rule over us.'

13 It answered them, 'Can I forsake my wine, which gladdens God and men, and be promoted among the other trees?'

14 All the trees said to the bramble, 'Come and rule over us.'

15 It answered them, 'If you truly establish me as king over you, come and rest beneath my shadow. But if you are unwilling, let fire go out from the bramble and devour the cedars of Lebanon.'

16 Now therefore, if you acted rightly and without sin in establishing Abimelech as king over you, and acted well toward Jerubbaal and his house and repaid his benefits—he who fought for you

17 and gave his soul to dangers to rescue you from the hand of Midian—

18 though you have now risen against my father's house and killed his sons, seventy men, upon one stone, and established Abimelech, son of his maidservant, as king over the inhabitants of Shechem because he is your brother:

19 if, therefore, you acted rightly and without fault toward Jerubbaal and his house, rejoice today in Abimelech, and let him rejoice in you.

20 But if perversely, let fire go out from him and consume the inhabitants of Shechem and the town of Millo; and let fire go out from the men of Shechem and the town of Millo and devour Abimelech."

21 When he had said these things, he fled and went away to Beer, and dwelt there for fear of Abimelech his brother.

22 And so Abimelech reigned over Israel for three years.

23 The Lord sent a most evil spirit between Abimelech and the inhabitants of Shechem, and they began to detest him,

24 so that the crime of killing Jerubbaal's seventy sons and the shedding of their blood might be laid upon Abimelech their brother and upon the other chiefs of Shechem who had aided him.

25 They placed ambushes against him upon the summits of the mountains; and while they awaited his coming, they practiced robbery, taking spoil from those passing by. This was reported to Abimelech.

26 Now Gaal son of Obed came with his brothers and crossed into Shechem. At his coming the inhabitants of Shechem were raised up.

27 They went out into the fields, laid waste the vineyards, and trod the grapes. Forming choirs of singers, they entered the shrine of their god; and amid feasts and cups they cursed Abimelech,

28 while Gaal son of Obed cried, "Who is Abimelech, and what is Shechem, that we should serve him? Is he not Jerubbaal's son, and did he not establish Zebul his servant as prince over the men of Hamor, father of Shechem? Why then should we serve him?

29 Would that someone gave this people beneath my hand, that I might remove Abimelech from their midst." And it was said to Abimelech, "Gather the multitude of your army and come."

30 For Zebul, prince of the city, hearing the words of Gaal son of Obed, was exceedingly angry,

31 and secretly sent messengers to Abimelech, saying, "Behold, Gaal son of Obed has come into Shechem with his brothers and assaults the city against you.

32 Therefore arise by night with the people who are with you and lie hidden in the field.

33 At first light, when the sun rises, rush upon the city. And when he goes out against you with his people, do to him what you can."

34 Abimelech therefore arose by night with all his army and set ambushes beside Shechem in four places.

35 Gaal son of Obed went out and stood at the entrance of the city gate. And Abimelech and all the army with him arose from the place of ambush.

36 When Gaal saw the people, he said to Zebul, "Behold, a multitude descends from the mountains." He answered him, "You see the shadows of the mountains as though they were the heads of men and are deceived by this error."

37 Again Gaal said, "Behold, a people descends from the navel of the earth, and one wedge-shaped company comes by the way that faces the oak."

38 Zebul said to him, "Where now is your mouth, with which you said, 'Who is Abimelech, that we should serve him?' Is this not the people you despised? Go out and fight against him."

39 Gaal therefore went out in the sight of the people of Shechem and fought against Abimelech,

40 who pursued him as he fled and drove him into the city. Many fell on his side as far as the city gate.

41 Abimelech remained in Arumah, but Zebul expelled Gaal and his companions from the city and did not permit him to remain in it.

42 On the following day the people went out into the field. When this was reported to Abimelech,

43 he took his army, divided it into three companies, and set ambushes in the fields. Seeing the people going out of the city, he arose and rushed upon them

44 with his own wedge-shaped company, assaulting and besieging the city, while the two companies roamed through the field pursuing their adversaries.

45 Abimelech assaulted the city throughout that entire day. He took it, killed its inhabitants, and destroyed it, so that he scattered salt upon it.

46 When those who dwelt in the tower of Shechem heard this, they entered the shrine of their god Berith, where they had struck a covenant with him and from which the place had received its name; and it was exceedingly fortified.

47 Abimelech also heard that the men of the tower of Shechem had gathered together.

48 He ascended Mount Zalmon with all his people, seized an axe, cut a branch from a tree, placed it upon his shoulder, and said to his companions, “What you see me do, do quickly.”

49 Therefore, vying with one another, they cut branches from the trees and followed their leader. Surrounding the stronghold, they set it on fire; and so it happened that one thousand people were killed by smoke and fire—men and women together, inhabitants of the tower of Shechem.

50 Abimelech, setting out from there, came to the town of Thebez, surrounded it, and besieged it with his army.

51 There was a high tower in the middle of the city to which men and women together, and all the chiefs of the city, had fled. The door was most securely closed, and they stood upon the tower’s roof behind the battlements.

52 Abimelech approached beside the tower and fought fiercely. Drawing near the entrance, he strove to set fire beneath it.

53 And behold, one woman, casting down a fragment of a millstone from above, struck Abimelech’s head and shattered his brain.

54 He quickly called his armor-bearer and said to him, “Draw your sword and strike me, lest perhaps it be said that I was killed by a woman.” Fulfilling what was commanded, he killed him.

55 When he was dead, all those of Israel who were with him returned to their dwellings.

56 And God repaid the evil Abimelech had done against his father by killing his seventy brothers.

57 What the Shechemites had done was also repaid to them, and the curse of Jotham son of Jerubbaal came upon them.

Chapter 10

1 After Abimelech, Tola son of Puah, Abimelech's paternal uncle, arose as leader in Israel. He was a man of Issachar who dwelt in Shamir of Mount Ephraim.

2 He judged Israel for twenty-three years, died, and was buried in Shamir.

3 Jair the Gileadite succeeded him and judged Israel for twenty-two years.

4 He had thirty sons sitting upon thirty young donkeys, and they were princes of thirty cities, which from his name are called Havoth-jair, that is, the Towns of Jair, even to the present day in the land of Gilead.

5 Jair died and was buried in the place called Kamon.

6 But the children of Israel, joining new sins to the old, did evil in the sight of the Lord and served idols—the Baals and Ashtaroth, and the gods of Syria, Sidon, Moab, the children of Ammon, and the Philistines. They forsook the Lord and did not worship him.

7 The Lord, angered against them, delivered them into the hands of the Philistines and the children of Ammon.

8 They were afflicted and fiercely oppressed for eighteen years—all who dwelt beyond the Jordan in the land of the Amorite, which is in Gilead.

9 So far did it go that the children of Ammon crossed the Jordan and laid waste Judah, Benjamin, and Ephraim; and Israel was exceedingly afflicted.

10 Crying to the Lord, they said, "We have sinned against you, because we forsook the Lord our God and served the Baals."

11 The Lord spoke to them: "Did not the Egyptians, Amorites, children of Ammon, and Philistines,

12 and also the Sidonians, Amalek, and Canaan oppress you? And you cried to me, and I rescued you from their hand.

13 Yet you forsook me and worshiped strange gods; therefore I shall no longer add to deliver you.

14 Go and invoke the gods you chose; let them deliver you in the time of anguish."

15 The children of Israel said to the Lord, "We have sinned. Repay us whatever pleases you; only deliver us now."

16 Saying these things, they cast all the idols of strange gods from their borders and served the Lord God, who grieved over their miseries.

17 Therefore the children of Ammon, crying out together, pitched their tents in Gilead; and against them the assembled children of Israel camped in Mizpah.

18 The princes of Gilead said, each to his neighbors, "Whoever among us first begins to fight against the children of Ammon shall be leader of the people of Gilead."

Chapter 11

1 At that time Jephthah the Gileadite was an exceedingly mighty man and warrior, the son of a prostitute woman, born of Gilead.

2 But Gilead had a wife from whom he received sons. After they had grown, they cast Jephthah out, saying, “You cannot be heir in our father’s house, because you were born of another mother.”

3 Fleeing and avoiding them, he dwelt in the land of Tob. Needy and marauding men gathered to him and followed him as their prince.

4 In those days the children of Ammon fought against Israel.

5 As they pressed fiercely, the elders of Gilead proceeded to take Jephthah from the land of Tob as their aid.

6 They said to him, “Come and be our prince, and fight against the children of Ammon.”

7 He answered them, “Are you not those who hated me and cast me out of my father’s house? And now you have come to me, compelled by necessity.”

8 The princes of Gilead said to Jephthah, “For this reason, therefore, we have now come to you, that you may set out with us, fight against the children of Ammon, and be leader of all who dwell in Gilead.”

9 Jephthah also said to them, “If you truly have come to me that I may fight for you against the children of Ammon, and the Lord delivers them into my hands, shall I be your prince?”

10 They answered him, “The Lord, who hears these things, is himself mediator and witness that we shall fulfill our promises.”

11 Jephthah therefore went with the princes of Gilead, and all the people made him their prince. And Jephthah spoke all his words before the Lord in Mizpah.

12 He sent messengers to the king of the children of Ammon to say in his own person, “What is there between me and you, that you have come against me to lay waste my land?”

13 He answered them, “Because Israel took my land when he ascended from Egypt, from the borders of the Arnon as far as the Jabbok and the Jordan. Now therefore restore it to me in peace.”

14 Through them Jephthah again sent word and commanded them to say to the king of Ammon:

15 “Thus says Jephthah: Israel did not take the land of Moab or the land of the children of Ammon.

16 But when they ascended from Egypt, he walked through the wilderness as far as the Red Sea and came to Kadesh.

17 He sent messengers to the king of Edom, saying, ‘Permit me to pass through your land.’ He was unwilling to consent to his pleas. He also sent to the king of Moab, who likewise scorned to provide passage. Therefore he remained in Kadesh,

18 circled along the side of the land of Edom and the land of Moab, came toward the eastern region of the land of Moab, and camped beyond the Arnon. He was unwilling to enter Moab’s borders, for the Arnon is the boundary of the land of Moab.

19 Israel therefore sent messengers to Sihon king of the Amorites, who dwelt in Heshbon, and they said to him, ‘Permit me to pass through your land as far as the river.’

20 He also despised Israel’s words and did not permit him to pass through his borders. Instead, gathering an immeasurable multitude, he went out against him at Jahaz and fiercely resisted.

21 The Lord delivered him with all his army into Israel’s hands; Israel struck him and possessed all the land of the Amorite inhabitant of that region,

22 and all its territories from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan.

23 Therefore the Lord God of Israel overthrew the Amorite while his people Israel fought against him, and do you now wish to possess his land?

24 Are not the things your god Chemosh possesses owed to you by right? But the things the Lord our God has obtained as victor shall pass into our possession.

25 Unless perhaps you are better than Balak son of Zippor, king of Moab, or can show that he quarreled against Israel and fought against him

26 when he dwelt in Heshbon and its villages, Aroer and its villages, and all the cities beside the Jordan for three hundred years. Why for so long a time have you attempted nothing concerning this recovery?

27 Therefore I do not sin against you, but you act wickedly against me by declaring unjust wars upon me. Let the Lord, the judge of this day, judge between Israel and the children of Ammon.”

28 The king of the children of Ammon was unwilling to consent to Jephthah’s words, which he had sent through messengers.

29 Therefore the Spirit of the Lord came upon Jephthah; and circling Gilead and Manasseh, and Mizpah of Gilead, he passed from there to the children of Ammon.

30 He vowed a vow to the Lord, saying, “If you deliver the children of Ammon into my hands,

31 whoever shall first go out from the doors of my house and meet me when I return in peace from the children of Ammon, I shall offer him as a holocaust to the Lord.”

32 Jephthah crossed to the children of Ammon to fight against them, and the Lord delivered them into his hands.

33 He struck from Aroer until you come to Minnith—twenty cities—and as far as Abel, which is planted with vineyards, with an exceedingly great slaughter. And the children of Ammon were humbled by the children of Israel.

34 But as Jephthah returned to his house in Mizpah, his only-begotten daughter came to meet him with timbrels and choirs, for he had no other children.

35 Seeing her, he tore his garments and said, “Alas, my daughter! You have deceived me, and you yourself are deceived, for I opened my mouth to the Lord and shall not be able to do otherwise.”

36 She answered him, “My father, if you opened your mouth to the Lord, do to me whatever you promised, since vengeance and victory over your enemies have been granted to you.”

37 She said to her father, “Grant me only this for which I beg: permit me to circle the mountains for two months and mourn my virginity with my companions.”

38 He answered her, “Go.” And he released her for two months. When she had departed with her associates and companions, she wept for her virginity in the mountains.

39 When the two months were completed, she returned to her father, and he did to her as he had vowed. She had not known a man. From that time a practice grew frequent in Israel and the custom was observed,

40 that after the circuit of a year the daughters of Israel assemble as one and mourn the daughter of Jephthah the Gileadite for four days.

Chapter 12

1 And behold, sedition arose in Ephraim. Crossing toward the north, they said to Jephthah, “Why, when you went to battle against the children of Ammon, were you unwilling to call us to go with you? Therefore we shall burn your house.”

2 He answered them, “I and my people had a fierce dispute against the children of Ammon. I called you to provide aid to me, and you were unwilling to do so.

3 Seeing this, I placed my soul in my hands and crossed to the children of Ammon, and the Lord delivered them into my hands. What have I deserved, that you should rise against me in battle?”

4 Therefore, calling all the men of Gilead to himself, he fought against Ephraim. The men of Gilead struck Ephraim because he had said, “Gilead is a fugitive from Ephraim and dwells in the midst of Ephraim and Manasseh.”

5 The Gileadites seized the fords of the Jordan by which Ephraim would return. And when one from the number of Ephraim came to them fleeing and said, “I beg you to permit me to cross,” the Gileadites said to him, “Are you an Ephraimite?” When he said, “I am not,”

6 they asked him, “Then say Shibboleth,” which is interpreted “Ear of Grain.” He answered, “Sibboleth,” for he was unable to express an ear of grain with that same letter. Immediately they seized him and cut his throat at that very crossing of the Jordan. At that time forty-two thousand from Ephraim fell.

7 Jephthah the Gileadite therefore judged Israel for six years. He died and was buried in his city of Gilead.

8 After him Ibzan of Bethlehem judged Israel.

9 He had thirty sons and the same number of daughters, whom he sent abroad and gave to husbands; and for his sons of the same number, he received wives and brought them into his house. He judged Israel for seven years,

10 died, and was buried in Bethlehem.

11 Elon the Zebulunite succeeded him and judged Israel for ten years.

12 He died and was buried in Zebulun.

13 After him Abdon son of Hillel the Pirathonite judged Israel.

14 He had forty sons and thirty grandsons from them, riding upon seventy young donkeys. He judged Israel for eight years,

15 died, and was buried at Pirathon in the land of Ephraim, on Mount Amalek.

Chapter 13

1 Again the children of Israel did evil in the sight of the Lord, and he delivered them into the hands of the Philistines for forty years.

2 Now there was a certain man from Zorah, of the stock of Dan, named Manoah, who had a barren wife.

3 The angel of the Lord appeared to her and said, “You are barren and without children, but you shall conceive and bear a son.

4 Take care, therefore, that you drink neither wine nor strong drink, nor eat anything unclean,

5 because you shall conceive and bear a son whose head no razor shall touch. For he shall be a Nazirite of God from his infancy and from his mother’s womb, and he shall begin to deliver Israel from the hand of the Philistines.”

6 When she came to her husband, she said to him, “A man of God came to me, having an angelic countenance, exceedingly terrible. When I asked who he was, where he had come from, and by what name he was called, he was unwilling to tell me.

7 But he answered this: ‘Behold, you shall conceive and bear a son. Take care that you drink neither wine nor strong drink, nor eat anything unclean, for the boy shall be a Nazirite of God from his infancy, from his mother’s womb even to the day of his death.’”

8 Manoah therefore prayed to the Lord and said, “I beg you, O Lord, that the man of God whom you sent may come again and teach us what we ought to do concerning the boy who is to be born.”

9 The Lord heard Manoah’s entreaty, and the angel of God appeared again to his wife while she sat in the field; but Manoah her husband was not with her. When she saw the angel,

10 she hastened and ran to her husband and reported to him, saying, “Behold, the man whom I saw before has appeared to me.”

11 He arose and followed his wife, and coming to the man, said to him, “Are you the one who spoke to the woman?” He answered, “I am.”

12 Manoah said to him, “When your word has been fulfilled, what do you wish the boy to do, or from what must he keep himself?”

13 The angel of the Lord said to Manoah, “Let her abstain from everything of which I spoke to your wife.

14 Let her eat nothing born from the vine, drink neither wine nor strong drink, and eat nothing unclean. Let her fulfill and keep what I commanded her.”

15 Manoah said to the angel of the Lord, “I beg you to consent to my pleas, and let us prepare a young goat for you.”

16 The angel answered him, “If you compel me, I shall not eat your bread. But if you wish to make a holocaust, offer it to the Lord.” And Manoah did not know that he was the angel of the Lord.

17 He said to him, “What is your name, that if your word is fulfilled we may honor you?”

18 He answered him, “Why do you ask my name, which is Wonderful?”

19 Manoah therefore took the young goat and libations and placed them upon the rock, offering to the Lord, who does wonders, while he and his wife watched.

20 When the flame of the altar ascended into heaven, the angel of the Lord likewise ascended in the flame. When Manoah and his wife saw this, they fell prone upon the ground.

21 The angel of the Lord appeared to them no more. And immediately Manoah understood him to be the angel of the Lord,

22 and said to his wife, “Dying we shall die, because we have seen God.”

23 The woman answered him, “If the Lord wished to kill us, he would not have received a holocaust and libations from our hands, nor shown us all these things, nor told us the things that are to come.”

24 Therefore she bore a son and called his name Samson. The boy grew, and the Lord blessed him.

25 And the Spirit of the Lord began to be with him in the camp of Dan between Zorah and Eshtaol.

Chapter 14

1 Samson therefore descended into Timnah and saw there a woman from the daughters of the Philistines.

2 He ascended and reported to his father and mother, saying, “I saw a woman in Timnah from the daughters of the Philistines. I ask that you take her for me as wife.”

3 His father and mother said to him, “Is there no woman among the daughters of your brothers or among all my people, that you wish to take a wife from the uncircumcised Philistines?” Samson said to his father, “Take this one for me, because she has pleased my eyes.”

4 But his parents did not know that the matter was done by the Lord and that he sought an occasion against the Philistines, for at that time the Philistines ruled over Israel.

5 Samson therefore descended with his father and mother into Timnah. When they came to the vineyards of the town, a fierce young lion appeared roaring and met him.

6 But the Spirit of the Lord rushed upon Samson, and he tore the lion apart, rending it into pieces as though it were a young goat, having nothing whatever in his hand. He was unwilling to report this to his father and mother.

7 He descended and spoke to the woman who had pleased his eyes.

8 After some days, returning to take her, he turned aside to see the lion’s corpse, and behold, a swarm of bees and a honeycomb were in the lion’s mouth.

9 Taking it in his hands, he ate along the way. Coming to his father and mother, he gave them a portion, and they also ate; yet he was unwilling to tell them that he had taken the honey from the lion’s body.

10 His father therefore descended to the woman, and he made a feast for his son Samson, for so young men were accustomed to do.

11 When the citizens of that place saw him, they gave him thirty companions to be with him.

12 Samson said to them, “I shall propose a riddle to you. If you solve it for me within the seven days of the feast, I shall give you thirty linen garments and the same number of tunics.

13 But if you are unable to solve it, you shall give me thirty linen garments and the same number of tunics.” They answered him, “Propose the riddle, that we may hear it.”

14 He said to them, “From the eater came forth food, and from the strong came forth sweetness.” They were unable to solve the proposition for three days.

15 When the seventh day was present, they said to Samson’s wife, “Flatter your husband and persuade him to tell you what the riddle signifies. If you are unwilling to do this, we shall burn you and your father’s house. Did you call us to the wedding so that you might plunder us?”

16 She poured out tears before Samson and complained, saying, “You hate me and do not love me. For this reason you are unwilling to explain to me the riddle you proposed to the children of my people.” He answered, “I was unwilling to tell my father and mother, and shall I be able to tell you?”

17 Therefore she wept before him during the seven days of the feast. At last, on the seventh day, when she was troublesome to him, he explained it. She immediately reported it to her citizens.

18 On the seventh day before sunset they said to him, “What is sweeter than honey, and what is stronger than a lion?” He said to them, “If you had not plowed with my heifer, you would not have found my proposition.”

19 Therefore the Spirit of the Lord rushed upon him. He descended to Ashkelon and struck thirty men there; taking away their garments, he gave them to those who had solved the riddle. Exceedingly angry, he ascended to his father’s house.

20 But his wife took as husband one of his friends and wedding companions.

Chapter 15

1 After a little time, when the days of wheat harvest were at hand, Samson came wishing to visit his wife and brought her a young goat. When he wished to enter her chamber as usual, her father prevented him, saying,

2 “I thought you hated her and therefore delivered her to your friend. But she has a sister younger and more beautiful than she; let her be your wife in her place.”

3 Samson answered him, “From this day there shall be no fault in me against the Philistines, for I shall do you evil.”

4 He went and caught three hundred foxes, joined their tails to tails, and tied torches in the middle.

5 Setting them on fire, he released them to run here and there. They immediately went into the Philistines’ crops. These being set on fire, both the already gathered produce and that still standing upon the stalk were burned, so much that the flame also consumed the vineyards and olive groves.

6 The Philistines said, “Who did this thing?” They were told, “Samson, the Timnite’s son-in-law, because he took his wife and delivered her to another, did these things.” The Philistines ascended and burned both the woman and her father.

7 Samson said to them, “Though you have done these things, I shall still demand vengeance from you, and then I shall rest.”

8 He struck them with an immense slaughter, so that in astonishment they placed calf upon thigh. Descending, he dwelt in the cave of the rock of Etam.

9 Therefore the Philistines ascended into the land of Judah and camped in the place afterward called Lehi, that is, Jawbone, where their army was poured out.

10 Those of the tribe of Judah said to them, “Why have you ascended against us?” They answered, “We have come to bind Samson and repay him for what he did to us.”

11 Therefore three thousand men of Judah descended to the cave of the flint-rock of Etam and said to Samson, “Do you not know that the Philistines rule over us? Why did you wish to do this?” He said to them, “As they did to me, so I did to them.”

12 They said, “We have come to bind you and deliver you into the hands of the Philistines.” Samson said to them, “Swear and pledge to me that you will not kill me.”

13 They said, “We shall not kill you, but shall deliver you bound.” They bound him with two new ropes and took him from the rock of Etam.

14 When he came to the place of the Jawbone and the Philistines met him shouting, the Spirit of the Lord rushed upon him. And as flax is accustomed to be consumed by the smell of fire, so the bonds with which he was bound were scattered and loosed.

15 Finding the jawbone—that is, the mandible—of a donkey lying there, he seized it and killed one thousand men with it,

16 and said, “With the jawbone of a donkey, with the mandible of a donkey’s colt, I destroyed them and struck one thousand men.”

17 When he had completed these words in song, he cast the mandible from his hand and called the name of that place Ramath-lehi, which is interpreted “Elevation of the Jawbone.”

18 Thirsting exceedingly, he cried to the Lord and said, “You have given this greatest salvation and victory into the hand of your servant. Behold, I die of thirst and shall fall into the hands of the uncircumcised.”

19 Therefore the Lord opened a molar tooth in the donkey’s jawbone, and waters went out from it.
Drinking them, he revived his spirit and recovered his strength. For this reason the name of that place was
called “Fountain of the One Who Invoked from the Jawbone,” even to the present day.

20 And he judged Israel in the days of the Philistines for twenty years.

Chapter 16

1 He also went to Gaza, saw a prostitute woman there, and entered to her.

2 When the Philistines heard this, and the news spread among them that Samson had entered the city, they surrounded him and placed guards at the city gate. There they waited silently all night, that when morning came they might kill him as he went out.

3 But Samson slept until the middle of the night. Then rising, he seized both doors of the gate with their posts and bar, placed them upon his shoulders, and carried them to the summit of the mountain that faces Hebron.

4 After these things he loved a woman who dwelt in the Valley of Sorek and was called Delilah.

5 The princes of the Philistines came to her and said, “Deceive him and learn from him in what he has such strength and how we may be able to overcome him, bind him, and afflict him. If you do this, each of us shall give you one thousand one hundred pieces of silver.”

6 Delilah therefore spoke to Samson: “Tell me, I beg you, in what is your greatest strength, and with what could you be bound so that you cannot break free?”

7 Samson answered her, “If I am bound with seven sinew cords not yet dry and still moist, I shall be weak like other men.”

8 The satraps of the Philistines brought her seven cords, as he had said, and with them she bound him,

9 while ambushers hid with her and awaited the outcome in the chamber. She cried to him, “The Philistines are upon you, Samson!” He broke the bonds as one might break a thread of tow twisted with husk when it receives the smell of fire; and it was not known in what his strength lay.

10 Delilah said to him, “Behold, you mocked me and spoke falsely. At least now tell me with what you must be bound.”

11 He answered her, “If I am bound with new ropes that have never been put to work, I shall be weak and like other men.”

12 Delilah again bound him with them and cried, “The Philistines are upon you, Samson!”—with ambushers prepared in the chamber. He broke the bonds like threads of woven cloth.

13 Delilah said to him again, “How long do you deceive me and speak falsely? Show me with what you must be bound.” Samson answered her, “If you weave the seven locks of my head with the web and fasten a peg tied around them into the ground, I shall be weak.”

14 When Delilah had done this, she said to him, “The Philistines are upon you, Samson!” Rising from sleep, he drew out the peg with his locks and the web.

15 Delilah said to him, “How do you say that you love me when your soul is not with me? Three times you have lied to me and were unwilling to tell me in what your greatest strength lies.”

16 And as she was troublesome to him and clung to him continually for many days, giving him no space for rest, his soul failed and was wearied even to death.

17 Then, opening the truth of the matter, he said to her, “Iron has never ascended upon my head, because I am a Nazirite—that is, consecrated to God—from my mother’s womb. If my head is shaved, my strength shall withdraw from me, and I shall fail and be like other men.”

18 Seeing that he had confessed his whole soul to her, she sent to the princes of the Philistines and commanded, “Ascend yet once more, because now he has opened his heart to me.” They ascended, taking the money they had promised.

19 But she caused him to sleep upon her knees and recline his head in her bosom. She called a barber and shaved his seven locks, and began to drive him away and repel him from herself, for his strength immediately departed from him.

20 She said, “The Philistines are upon you, Samson!” Rising from sleep, he said in his soul, “I shall go out as I did before and shake myself free,” not knowing that the Lord had withdrawn from him.

21 When the Philistines seized him, they immediately tore out his eyes, led him bound in chains to Gaza, and shut him in prison, where they made him grind.

22 And now his hair began to grow again.

23 The princes of the Philistines assembled as one to immolate magnificent victims to Dagon their god and to feast, saying, “Our god has delivered Samson our enemy into our hands.”

24 When the people also saw this, they praised their god and said the same: “Our god has delivered our adversary into our hands—he who destroyed our land and killed very many.”

25 Rejoicing through the feast, when the meal had now been taken, they commanded that Samson be called to play before them. Brought from prison, he played before them, and they made him stand between two pillars.

26 He said to the boy guiding his steps, “Permit me to touch the pillars upon which the whole house hangs, that I may lean upon them and rest a little.”

27 The house was full of men and women, and all the princes of the Philistines were there; and from the roof and upper floor about three thousand of both sexes watched Samson playing.

28 But he invoked the Lord and said, “Lord God, remember me and now restore to me my former strength, my God, that I may avenge myself upon my enemies and receive one vengeance for the loss of my two lights.”

29 Grasping both pillars upon which the house rested, holding one with his right hand and the other with his left,

30 he said, “Let my soul die with the Philistines.” Shaking the pillars forcefully, the house fell upon all the princes and the remaining multitude there; and he killed far more in dying than he had killed before while living.

31 His brothers and all his kindred descended, took his body, and buried him between Zorah and Eshtaol in the tomb of Manoah his father. And he judged Israel for twenty years.

Chapter 17

1 At that time there was a certain man from Mount Ephraim named Micah.

2 He said to his mother, “The one thousand one hundred pieces of silver you had set apart for yourself and concerning which you swore in my hearing—behold, I have them, and they are with me.” She answered him, “Blessed is my son by the Lord.”

3 Therefore he returned them to his mother, who had said to him, “I consecrated and vowed this silver to the Lord, that my son may receive it from my hand and make a graven and molten thing. And now I deliver it to you.”

4 Therefore he returned them to his mother. She took two hundred pieces of silver and gave them to the silversmith to make from them a graven and molten thing, which was in Micah’s house.

5 He also set apart in it a little house for the god and made an ephod and teraphim—that is, a priestly garment and idols. He filled the hand of one of his sons, and he became his priest.

6 In those days there was no king in Israel, but each one did what appeared right to himself.

7 There was also another young man from Bethlehem of Judah, from its kindred. He was a Levite and dwelt there.

8 Going out from the city of Bethlehem, he wished to sojourn wherever he might find it suitable for himself. As he journeyed, he came into Mount Ephraim and turned aside for a little into Micah’s house.

9 Micah asked him where he had come from. He answered, “I am a Levite from Bethlehem of Judah, and I go to dwell wherever I am able and perceive it to be useful to me.”

10 Micah said, “Remain with me and be to me a parent and priest. I shall give you ten pieces of silver each year, a double garment, and the things necessary for sustenance.”

11 He consented and remained with the man and was to him like one of his sons.

12 Micah filled his hand and had the young man as priest with him.

13 And he said, “Now I know that God will do good to me, since I have a priest of Levitical stock.”

Chapter 18

1 In those days there was no king in Israel, and the tribe of Dan sought a possession for itself in which to dwell, for even to that day it had not received a lot among the other tribes.

2 Therefore the children of Dan sent five exceedingly mighty men from their stock and family, from Zorah and Eshtaol, to explore the land and inspect it diligently. They said to them, “Go and examine the land.” As they proceeded, they came into Mount Ephraim, entered Micah’s house, and rested there.

3 Recognizing the voice of the young Levite and using his lodging, they said to him, “Who brought you here? What do you do here? For what reason did you wish to come here?”

4 He answered them, “Micah provided me with these and these things and hired me for wages to be his priest.”

5 They asked him to consult the Lord, that they might know whether they would proceed on a prosperous journey and whether the matter would have its effect.

6 He answered them, “Go in peace. The Lord regards your way and the journey upon which you proceed.”

7 Therefore the five men went and came to Laish. They saw the people dwelling there without any fear, according to the custom of the Sidonians, secure and quiet, with no one resisting them at all, possessing great riches, far from Sidon, and separated from all men.

8 Returning to their brothers in Zorah and Eshtaol, they answered those who asked what they had done:

9 “Arise, let us ascend to them, for we have seen an exceedingly rich and fertile land. Do not neglect it; do not cease. Let us go and possess it. There shall be no labor.

10 We shall enter among those who are secure, into a very broad region; and the Lord shall deliver to us a place in which there is no lack of anything produced upon the earth.”

11 Therefore six hundred men from the kindred of Dan—that is, from Zorah and Eshtaol—set out girded with weapons of war.

12 Ascending, they remained at Kiriath-jearim of Judah. From that time the place received the name “Camp of Dan,” and it is behind Kiriath-jearim.

13 From there they passed into Mount Ephraim. When they came to Micah’s house,

14 the five men who had previously been sent to examine the land of Laish said to their other brothers, “You know that in these houses there are an ephod, teraphim, a graven thing, and a molten thing. Consider what pleases you.”

15 Turning aside a little, they entered the house of the young Levite who was in Micah’s house and greeted him with peaceful words.

16 But the six hundred armed men stood before the entrance.

17 Those who had entered the young man’s house strove to take the graven thing, ephod, teraphim, and molten thing, while the priest stood before the entrance, with the six hundred exceedingly mighty men waiting not far away.

18 Therefore those who had entered took the graven thing, ephod, idols, and molten thing. The priest said to them, “What are you doing?”

19 They answered him, “Be silent and place your finger upon your mouth. Come with us, that we may have you as father and priest. What is better for you—to be priest in the house of one man, or in one tribe and family in Israel?”

20 When he heard this, he consented to their words, took the ephod, idols, and graven thing, and set out with them.

21 As they proceeded, they caused the little ones, beasts, and everything precious to go before them.

22 When they were already far from Micah’s house, the men dwelling in Micah’s buildings followed them, crying out together,

23 and began to shout behind their backs. When they looked back, they said to Micah, “What do you want? Why do you cry out?”

24 He answered, “You have taken my gods, which I made for myself, and the priest, and everything I have; and you say, ‘What is it to you?’”

25 The children of Dan said to him, “Take care that you speak no more to us, lest men enraged in soul come upon you, and you perish with all your house.”

26 And thus they proceeded upon the journey they had begun. But Micah, seeing that they were stronger than he, returned to his house.

27 The six hundred men took the priest and the things we described above, and came to Laish, to a quiet and secure people. They struck them with the edge of the sword and delivered the city to the fire,

28 with no one whatever bringing aid, because they dwelt far from Sidon and had no fellowship or business with any men. The city was situated in the region of Rehob. Rebuilding it, they dwelt in it

29 and called the city’s name Dan, according to the name of their father whom Israel had begotten; it had formerly been called Laish.

30 They set up the graven thing for themselves; and Jonathan son of Gershom, son of Moses, and his sons were priests in the tribe of Dan until the day of their captivity.

31 Micah’s idol remained among them all the time the house of God was in Shiloh. In those days there was no king in Israel.

Chapter 19

1 There was a certain Levite man dwelling on the side of Mount Ephraim who took a wife from Bethlehem of Judah.

2 She left him and returned to her father’s house in Bethlehem and remained with him for four months.

3 Her husband followed her, wishing to be reconciled to her, to flatter her, and to lead her back with him. He had in his company a servant and two donkeys. She received him and brought him into her father’s house. When his father-in-law heard this and saw him, he joyfully ran to meet him

4 and embraced the man. The son-in-law remained in his father-in-law’s house for three days, eating and drinking familiarly with him.

5 On the fourth day, rising in the night, he wished to set out. His father-in-law held him and said to him, “First taste a little bread and strengthen your stomach, and then you shall set out.”

6 They sat together, ate, and drank. The girl’s father said to his son-in-law, “I ask you to remain here today, that we may rejoice together.”

7 But he arose and began to wish to set out. Nevertheless, his father-in-law earnestly held him and made him remain with him.

8 When morning came, the Levite prepared for the journey. His father-in-law said to him again, “I ask you to take a little food and, having taken strength, set out afterward when the day has grown.” Therefore they ate together.

9 The young man arose to proceed with his wife and servant. His father-in-law spoke to him again: “Consider that the day is declining toward sunset and evening draws near. Remain with me today also, and pass the day joyfully; tomorrow you shall set out to go to your house.”

10 The son-in-law was unwilling to consent to his words. He immediately set out and came opposite Jebus, which by another name is called Jerusalem, leading with him two laden donkeys and his concubine.

11 They were now beside Jebus, and day was changing into night. The servant said to his master, “Come, I beg you, let us turn aside to the city of the Jebusites and remain in it.”

12 His master answered him, “I shall not enter a town of a strange nation that is not of the children of Israel, but shall pass as far as Gibeah.

13 And when I have reached there, we shall remain in it or certainly in the city of Ramah.”

14 Therefore they passed Jebus and pursued the journey they had begun; and the sun set upon them beside Gibeah, which is in the tribe of Benjamin.

15 They turned aside to it to remain there. When they had entered, they sat in the city square, and no one wished to receive them as guests.

16 And behold, an old man appeared returning from the field and his work in the evening. He too was from Mount Ephraim and dwelt as a sojourner in Gibeah; but the men of that region were children of Jemini.

17 Raising his eyes, the old man saw the man sitting with his bundles in the city square and said to him, “Where do you come from, and where are you going?”

18 He answered him, “We set out from Bethlehem of Judah and proceed to our place, which is on the side of Mount Ephraim, from which we had gone to Bethlehem. And now we go to the house of God, but no one wishes to receive us beneath his roof,

19 though we have straw and hay as fodder for the donkeys, and bread and wine for the use of me, your maidservant, and the servant who is with me. We lack nothing except lodging.”

20 The old man answered him, “Peace be with you. I shall provide everything necessary; only, I beg you, do not remain in the square.”

21 He brought him into his house and provided fodder for the donkeys. After they had washed their feet, he received them into the feast.

22 While they feasted and refreshed their bodies with food and drink after the labor of the journey, the men of that city came—children of Belial, that is, Without a Yoke. Surrounding the old man’s house, they began to strike the doors, crying to the master of the house and saying, “Bring out the man who entered your house, that we may abuse him.”

23 The old man went out to them and said, “Do not, brothers, do not commit this evil, because the man has entered my lodging. Cease from this folly.

24 I have a virgin daughter, and this man has a concubine. I shall bring them out to you, that you may humiliate them and fulfill your lust; only, I beg you, do not work this crime against nature upon the man.”

25 They were unwilling to consent to his words. Seeing this, the man brought his concubine out to them and delivered her to be mocked. After they had abused her throughout the entire night, they released her in the morning.

26 But as the darkness withdrew, the woman came to the entrance of the house where her lord was remaining, and there she collapsed.

27 When morning came, the man arose and opened the entrance to complete the journey he had begun; and behold, his concubine lay before the entrance with her hands spread upon the threshold.

28 Thinking she was resting, he spoke to her: “Rise, and let us walk.” When she answered nothing, he understood that she was dead. He took her, placed her upon the donkey, and returned to his house.

29 When he had entered it, he seized a sword and cut the corpse of his wife, with her bones, into twelve parts and pieces, and sent them into all the territories of Israel.

30 When each saw this, they cried out together: “Never has such a thing been done in Israel, from the day our fathers ascended from Egypt even to the present time. Give judgment, and determine together what must be done.”

Chapter 20

1 Therefore all the children of Israel went out and assembled together as one man, from Dan as far as Beersheba and the land of Gilead, before the Lord in Mizpah.

2 All the corners of the peoples and all the tribes of Israel came into the assembly of the people of God—four hundred thousand footmen, warriors.

3 Nor was it hidden from the children of Benjamin that the children of Israel had ascended into Mizpah. And the Levite, husband of the murdered woman, was asked how so great a crime had been perpetrated.

4 He answered, “I came to Gibeah of Benjamin with my wife and turned aside there.

5 And behold, the men of that city surrounded the house where I remained by night, wishing to kill me; and tormenting my wife with incredible fury of lust, at last she died.

6 Seizing her, I cut her into pieces and sent the parts into all the territories of your possession, because never has so great a wickedness and so immense an offense been committed in Israel.

7 All you children of Israel are present. Determine what you ought to do.”

8 All the people stood and answered as with the speech of one man: “We shall not withdraw to our tents, nor shall anyone enter his house,

9 but we shall do this together against Gibeah.

10 Let ten men be chosen from one hundred throughout all the tribes of Israel, one hundred from one thousand, and one thousand from ten thousand, that they may carry provisions for the army and we may fight against Gibeah of Benjamin and repay it what it deserves for the crime.”

11 And all Israel assembled against the city as one man, with the same mind and one counsel.

12 They sent messengers to the entire tribe of Benjamin to say, “Why has so great a wickedness been found among you?

13 Deliver the men of Gibeah who perpetrated this outrage, that they may die and evil may be taken away from Israel.” They were unwilling to hear the command of their brothers, the children of Israel,

14 but assembled from all the cities belonging to their lot into Gibeah, that they might bring them aid and fight against the whole people of Israel.

15 There were found twenty-five thousand from Benjamin who drew the sword, apart from the inhabitants of Gibeah,

16 who were seven hundred exceedingly mighty men, fighting with the left hand as with the right; and they cast stones from slings so surely that they could strike even a hair, and the blow of the stone would by no means be carried to the other side.

17 There were also found four hundred thousand men of Israel, apart from the children of Benjamin, who drew the sword and were prepared for battle.

18 Rising, they came to the house of God, that is, to Shiloh. They consulted God and said, “Who shall be prince of the contest in our army against the children of Benjamin?” The Lord answered them, “Let Judah be your leader.”

19 Immediately the children of Israel arose in the morning and camped beside Gibeah.

20 Proceeding from there to battle against Benjamin, they began to assault the city.

21 The children of Benjamin went out from Gibeah and killed twenty-two thousand men of the children of Israel on that day.

22 Again the children of Israel, trusting both in strength and number, arranged the battle line in the same place in which they had fought before,

23 yet so that they first ascended and wept before the Lord until night and consulted him, saying, “Must I proceed further to fight against the children of Benjamin, my brothers, or not?” He answered them, “Ascend against them and enter the contest.”

24 When the children of Israel proceeded to battle against the children of Benjamin on the next day,

25 the children of Benjamin burst from the gates of Gibeah and, meeting them, raged against them with so great a slaughter that they struck down eighteen thousand men who drew the sword.

26 For this reason all the children of Israel came to the house of God and, sitting, wept before the Lord. They fasted that day until evening and offered him holocausts and peace victims,

27 and questioned him concerning their condition. At that time the ark of the covenant of God was there,

28 and Phinehas son of Eleazar, son of Aaron, was overseer of the house. They therefore consulted the Lord and said, “Must we go out further to battle against the children of Benjamin, our brothers, or rest?” The Lord said to them, “Ascend, for tomorrow I shall deliver them into your hands.”

29 The children of Israel placed ambushes around the city of Gibeah,

30 and for the third time, as once and twice before, brought out the army against Benjamin.

31 But the children of Benjamin also burst boldly from the city and pursued their fleeing adversaries farther, so that they wounded them as on the first and second days and struck them along two paths as they turned their backs—one leading to Bethel and the other to Gibeah—and struck down about thirty men.

32 For they thought they were yielding in their customary manner. But those feigning flight artfully entered a plan to draw them away from the city and, as though fleeing, lead them to the paths described above.

33 Therefore all the children of Israel arose from their places and arranged the battle line in the place called Baal-tamar. The ambushes around the city also gradually began to reveal themselves

34 and proceed from the city’s western side. Another ten thousand men from all Israel provoked the city’s inhabitants to battle. The war grew heavy against the children of Benjamin, and they did not understand that destruction pressed upon them from every side.

35 The Lord struck them in the sight of the children of Israel; and on that day they killed twenty-five thousand one hundred of them, all warriors who drew the sword.

36 But when the children of Benjamin saw themselves to be inferior, they began to flee. Seeing this, the children of Israel gave them room to flee, that they might come to the prepared ambushes they had placed beside the city.

37 When those in hiding suddenly arose, and Benjamin gave his back to those striking, they entered the city and struck it with the edge of the sword.

38 The children of Israel had given a sign to those they had placed in ambush: after they had seized the city, they were to kindle fire so that smoke ascending on high would show the city was taken.

39 When the children of Israel, placed in the battle itself, saw this—for the children of Benjamin thought they fled and pursued them more insistently, having slain thirty men from their army—

40 and saw what was like a pillar of smoke ascending from the city; Benjamin also looked back and saw the city taken and flames carried on high.

41 Those who had first feigned flight turned their face and resisted more fiercely. When the children of Benjamin saw this, they turned to flight

42 and began to go toward the way of the wilderness, their adversaries pursuing them there also; but those who had burned the city met them as well.

43 And so it happened that they were struck by enemies on both sides, and there was no rest for the dying. They fell and were laid low on the eastern side of the city of Gibeah.

44 Those killed in that same place were eighteen thousand men, all exceedingly robust warriors.

45 When those who remained of Benjamin saw this, they fled into the wilderness and proceeded to the rock called Rimmon. In that flight, as they scattered and went in different directions, they killed five thousand men. And when they continued farther, they pursued them and killed another two thousand.

46 And so it happened that all those of Benjamin who fell in different places were twenty-five thousand warriors exceedingly ready for battle.

47 Therefore six hundred men remained from the entire number of Benjamin who were able to escape and flee into the wilderness; and they remained at the Rock of Rimmon for four months.

48 But the children of Israel returned and struck with the sword every remnant of the city, from men even to beasts; and a devouring flame consumed all Benjamin’s cities and villages.

Chapter 21

1 The children of Israel had also sworn in Mizpah and said, “None of us shall give one of his daughters as wife to the children of Benjamin.”

2 They all came to the house of God in Shiloh and, sitting in his sight until evening, raised their voice and began to weep with a great wail, saying,

3 “Why, O Lord God of Israel, has this evil happened among your people, that today one tribe should be taken away from us?”

4 Rising at dawn on the next day, they built an altar and offered holocausts and peace victims there, and said,

5 “Who from all the tribes of Israel did not ascend in the Lord’s army?” For they had bound themselves with a great oath while they were in Mizpah, that those who had been absent should be killed.

6 The children of Israel, being led to penance over Benjamin their brother, began to say, “One tribe has been taken away from Israel.

7 From where shall they receive wives? For we all swore together that we would not give them our daughters.”

8 For this reason they said, “Who from all the tribes of Israel did not ascend to the Lord in Mizpah?” And behold, the inhabitants of Jabesh-gilead were found not to have been in that army.

9 At that time also, when they were in Shiloh, none of them was found there.

10 Therefore they sent ten thousand exceedingly robust men and commanded them, “Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, both their wives and their little ones.

11 And this is what you must observe: kill every male and the women who have known men, but preserve the virgins.”

12 There were found from Jabesh-gilead four hundred virgins who had not known the bed of a man, and they led them to the camp in Shiloh, in the land of Canaan.

13 They sent messengers to the children of Benjamin who were at the Rock of Rimmon and commanded them to receive them in peace.

14 The children of Benjamin came at that time, and wives from the daughters of Jabesh-gilead were given to them; but they did not find others to deliver in like manner.

15 All Israel grieved exceedingly and did penance over the killing of one tribe from Israel.

16 The elders said, “What shall we do for the remainder who have not received wives? All the women in Benjamin have fallen,

17 and it must be provided with great care and immense diligence that one tribe not be destroyed from Israel.

18 For we cannot give them our daughters, being bound by the oath and curse with which we said, ‘Cursed is he who gives one of his daughters as wife to Benjamin.’”

19 They formed a plan and said, “Behold, the Lord’s annual solemnity is in Shiloh, which is situated north of the city of Bethel, east of the road that extends from Bethel to Shechem, and south of the town of Lebonah.”

20 They commanded the children of Benjamin and said, “Go and hide in the vineyards.

21 When you see the daughters of Shiloh come out according to custom to lead the dances, go out suddenly from the vineyards, each seize one wife from among them, and proceed into the land of Benjamin.

22 And when their fathers and brothers come and begin to complain and quarrel against you, we shall say to them: ‘Have mercy upon them, for they did not seize them by the right of those fighting and victorious. But when they asked to receive them, you did not give them, and the sin is on your side.’”

23 The children of Benjamin did as had been commanded them. According to their number, each seized one wife for himself from those who led the dances. They departed into their possession, built cities, and dwelt in them.

24 The children of Israel also returned by their tribes and families to their tents. In those days there was no king in Israel, but each one did what appeared right to himself.

Ruth

Chapter 1

1 In the days of one judge, when judges presided, a famine arose in the land. And a man from Bethlehem of Judah went to sojourn in the region of Moab with his wife and two children.

2 He was called Elimelech, and his wife Naomi; and their two sons, one Mahlon and the other Chilion, were Ephrathites from Bethlehem of Judah. Entering the region of Moab, they remained there.

3 Elimelech, Naomi's husband, died; and she remained with her sons.

4 They took Moabite wives, one of whom was called Orpah and the other Ruth. They remained there ten years,

5 and both died, namely Mahlon and Chilion; and the woman remained bereaved of her two children and husband.

6 She arose to proceed to her homeland from the region of Moab with both her daughters-in-law, for she had heard that the Lord (YHWH) had regarded his people and given them food.

7 Therefore she went out from the place of her sojourn with both daughters-in-law; and now, placed upon the way of returning to the land of Judah,

8 she said to them, "Go to your mother's house. May the Lord show you mercy, as you have done with the dead and with me.

9 May he grant you to find rest in the houses of the husbands you shall obtain." And she kissed them. Raising their voice, they began to weep

10 and to say, "We shall proceed with you to your people."

11 She answered them, "Return, my daughters. Why do you come with me? Do I still have sons in my womb, that you may hope for husbands from me?

12 Return, my daughters, and go, for I am now consumed by old age and am not fit for the bond of marriage. Even if I could conceive this night and bear sons,

13 if you wished to await them until they grew and completed the years of puberty, you would be old women before you married. Do not, I beg you, my daughters, for your anguish presses me more, and the hand of the Lord has gone out against me."

14 Raising their voice, therefore, they began to weep again. Orpah kissed her mother-in-law and returned, but Ruth clung to her mother-in-law.

15 Naomi said to her, "Behold, your kinswoman has returned to her people and her gods. Go with her."

16 She answered, "Do not oppose me so that I leave you and go away. Wherever you proceed, I shall proceed; and where you remain, I too shall remain. Your people are my people, and your God is my God.

17 In whatever land you are received when dying, in it I shall die, and there I shall receive a place of burial. May the Lord do these things to me and add these things, if anything but death separates me and you."

18 Naomi therefore, seeing that Ruth had determined with steadfast soul to proceed with her, was unwilling to oppose her or persuade her further to return to her own people.

19 They set out together and came to Bethlehem. When they entered the city, swift report spread among everyone, and the women said, "Is this that Naomi?"

20 She said to them, “Do not call me Naomi—that is, Beautiful—but call me Mara—that is, Bitter—because the Almighty has exceedingly filled me with bitterness.

21 I went out full, and the Lord has led me back empty. Why then do you call me Naomi, whom the Lord has humbled and the Almighty afflicted?”

22 Therefore Naomi came with Ruth the Moabite, her daughter-in-law, from the land of her sojourn; and she returned to Bethlehem when barley was first being reaped.

Chapter 2

1 Now the man Elimelech had a blood relative, a powerful man of great wealth named Boaz.

2 Ruth the Moabite said to her mother-in-law, “If you command, I shall go into the field and gather the ears that escape the hands of the reapers, wherever I find grace from a father of a household who is clement toward me.” She answered, “Go, my daughter.”

3 Therefore she went and gathered ears behind the backs of the reapers. It happened that the field had a lord named Boaz, who was of Elimelech’s kindred.

4 And behold, he came from Bethlehem and said to the reapers, “The Lord be with you.” They answered him, “May the Lord bless you.”

5 Boaz said to the young man who presided over the reapers, “Whose is this girl?”

6 He answered him, “This is the Moabite who came with Naomi from the region of Moab.

7 She asked to gather the remaining ears, following the footsteps of the reapers. From morning even to now she has stood in the field and has not returned home even for a moment.”

8 Boaz said to Ruth, “Hear, daughter. Do not go into another field to gather, nor withdraw from this place, but join my girls.

9 Follow wherever they reap. For I have commanded my young men that no one trouble you. And if you thirst, go to the bundles and drink from the waters from which the young men also drink.”

10 Falling upon her face and adoring upon the ground, she said to him, “From where is this to me, that I should find grace before your eyes and you should deem a foreign woman worthy of knowing?”

11 He answered her, “Everything you did for your mother-in-law after your husband’s death has been reported to me, and that you left your parents and the land in which you were born and came to a people you did not know before.

12 May the Lord repay you for your work, and may you receive a full reward from the Lord God of Israel, to whom you came and beneath whose wings you fled for refuge.”

13 She said, “I have found grace before your eyes, my lord, you who have consoled me and spoken to the heart of your maidservant, though I am not like one of your girls.”

14 Boaz said to her, “When the hour of eating comes, come here, eat bread, and dip your morsel in vinegar.” Therefore she sat beside the reapers; she heaped parched grain for herself, ate and was satisfied, and took the remnants.

15 Then she arose to gather ears according to custom. But Boaz commanded his young men, saying, “Even if she wishes to reap with you, do not prevent her.

16 And intentionally cast some from your bundles and permit them to remain, that she may gather without shame, and let no one rebuke her as she gathers.”

17 Therefore she gathered in the field until evening; and beating and shaking out what she had gathered with a rod, she found about the measure of an ephah of barley, that is, three measures.

18 Carrying these, she returned to the city and showed her mother-in-law. Moreover, she brought out and gave her some of the remnants of her food with which she had been satisfied.

19 Her mother-in-law said to her, “Where did you gather today, and where did you work? Blessed be he who had mercy upon you.” She told her with whom she had worked and said that the man’s name was Boaz.

20 Naomi answered her, “May he be blessed by the Lord, because he has preserved toward the dead the same grace he had shown the living.” And again she said, “The man is our near kinsman.”

21 Ruth said, “He also commanded me this: that I should join his reapers until all the crops are reaped.”

22 Her mother-in-law said to her, “It is better, my daughter, that you go out to reap with his girls, lest anyone resist you in another field.”

23 Therefore she joined Boaz’s girls and reaped with them until the barley and wheat were stored in the granaries.

Chapter 3

1 After she returned to her mother-in-law, she heard from her, “My daughter, I shall seek rest for you and provide that it may be well with you.

2 This Boaz, with whose girls you joined in the field, is our near kinsman, and tonight he winnows the barley threshing floor.

3 Therefore wash, anoint yourself, put on more refined garments, and descend to the threshing floor. Let the man not see you until he has finished eating and drinking.

4 But when he goes to sleep, note the place in which he sleeps. You shall come and uncover the cloak with which he is covered at the part of his feet, cast yourself down, and lie there; and he shall tell you what you ought to do.”

5 She answered, “Whatever you command, I shall do.”

6 She descended to the threshing floor and did everything her mother-in-law had commanded her.

7 When Boaz had eaten and drunk and become more cheerful, he went to sleep beside the heap of sheaves. She came secretly and, uncovering the cloak, cast herself down at his feet.

8 And behold, when it was already midnight, the man was frightened and disturbed, and saw a woman lying at his feet.

9 He said to her, “Who are you?” She answered, “I am Ruth your maidservant. Spread your cloak over your handmaid, because you are a near kinsman.”

10 He said, “You are blessed by the Lord, daughter, and you have surpassed your earlier mercy with the latter, because you have not followed young men, whether poor or rich.

11 Therefore do not fear. Whatever you say to me, I shall do for you, for all the people dwelling within the gates of my city know that you are a woman of virtue.

12 Nor do I deny that I am a near kinsman, but there is another nearer than I.

13 Rest this night. When morning comes, if he wishes to retain you by the right of kinship, the matter is well done. But if he is unwilling, I shall receive you without any doubt—as the Lord lives. Sleep until morning.”

14 Therefore she slept at his feet until the night withdrew. She arose before people could recognize one another, and Boaz said, “Take care that no one knows you came here.”

15 And again he said, “Spread out the cloak with which you are covered and hold it with both hands.” When she spread and held it, he measured six measures of barley and placed them upon her. Carrying them, she entered the city

16 and came to her mother-in-law. She said to her, “What did you do, daughter?” And Ruth recounted everything the man had done for her.

17 She said, “Behold, he gave me six measures of barley and said, ‘I am unwilling for you to return empty to your mother-in-law.’”

18 Naomi said, “Wait, daughter, until we see what outcome the matter has, for the man shall not cease unless he completes what he has spoken.”

Chapter 4

1 Boaz therefore ascended to the gate and sat there. When he saw the near kinsman of whom they had spoken before passing by, he said to him, calling him by his own name, “Turn aside a little and sit here.” He turned aside and sat.

2 Boaz took ten men from the city’s elders and said to them, “Sit here.”

3 When they were seated, he spoke to the near kinsman: “Naomi, who returned from the region of Moab, will sell the portion of the field of our brother Elimelech.

4 I wished you to hear this and to tell you before everyone sitting here and the elders of my people. If you wish to possess it by the right of kinship, buy and possess it. But if it displeases you, tell me this very thing, that I may know what I ought to do. For there is no near kinsman except you, who are first, and me, who am second.” He answered, “I shall buy the field.”

5 Boaz said to him, “When you buy the field from the woman’s hand, you must also receive Ruth the Moabite, who was the dead man’s wife, so that you may raise up the name of your kinsman in his inheritance.”

6 He answered, “I yield the right of kinship, for I ought not destroy the posterity of my family. You use my privilege, which I profess myself gladly to relinquish.”

7 Now this was the ancient custom in Israel among near kinsmen: whenever one yielded his right to another, that the concession might be firm, the man removed his shoe and gave it to his neighbor. This was the testimony of yielding in Israel.

8 Therefore Boaz said to his near kinsman, “Take off your shoe.” He immediately removed it from his foot.

9 But Boaz said to the elders and all the people, “You are witnesses today that I have possessed everything belonging to Elimelech, Chilion, and Mahlon, Naomi delivering it;

10 and that I have taken Ruth the Moabite, Mahlon’s wife, in marriage, that I may raise up the dead man’s name in his inheritance, lest his name be destroyed from his family, brothers, and people. You, I say, are witnesses of this matter.”

11 All the people who were at the gate and the elders answered, “We are witnesses. May the Lord make this woman who enters your house like Rachel and Leah, who built the house of Israel, that she may be an example of virtue in Ephrathah and have a celebrated name in Bethlehem.

12 And may your house become like the house of Perez, whom Tamar bore to Judah, from the seed the Lord shall give you from this girl.”

13 Boaz therefore took Ruth and received her as wife. He entered to her, and the Lord granted her to conceive and bear a son.

14 The women said to Naomi, “Blessed is the Lord, who has not permitted a successor of your family to fail, that his name might be called in Israel;

15 and that you may have one who consoles your soul and nourishes your old age. For he was born from your daughter-in-law, who loves you and is much better to you than if you had seven sons.”

16 Naomi received the boy, placed him in her bosom, and performed the office of nurse and bearer.

17 The neighboring women congratulated her and said, “A son has been born to Naomi.” They called his name Obed. He is the father of Jesse, father of David.

18 These are the generations of Perez: Perez begot Hezron;

19 Hezron begot Ram; Ram begot Amminadab;

20 Amminadab begot Nahshon; Nahshon begot Salmon;

21 Salmon begot Boaz; Boaz begot Obed;

22 Obed begot Jesse; Jesse begot David.

First Samuel

Chapter 1

1 There was one man from Ramathaim-zophim, from Mount Ephraim, and his name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite.

2 He had two wives: the name of one was Hannah and the name of the second Peninnah. Peninnah had children, but Hannah had no children.

3 That man ascended from his city on appointed days to adore and sacrifice to the Lord (YHWH) of hosts in Shiloh. The two sons of Eli, Hophni and Phinehas, priests of the Lord, were there.

4 The day came, and Elkanah immolated; and he gave portions to Peninnah his wife and all her sons and daughters.

5 But to Hannah he gave one portion sorrowfully, because he loved Hannah. The Lord, however, had closed her womb.

6 Her rival also afflicted her and distressed her fiercely, so much that she reproached her because the Lord had closed her womb.

7 Thus she did every year, when at the returning season they ascended to the Lord’s temple, and so she provoked her. But Hannah wept and took no food.

8 Therefore Elkanah her husband said to her, “Hannah, why do you weep, and why do you not eat? For what reason is your heart afflicted? Am I not better to you than ten sons?”

9 Hannah arose after she had eaten and drunk in Shiloh. And while Eli the priest sat upon a seat before the posts of the Lord’s temple,

10 Hannah, being bitter in soul, prayed to the Lord, weeping abundantly.

11 She vowed a vow, saying, “O Lord of hosts, if, looking, you see the affliction of your handmaid, remember me, do not forget your maidservant, and give your servant male sex, I shall give him to the Lord all the days of his life, and no razor shall ascend upon his head.”

12 And it happened, while she multiplied prayers before the Lord, that Eli watched her mouth.

13 Hannah spoke in her heart, and only her lips moved; her voice was not heard at all. Eli therefore thought her drunk

14 and said to her, “How long will you be drunk? Digest for a little while the wine in which you are soaked.”

15 Hannah answered, “By no means, my lord, for I am an exceedingly unhappy woman. I have drunk neither wine nor anything able to intoxicate, but have poured out my soul in the sight of the Lord.

16 Do not regard your handmaid as one of the daughters of Belial, for from the multitude of my pain and sorrow I have spoken until now.”

17 Then Eli said to her, “Go in peace, and may the God of Israel give you the petition you asked of him.”

18 She said, “May your handmaid find grace in your eyes.” The woman went upon her way and ate, and her countenance was no longer changed in different ways.

19 They arose in the morning and adored before the Lord; and returning, they came to their house in Ramah. Elkanah knew Hannah his wife, and the Lord remembered her.

20 And it happened after the circuit of days that Hannah conceived and bore a son. She called his name Samuel, because she had asked him from the Lord.

21 Elkanah her husband and all his house ascended to immolate to the Lord the solemn victim and his vow.

22 But Hannah did not ascend, for she said to her husband, “I shall not go until the infant is weaned, and I shall lead him so that he may appear before the Lord’s sight and remain there continually.”

23 Elkanah her husband said to her, “Do what appears good to you, and remain until you wean him. And I pray that the Lord may fulfill his word.” Therefore the woman remained and nursed her son until she removed him from milk.

24 After she had weaned him, she led him with her with three calves, three measures of flour, and an amphora of wine, and brought him to the Lord’s house in Shiloh. The boy was still a very little child.

25 They immolated a calf and presented the boy to Eli.

26 Hannah said, “I beg you, my lord—as your soul lives, my lord—I am that woman who stood here before you praying to the Lord.

27 For this boy I prayed, and the Lord gave me the petition I asked of him.

28 For this reason I also have lent him to the Lord for all the days in which he shall be lent to the Lord.” And they adored the Lord there. And Hannah prayed and said:

Chapter 2

1 “My heart has exulted in the Lord, and my horn has been exalted in my God. My mouth has been enlarged over my enemies, because I have rejoiced in your salvation.

2 None is holy as the Lord is, for there is no other besides you, and none is mighty like our God.

3 Do not multiply lofty speech in your boasting. Let old things withdraw from your mouth, because the Lord is the God of knowledges, and thoughts are prepared for him.

4 The bow of the mighty has been overcome, and the weak have been girded with strength.

5 Those formerly filled have hired themselves out for bread, and the hungry have been satisfied, until the barren woman bore very many and she who had many sons grew weak.

6 The Lord puts to death and gives life; he leads down to the realm of the dead and leads back.

7 The Lord makes poor and makes rich; he humbles and raises up.

8 He raises the needy from dust and lifts the poor from dung, that he may sit with princes and hold a throne of glory. For the hinges of the earth are the Lord’s, and upon them he placed the world.

9 He shall preserve the feet of his holy ones, and the impious shall fall silent in darkness, because a man shall not be strengthened in his own might.

10 His adversaries shall fear the Lord, and over them he shall thunder in the heavens. The Lord shall judge the ends of the earth, give dominion to his king, and exalt the horn of his christ.”

11 Elkanah went to Ramah, to his house. But the boy was a minister in the Lord’s sight before the face of Eli the priest.

12 Now Eli’s sons were children of Belial, not knowing the Lord

13 or the office of the priests toward the people. Instead, whenever anyone immolated a victim, the priest’s servant came while the flesh was cooking, holding a three-pronged fork in his hand.

14 He thrust it into the cauldron, kettle, pot, or pan, and everything the fork lifted the priest took for himself. Thus they did to all Israel coming into Shiloh.

15 Even before they burned the fat, the priest’s servant came and said to the one immolating, “Give me flesh, that I may cook it for the priest, for I shall not receive cooked flesh from you, but raw.”

16 The one immolating said to him, “First let the fat be burned today according to custom, and take for yourself whatever your soul desires.” He answered him, “By no means. You shall give it now, or else I shall take it by force.”

17 Therefore the sin of the young men was exceedingly great before the Lord, because they drew men back from the Lord’s sacrifice.

18 But Samuel ministered before the Lord’s face, a boy girded with a linen ephod.

19 His mother made him a small tunic, which she brought on appointed days, ascending with her husband to immolate the solemn victim.

20 Eli blessed Elkanah and his wife and said to him, “May the Lord repay you seed from this woman for the loan you lent to the Lord.” And they went to their place.

21 Therefore the Lord visited Hannah, and she conceived and bore three sons and two daughters; and the boy Samuel was magnified before the Lord.

22 Now Eli was exceedingly old, and he heard everything his sons did to all Israel and how they slept with the women who kept watch at the entrance of the tabernacle.

23 He said to them, “Why do you do things of this kind, the exceedingly evil things I hear from all the people?

24 Do not, my sons. For the report I hear is not good, that you cause the Lord’s people to transgress.

25 If a man sins against a man, God can be appeased toward him. But if a man sins against the Lord, who shall pray for him?” They did not hear their father’s voice, because the Lord wished to kill them.

26 But the boy Samuel advanced and grew, and pleased both the Lord and men.

27 A man of God came to Eli and said to him, “Thus says the Lord: Was I not openly revealed to your father’s house when they were in Egypt, in Pharaoh’s house?

28 I chose him from all the tribes of Israel as priest to me, that he might ascend to my altar, burn incense to me, and carry the ephod before me; and I gave your father’s house everything from the sacrifices of the children of Israel.

29 Why have you kicked away my victim and my gifts, which I commanded to be offered in the temple, and honored your sons more than me, that you might eat the first portions of every sacrifice of Israel my people?

30 Therefore the Lord God of Israel says: Speaking, I spoke, that your house and your father’s house should minister in my sight forever. But now the Lord says: Far be this from me. Whoever glorifies me, I shall glorify; but those who despise me shall be ignoble.

31 Behold, days are coming, and I shall cut off your arm and the arm of your father’s house, so that there shall be no old man in your house.

32 And you shall see your rival in the temple amid all Israel’s prosperity, and there shall be no old man in your house all the days.

33 Nevertheless, I shall not entirely take away a man from you from my altar, but so that your eyes may fail and your soul waste away; and a great part of your house shall die when it reaches manly age.

34 This shall be your sign, which shall come upon your two sons, Hophni and Phinehas: on one day they both shall die.

35 And I shall raise up for myself a faithful priest who shall do according to my heart and my soul. I shall build him a faithful house, and he shall walk before my christ all days.

36 And it shall be that whoever remains in your house shall come so that prayer may be made for him, and shall offer a silver coin and a loaf of bread, and shall say, ‘Permit me, I beg you, to one priestly portion, that I may eat a morsel of bread.’”

Chapter 3

1 The boy Samuel ministered to the Lord before Eli, and the word of the Lord was precious in those days; there was no manifest vision.

2 It happened on a certain day that Eli lay in his place. His eyes had grown dim, and he was unable to see.

3 Before the lamp of God was extinguished, Samuel slept in the Lord’s temple, where the ark of God was.

4 And the Lord called Samuel. Answering, he said, “Behold, I am here.”

5 He ran to Eli and said, “Behold, I am here, for you called me.” He said, “I did not call. Return and sleep.” He went and slept.

6 The Lord added to call Samuel again. Samuel arose, went to Eli, and said, “Behold, I am here, for you called me.” He answered, “I did not call you, my son. Return and sleep.”

7 Now Samuel did not yet know the Lord, nor had the word of the Lord been revealed to him.

8 The Lord added and called Samuel yet a third time. He arose and went to Eli,

9 and said, “Behold, I am here, for you called me.” Eli therefore understood that the Lord was calling the boy, and said to Samuel, “Go and sleep. If he calls you again, you shall say, ‘Speak, Lord, for your servant hears.’” Samuel therefore went and slept in his place.

10 The Lord came and stood, and called as he had called the second time, “Samuel, Samuel.” Samuel said, “Speak, Lord, for your servant hears.”

11 The Lord said to Samuel, “Behold, I do a word in Israel at which both ears of everyone who hears it shall ring.

12 On that day I shall raise against Eli everything I spoke concerning his house. I shall begin, and I shall complete.

13 For I foretold to him that I would judge his house forever because of iniquity, because he knew his sons acted unworthily and did not correct them.

14 For this reason I swore to Eli’s house that the iniquity of his house shall not be expiated by victims and gifts forever.”

15 Samuel slept until morning and opened the doors of the Lord’s house. And Samuel feared to tell Eli the vision.

16 Eli therefore called Samuel and said, “Samuel, my son?” Answering, he said, “I am ready.”

17 He asked him, “What is the word the Lord spoke to you? I beg you, do not conceal it from me. May God do these things to you and add these things if you hide from me one word from all the words spoken to you.”

18 Samuel therefore told him all the words and hid nothing from him. He answered, “He is the Lord. Let him do what is good in his eyes.”

19 Samuel grew, and the Lord was with him, and none of all his words fell to the ground.

20 All Israel, from Dan as far as Beersheba, knew that Samuel was a faithful prophet of the Lord.

21 And the Lord added to appear in Shiloh, because the Lord had been revealed to Samuel in Shiloh according to the word of the Lord. And Samuel’s word came to all Israel.

Chapter 4

1 And it happened in those days that the Philistines assembled for battle. Israel went out to meet the Philistines in battle and camped beside the Stone of Aid. But the Philistines came to Aphek

2 and arranged the battle line against Israel. When the contest began, Israel turned its back to the Philistines, and about four thousand men were slain in that contest, scattered through the fields.

3 The people returned to the camp, and the elders of Israel said, “Why has the Lord struck us today before the Philistines? Let us bring to ourselves from Shiloh the ark of the Lord’s covenant, and let it come into our midst, that it may save us from the hand of our enemies.”

4 Therefore the people sent to Shiloh and took from there the ark of the covenant of the Lord of hosts, who sits above the cherubim. Eli’s two sons, Hophni and Phinehas, were with the ark of God’s covenant.

5 When the ark of the Lord’s covenant came into the camp, all Israel shouted with a great cry, and the earth resounded.

6 The Philistines heard the voice of the cry and said, “What is this voice of a great cry in the Hebrews’ camp?” And they learned that the ark of the Lord had come into the camp.

7 The Philistines feared, saying, “God has come into the camp.” They groaned, saying,

8 “Woe to us! For there was not so great an exultation yesterday or the day before. Woe to us! Who shall save us from the hand of these exalted gods? These are the gods who struck Egypt with every plague in the wilderness.

9 Be strengthened and be men, Philistines, lest you serve the Hebrews as they also served you. Be strengthened and fight.”

10 Therefore the Philistines fought, and Israel was slain; each one fled to his tent. An exceedingly great slaughter was made, and thirty thousand footmen from Israel fell.

11 The ark of God was captured, and Eli’s two sons, Hophni and Phinehas, also died.

12 A man of Benjamin ran from the battle line and came to Shiloh on that day, his garment torn and his head scattered with dust.

13 When he arrived, Eli sat upon a seat facing the road, watching, for his heart trembled for the ark of God. After that man entered, he reported it to the city, and the entire city wailed.

14 Eli heard the sound of the cry and said, “What is this sound of this tumult?” The man hastened, came, and reported to Eli.

15 Now Eli was ninety-eight years old. His eyes had grown dim, and he could not see.

16 The man said to Eli, “I am the one who came from the battle, and I am the one who fled from the battle line today.” He said to him, “What happened, my son?”

17 The one reporting answered, “Israel fled before the Philistines, and a great ruin was made among the people. Moreover, your two sons, Hophni and Phinehas, are dead, and the ark of God was captured.”

18 When he named the ark of God, Eli fell backward from the seat beside the entrance and died with his neck broken. For the man was old and advanced in years, and he had judged Israel for forty years.

19 Now his daughter-in-law, the wife of Phinehas, was pregnant and near childbirth. Hearing the report that the ark of God had been captured and that her father-in-law and husband were dead, she bent down and gave birth, for sudden pains had rushed upon her.

20 At the very moment of her death, those standing around her said, “Do not fear, for you have borne a son.” She did not answer them or take notice.

21 She called the boy Ichabod, saying, “Glory has been transferred from Israel,” because the ark of God had been captured, and because of her father-in-law and her husband.

22 And she said, “Glory has been transferred from Israel, because the ark of God was captured.”

Chapter 5

1 The Philistines took the ark of God and carried it from the Stone of Aid into Ashdod.

2 The Philistines took the ark of God, brought it into Dagon’s temple, and set it beside Dagon.

3 When the Ashdodites arose at dawn on the next day, behold, Dagon lay prone upon the ground before the ark of the Lord. They took Dagon and restored him to his place.

4 Rising again in the morning on the next day, they found Dagon lying upon his face on the ground before the ark of the Lord. But Dagon’s head and the two palms of his hands had been cut off upon the threshold,

5 and only Dagon’s trunk remained in its place. For this reason the priests of Dagon and all who enter his temple do not tread upon Dagon’s threshold in Ashdod even to the present day.

6 But the Lord’s hand grew heavy upon the Ashdodites and demolished them. He struck Ashdod and its territories in the most secret part of the buttocks. The villages and fields boiled up in the midst of that region, mice were born, and there was confusion from a great death in the city.

7 Seeing a plague of this kind, the men of Ashdod said, “Let the ark of the God of Israel not remain with us, because his hand is hard upon us and upon Dagon our god.”

8 Sending, they gathered all the satraps of the Philistines to themselves and said, “What shall we do with the ark of the God of Israel?” The Gittites answered, “Let the ark of the God of Israel be carried around.” And they carried the ark of the God of Israel around.

9 While they carried it around, the Lord’s hand brought an exceedingly great killing through each city. He struck the men of every city, from small to great, and their protruding intestines putrefied. The Gittites formed a plan and made themselves leather seats.

10 Therefore they sent the ark of God into Ekron. When the ark of God came into Ekron, the Ekronites cried out, saying, “They have brought the ark of the God of Israel to us to kill us and our people.”

11 They therefore sent and gathered all the satraps of the Philistines, who said, “Release the ark of the God of Israel, and let it return to its place, that it may not kill us with our people.”

12 For the terror of death was in every city, and the hand of God was exceedingly grievous. The men who had not died were also struck in the most secret part of the buttocks, and the wailing of every city ascended into heaven.

Chapter 6

1 Therefore the ark of the Lord was in the region of the Philistines for seven months.

2 The Philistines called the priests and diviners, saying, “What shall we do with the ark of the Lord? Tell us how we may send it back to its place.” They said,

3 “If you send back the ark of the God of Israel, do not release it empty, but repay him what you owe for sin, and then you shall be healed. And you shall know why his hand does not withdraw from you.”

4 They said, “What is it that we ought to repay him for the offense?” They answered:

5 “According to the number of the Philistines’ provinces, you shall make five golden anuses and five golden mice, because one plague was upon all of you and your satraps. You shall make likenesses of your anuses and likenesses of the mice that demolished the land, and you shall give glory to the God of Israel, if perhaps he may lift his hand from you, your gods, and your land.

6 Why do you make your hearts heavy, as Egypt and Pharaoh made their heart heavy? Was it not after he was struck that he released them and they departed?

7 Now therefore seize and make one new cart, and join to the cart two cows with calves upon whom no yoke has been placed, and shut their calves at home.

8 You shall take the ark of the Lord and place it upon the cart, and place the gold vessels you paid him for the offense in a little chest at its side. Then release it to go.

9 And you shall watch. If it ascends by the way of its own territory toward Beth-shemesh, he did this great evil to us. But if not, we shall know that his hand by no means touched us, but it happened by chance.”

10 Therefore they did in this manner. Taking two cows that nursed calves, they joined them to the cart and shut their calves at home.

11 They placed the ark of God upon the cart and the little chest that held the golden mice and likenesses of the anuses.

12 The cows went directly by the way leading to Beth-shemesh and walked upon one path, going and lowing. They turned neither to the right nor to the left, and the satraps of the Philistines followed as far as the borders of Beth-shemesh.

13 Now the Beth-shemeshites were reaping wheat in the valley. Raising their eyes, they saw the ark and rejoiced when they saw it.

14 The cart came into the field of Joshua the Beth-shemeshite and stood there. A great stone was there. They cut apart the wood of the cart and placed the cows upon it as a holocaust to the Lord.

15 The Levites took down the ark of God and the little chest beside it in which the gold vessels were, and placed them upon the great stone. The men of Beth-shemesh offered holocausts and immolated victims to the Lord on that day.

16 The five satraps of the Philistines saw and returned to Ekron on that day.

17 These are the golden anuses the Philistines repaid to the Lord for the offense: Ashdod one, Gaza one, Ashkelon one, Gath one, Ekron one;

18 and the golden mice according to the number of the Philistines’ cities, of the five provinces, from the walled city as far as the village without a wall, and as far as Great Abel, upon which they placed the ark of the Lord, which was in the field of Joshua the Beth-shemeshite even to that day.

19 But he struck some of the men of Beth-shemesh because they had seen the ark of the Lord; and he struck seventy men from the people and fifty thousand of the common people. The people mourned because the Lord had struck the common people with a great slaughter.

20 The men of Beth-shemesh said, “Who shall be able to stand in the sight of this holy Lord God? And to whom shall he ascend from us?”

21 They sent messengers to the inhabitants of Kiriath-jearim, saying, “The Philistines have brought back the ark of the Lord. Descend and bring it back to yourselves.”

Chapter 7

1 Therefore the men of Kiriath-jearim came, brought back the ark of the Lord, and carried it into Abinadab’s house in Gibeah. They sanctified Eleazar his son to guard the ark of the Lord.

2 And it happened that from the day the ark of the Lord remained in Kiriath-jearim, the days multiplied—for it was now the twentieth year—and all the house of Israel rested after the Lord.

3 Samuel spoke to all the house of Israel, saying, “If you return to the Lord with your whole heart, take away the strange gods from your midst, the Baals and Ashtaroth. Prepare your hearts for the Lord and serve him alone, and he shall rescue you from the hand of the Philistines.”

4 Therefore the children of Israel took away the Baals and Ashtaroth and served the Lord alone.

5 Samuel said, “Gather all Israel in Mizpah, that I may pray to the Lord for you.”

6 They assembled in Mizpah, drew water, and poured it out in the Lord’s sight. They fasted on that day and said there, “We have sinned against the Lord.” And Samuel judged the children of Israel in Mizpah.

7 The Philistines heard that the children of Israel had assembled in Mizpah, and the satraps of the Philistines ascended against Israel. When the children of Israel heard this, they feared before the face of the Philistines.

8 They said to Samuel, “Do not cease crying to the Lord our God for us, that he may save us from the hand of the Philistines.”

9 Samuel took one suckling lamb and offered it whole as a holocaust to the Lord. Samuel cried to the Lord for Israel, and the Lord heard him.

10 And it happened, while Samuel offered the holocaust, that the Philistines entered battle against Israel. But on that day the Lord thundered with a great crash over the Philistines, terrified them, and they were slain before the face of Israel.

11 The men of Israel went out from Mizpah, pursued the Philistines, and struck them as far as the place beneath Beth-car.

12 Samuel took one stone and placed it between Mizpah and Shen, and called the name of that place “Stone of Aid.” And he said, “Thus far the Lord has aided us.”

13 The Philistines were humbled and no longer added to come into Israel’s borders. Therefore the hand of the Lord was upon the Philistines all Samuel’s days.

14 The cities the Philistines had taken from Israel were restored to Israel, from Ekron as far as Gath, with their territories. Israel was delivered from the hand of the Philistines, and there was peace between Israel and the Amorite.

15 Samuel also judged Israel all the days of his life.

16 Each year he went around Bethel, Gilgal, and Mizpah, and judged Israel in the places named above.

17 He returned to Ramah, for his house was there, and there he judged Israel. He also built an altar to the Lord there.

Chapter 8

1 And it happened, when Samuel had grown old, that he appointed his sons as judges over Israel.

2 The name of his firstborn son was Joel, and the name of the second was Abijah; they were judges in Beer-sheba.

3 But his sons did not walk in his ways. They turned aside after avarice, accepted gifts, and perverted judgment.

4 Therefore all the elders of Israel assembled and came to Samuel in Ramah.

5 They said to him, “Behold, you have grown old, and your sons do not walk in your ways. Appoint a king for us, that he may judge us, just as all the nations have.”

6 The word was displeasing in Samuel’s eyes, because they had said, “Give us a king, that he may judge us.” And Samuel prayed to the Lord.

7 But the Lord said to Samuel, “Hear the voice of the people in all that they say to you. For they have not rejected you, but me, that I should not reign over them.

8 According to all their works that they have done from the day I brought them out of Egypt even to this day—as they abandoned me and served strange gods—so they also do to you.

9 Now therefore, hear their voice. Nevertheless, solemnly warn them and declare to them the right of the king who shall reign over them.”

10 And so Samuel spoke all the words of the Lord to the people who had asked him for a king.

11 He said, “This shall be the right of the king who will rule over you: he will take your sons and place them in his chariots; he will make them his horsemen and runners before his four-horse chariots.

12 He will appoint for himself commanders of thousands and commanders of hundreds, plowmen of his fields and reapers of his crops, and makers of his weapons and chariots.

13 Your daughters also he will make his perfumers, cooks, and bakers.

14 He will take your fields, vineyards, and best olive groves and give them to his servants.

15 He will also take a tenth of your grain and the yield of your vineyards, to give it to his eunuchs and servants.

16 He will take away your male servants and female servants, your finest young men, and your donkeys, and put them to his work.

17 He will also take a tenth of your flocks, and you will be his servants.

18 And in that day you will cry out from before the face of your king, whom you chose for yourselves; and the Lord will not hear you in that day, because you asked for a king for yourselves.”

19 But the people refused to hear Samuel’s voice. They said, “By no means! For there shall be a king over us,

20 and we too shall be like all the nations. Our king shall judge us, go out before us, and fight our battles for us.”

21 Samuel heard all the words of the people and spoke them in the ears of the Lord.

22 Then the Lord said to Samuel, “Hear their voice and appoint a king over them.” And Samuel said to the men of Israel, “Let each one go to his own city.”

Chapter 9

1 There was a man of Benjamin named Kish, son of Abiel, son of Zeror, son of Bechorath, son of Aphiah, son of a Benjaminite, mighty in strength.

2 He had a son named Saul, chosen and good. There was no man among the children of Israel better than he; from his shoulders upward he stood above all the people.

3 Now the donkeys of Kish, Saul's father, had been lost. And Kish said to Saul his son, "Take one of the servants with you; arise, go, and search for the donkeys." And when they had passed through the hill country of Ephraim,

4 and through the land of Shalishah, and had not found them, they also passed through the land of Shaalim, but they were not there; and through the land of Benjamin, but found them not at all.

5 When they came to the land of Zuph, Saul said to the servant who was with him, "Come, and let us return, lest perhaps my father cease caring about the donkeys and become anxious about us."

6 He said to him, "Behold, there is a man of God in this city, an honorable man. Everything he says comes to pass without uncertainty. Now therefore, let us go there; perhaps he may tell us about the way for which we came."

7 Saul said to his servant, "Behold, we shall go. What shall we carry to the man of God? The bread in our bags has run out, and we have no little basket to give the man of God, nor anything else."

8 The servant answered Saul again and said, "Behold, a quarter of a silver stater has been found in my hand. Let us give it to the man of God, that he may tell us our way."

9 (Formerly in Israel, each one going to consult God spoke in this way: "Come, and let us go to the seer." For he who is called a prophet today was formerly called a seer.)

10 Saul said to his servant, "Your word is excellent. Come, let us go." And they went into the city where the man of God was.

11 As they ascended the slope of the city, they found girls going out to draw water and said to them, "Is the seer here?"

12 They answered them and said, "He is. Behold, he is before you; hurry now. For he came to the city today, because today the people have a sacrifice on the high place.

13 As you enter the city, you will find him at once, before he ascends to the high place to eat. For the people will not eat until he comes, because he blesses the victim, and afterward those who were invited eat. Now therefore, ascend, for you will find him today."

14 And they ascended into the city. As they walked in the midst of the city, Samuel appeared, coming out to meet them, that he might ascend to the high place.

15 Now the Lord had revealed Samuel's ear one day before Saul came, saying,

16 "Tomorrow, at this very hour, I shall send you a man from the land of Benjamin. You shall anoint him as leader over my people Israel, and he shall save my people from the hand of the Philistines. For I have looked upon my people, because their cry has come to me."

17 When Samuel saw Saul, the Lord said to him, "Behold the man of whom I spoke to you. This one shall rule my people."

18 Saul approached Samuel in the midst of the gate and said, "Tell me, I pray, where the seer's house is."

19 Samuel answered Saul, saying, "I am the seer. Ascend before me to the high place, that you may eat with me today. I shall send you away in the morning, and I shall tell you everything that is in your heart.

20 And concerning the donkeys you lost the day before yesterday, do not be anxious, for they have been found. And to whom shall all the best things of Israel belong? Are they not for you and all your father’s house?”

21 Saul answered and said, “Am I not a son of Benjamin, from the least tribe of Israel, and is not my kindred the last among all the families of the tribe of Benjamin? Why then have you spoken this word to me?”

22 Therefore Samuel took Saul and his servant, brought them into the dining chamber, and gave them a place at the head of those who had been invited; there were about thirty men.

23 Samuel said to the cook, “Give the portion I gave you and commanded you to set apart with you.”

24 Then the cook lifted the shoulder and placed it before Saul. Samuel said, “Behold what remained. Set it before you and eat, because it was deliberately preserved for you when I invited the people.” And Saul ate with Samuel that day.

25 They descended from the high place into the town, and Samuel spoke with Saul upon the roof. Saul spread his bed upon the roof and slept.

26 When they arose in the morning and it was already growing light, Samuel called Saul upon the roof, saying, “Arise, and I shall send you away.” Saul arose, and they both went out, he and Samuel.

27 As they descended to the farthest part of the city, Samuel said to Saul, “Tell the servant to go ahead of us and pass on. But you, stand here a little while, that I may declare to you the word of the Lord.”

Chapter 10

1 Then Samuel took a small flask of oil and poured it over Saul’s head. He kissed him and said, “Behold, the Lord has anointed you as prince over his inheritance, and you shall deliver his people from the hands of their enemies who surround them. And this shall be the sign to you that God has anointed you as prince:

2 When you depart from me today, you will find two men beside Rachel’s tomb, in the borders of Benjamin toward the south. They will say to you, ‘The donkeys you went to seek have been found. Your father, having put aside concern for the donkeys, is anxious about you and says, “What shall I do about my son?”’

3 When you depart from there and pass farther on and come to the oak of Tabor, three men ascending to God at Bethel will meet you there: one carrying three young goats, another three loaves of bread, and another carrying a vessel of wine.

4 When they have greeted you, they will give you two loaves, and you shall receive them from their hand.

5 After this you will come to the hill of God, where the Philistine garrison is. When you have entered the city there, you will meet a company of prophets descending from the high place, with psaltery, timbrel, flute, and harp before them, while they prophesy.

6 And the Spirit of the Lord shall leap upon you; you shall prophesy with them and shall be changed into another man.

7 Therefore, when all these signs have come upon you, do whatever your hand finds, because the Lord is with you.

8 And you shall descend before me to Gilgal—for I shall descend to you—that you may offer an oblation and immolate peace victims. You shall wait seven days, until I come to you and show you what you are to do.”

9 And so, when Saul turned his shoulder to depart from Samuel, God changed his heart into another, and all these signs came on that day.

10 They came to the hill spoken of above, and behold, a band of prophets met him. The Spirit of the Lord leapt upon him, and he prophesied in their midst.

11 And all who had known him yesterday and the day before, seeing that he was with the prophets and prophesying, said to one another, “What is this thing that has happened to the son of Kish? Is Saul also among the prophets?”

12 One answered another, saying, “And who is their father?” Therefore it became a proverb: “Is Saul also among the prophets?”

13 Then he ceased prophesying and came to the high place.

14 Saul’s uncle said to him and to his servant, “Where did you go?” They answered, “To seek the donkeys. When we did not find them, we came to Samuel.”

15 His uncle said to him, “Tell me what Samuel said to you.”

16 Saul said to his uncle, “He told us that the donkeys had been found.” But he did not tell him the word concerning the kingdom that Samuel had spoken to him.

17 Samuel called the people together to the Lord in Mizpah,

18 and said to the children of Israel, “Thus says the Lord God of Israel: ‘I brought Israel out of Egypt and rescued you from the hand of the Egyptians and from the hand of all the kings who afflicted you.

19 But today you have cast away your God, who alone saved you from all your evils and tribulations, and you have said, “By no means; rather, appoint a king over us.” Now therefore, stand before the Lord by your tribes and by your families.’”

20 Samuel brought forward all the tribes of Israel, and the lot fell upon the tribe of Benjamin.

21 He brought forward the tribe of Benjamin and its kindreds, and the lot fell upon the kindred of Matri; and it came as far as Saul son of Kish. Therefore they sought him, but he was not found.

22 After this they consulted the Lord whether he would come there. And the Lord answered, “Behold, he is hidden at home.”

23 Therefore they ran and brought him from there. He stood in the midst of the people, and he was taller than all the people from his shoulders upward.

24 Samuel said to all the people, “Surely you see whom the Lord has chosen, for there is none like him among all the people.” And all the people cried out and said, “Long live the king!”

25 Then Samuel spoke to the people the law of the kingdom, wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, each one to his own house.

26 Saul also went away to his house in Gibeah, and part of the army went with him, those whose hearts God had touched.

27 But the sons of Belial said, “Can this man save us?” And they despised him and brought him no gifts. But he pretended not to hear.

Chapter 11

1 And it happened about a month later that Nahash the Ammonite ascended and began to fight against Jabesh-gilead. All the men of Jabesh said to Nahash, “Make a covenant with us, and we shall serve you.”

2 Nahash the Ammonite answered them, “On this condition I shall strike a covenant with you: that I tear out the right eyes of all of you and make you a reproach throughout all Israel.”

3 The elders of Jabesh said to him, “Grant us seven days, that we may send messengers into all the borders of Israel; and if there is no one to defend us, we shall come out to you.”

4 Therefore the messengers came to Saul’s Gibeah and spoke these words in the hearing of the people. And all the people lifted up their voice and wept.

5 And behold, Saul was coming from the field, following the oxen. He said, “What has happened to the people, that they weep?” And they told him the words of the men of Jabesh.

6 The Spirit of the Lord leapt upon Saul when he heard these words, and his fury was exceedingly enraged.

7 Taking both oxen, he cut them into pieces and sent them throughout all the borders of Israel by the hand of messengers, saying, “Whoever does not go out and follow Saul and Samuel, so shall it be done to his oxen.” Therefore the fear of the Lord invaded the people, and they went out as one man.

8 He counted them in Bezek: the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 They said to the messengers who had come, “Thus shall you say to the men who are in Jabesh-gilead: ‘Tomorrow, when the sun grows hot, salvation shall be yours.’” Therefore the messengers came and announced it to the men of Jabesh, and they rejoiced.

10 They said, “In the morning we shall come out to you, and you shall do to us whatever pleases you.”

11 And it happened, when the next day came, that Saul arranged the people in three divisions. He entered the midst of the camp during the morning watch and struck Ammon until the day grew hot. Those who remained were scattered, so that not even two of them were left together.

12 The people said to Samuel, “Who is it who said, ‘Shall Saul reign over us?’ Give us the men, and we shall kill them.”

13 But Saul said, “No one shall be killed on this day, because today the Lord has wrought salvation in Israel.”

14 Then Samuel said to the people, “Come, and let us go to Gilgal and renew the kingdom there.”

15 And all the people went to Gilgal, and there in Gilgal they made Saul king before the Lord. There they immolated peace victims before the Lord, and Saul and all the men of Israel rejoiced there exceedingly.

Chapter 12

1 Then Samuel said to all Israel, “Behold, I have heard your voice according to everything you spoke to me, and I have appointed a king over you.

2 And now the king walks before you. But I have grown old and gray, and my sons are with you. And so I have lived before you from my youth even to this day. Behold, I am present.

3 Speak concerning me before the Lord and before his christ: whether I have taken anyone’s ox or donkey; whether I have falsely accused anyone or oppressed anyone; whether I have received a gift from anyone’s hand. I shall reject it today and restore it to you.”

4 They said, “You have neither falsely accused us nor oppressed us, nor have you taken anything from anyone’s hand.”

5 He said to them, “The Lord is witness against you, and his christ is witness this day, that you have found nothing in my hand.” And they said, “He is witness.”

6 Samuel said to the people, “It is the Lord who made Moses and Aaron and brought our fathers out of the land of Egypt.

7 Now therefore, stand, that I may contend with you in judgment before the Lord concerning all the mercies of the Lord that he wrought with you and with your fathers:

8 how Jacob entered Egypt, and your fathers cried to the Lord; and the Lord sent Moses and Aaron, brought your fathers out of Egypt, and settled them in this place.

9 But they forgot the Lord their God, and he delivered them into the hand of Sisera, commander of Hazor’s army, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 Afterward they cried to the Lord and said, ‘We have sinned, because we abandoned the Lord and served the Baals and Ashtaroth. Now therefore, rescue us from the hand of our enemies, and we shall serve you.’

11 And the Lord sent Jerubbaal, Bedan, Jephthah, and Samuel, and rescued you from the hand of your enemies all around, and you dwelt securely.

12 But when you saw that Nahash, king of the children of Ammon, had come against you, you said to me, ‘By no means; rather, a king shall rule us,’ though the Lord your God was reigning among you.

13 Now therefore, your king is present, whom you chose and requested. Behold, the Lord has given you a king.

14 If you fear the Lord, serve him, hear his voice, and do not provoke the mouth of the Lord, then both you and the king who rules you shall follow the Lord your God.

15 But if you do not hear the voice of the Lord, but provoke his words, the hand of the Lord shall be upon you and upon your fathers.

16 Even now, stand and see this great thing that the Lord will do in your sight.

17 Is it not the wheat harvest today? I shall call upon the Lord, and he will give thunder and rain. And you shall know and see that you have done a great evil for yourselves in the sight of the Lord by asking for a king over you.”

18 Samuel cried to the Lord, and the Lord gave thunder and rain on that day.

19 All the people feared the Lord and Samuel exceedingly. And all the people said to Samuel, “Pray for your servants to the Lord your God, that we may not die; for we have added to all our sins the evil of asking for a king for ourselves.”

20 Samuel said to the people, “Do not fear. You have done all this evil; nevertheless, do not withdraw from behind the Lord, but serve the Lord with your whole heart.

21 And do not turn aside after vain things, which shall neither profit you nor rescue you, because they are vain.

22 The Lord will not abandon his people because of his great name, for the Lord has sworn to make you a people for himself.

23 Far be it from me to commit this sin against the Lord by ceasing to pray for you. And I shall teach you the good and upright way.

24 Therefore fear the Lord and serve him in truth and with your whole heart, for you have seen the magnificent things he has wrought among you.

25 But if you persevere in malice, both you and your king shall perish together.”

Chapter 13

1 Saul was a son of one year when he began to reign, and he reigned two years over Israel.

2 Saul chose for himself three thousand men of Israel. Two thousand were with Saul in Michmash and on the mountain of Bethel, and one thousand were with Jonathan in Gibeah of Benjamin. But he sent the rest of the people away, each one to his own tents.

3 Jonathan struck the Philistine garrison that was in Gibeah. When the Philistines heard of it, Saul sounded the trumpet throughout all the land, saying, “Let the Hebrews hear.”

4 And all Israel heard this report: “Saul has struck the Philistine garrison, and Israel has raised itself against the Philistines.” Therefore the people were summoned after Saul in Gilgal.

5 The Philistines assembled to fight against Israel: thirty thousand chariots, six thousand horsemen, and the rest of the multitude, like the exceedingly abundant sand upon the seashore. Ascending, they encamped in Michmash, east of Beth-aven.

6 When the men of Israel saw that they had been placed in straits—for the people were afflicted—they hid themselves in caves, in hidden places, in rocks, in caverns, and in cisterns.

7 Some Hebrews crossed the Jordan into the land of Gad and Gilead. And while Saul was still in Gilgal, all the people following him were terrified.

8 He waited seven days according to Samuel’s appointed time, but Samuel did not come to Gilgal, and the people slipped away from him.

9 Therefore Saul said, “Bring me the holocaust and the peace offerings.” And he offered the holocaust.

10 When he had finished offering the holocaust, behold, Samuel came. Saul went out to meet him and greet him.

11 Samuel said to him, “What have you done?” Saul answered, “Because I saw that the people were slipping away from me, and you had not come within the appointed days, while the Philistines had assembled in Michmash,

12 I said, ‘Now the Philistines will descend against me in Gilgal, and I have not appeased the face of the Lord.’ Compelled by necessity, I offered the holocaust.”

13 Samuel said to Saul, “You have acted foolishly and have not kept the commandments of the Lord your God that he commanded you. Had you not done this, the Lord would now have established your kingdom over Israel forever.

14 But your kingdom shall by no means arise any further. The Lord has sought for himself a man according to his own heart, and the Lord has commanded him to be leader over his people, because you did not keep what the Lord commanded.”

15 Then Samuel arose and ascended from Gilgal to Gibeah of Benjamin. The remainder of the people ascended after Saul to meet the people who were attacking them, coming from Gilgal to Gibeah on the hill of Benjamin. Saul counted the people found with him, about six hundred men.

16 Saul, Jonathan his son, and the people found with them were in Gibeah of Benjamin, while the Philistines had settled in Michmash.

17 Three bands of raiders went out from the camp of the Philistines. One band proceeded toward the way of Ophrah, to the land of Shual.

18 Another entered by the way of Beth-horon, and the third turned toward the way of the border overlooking the valley of Zeboim, toward the wilderness.

19 Now no ironworker was found throughout all the land of Israel, for the Philistines had taken care lest the Hebrews make sword or spear.

20 Therefore all Israel descended to the Philistines, each man to sharpen his plowshare, mattock, axe, or hoe.

21 And so the edges of the plowshares, mattocks, three-pronged forks, and axes were blunt, even to the goad that needed mending.

22 When the day of battle came, neither sword nor spear was found in the hand of any of the people who were with Saul and Jonathan, except Saul and Jonathan his son.

23 And the Philistine garrison went out to cross over at Michmash.

Chapter 14

1 And it happened one day that Jonathan son of Saul said to the young man who bore his armor, “Come, and let us cross over to the Philistine garrison beyond that place.” But he did not tell his father this.

2 Now Saul was staying at the farthest part of Gibeah, beneath the pomegranate tree that was in Migron, and the people with him numbered about six hundred men.

3 Ahijah son of Ahitub, brother of Ichabod, son of Phinehas, who had been born of Eli, the priest of the Lord in Shiloh, was bearing the ephod. And the people did not know where Jonathan had gone.

4 Between the ascents by which Jonathan was striving to cross over to the Philistine garrison, rocks rose on either side, like teeth, with steep crags here and there. The name of one was Bozez, and the name of the other Seneh.

5 One crag projected northward opposite Michmash, and the other southward opposite Gibeah.

6 Jonathan said to the young man who bore his armor, “Come, let us cross over to the garrison of these uncircumcised men, if perhaps the Lord may act for us; for it is not difficult for the Lord to save, whether by many or by few.”

7 His armor-bearer said to him, “Do everything that pleases your soul. Go where you desire, and I shall be with you wherever you wish.”

8 Jonathan said, “Behold, we are crossing over to those men. When we appear to them,

9 if they speak to us in this way, ‘Remain until we come to you,’ let us stand in our place and not ascend to them.

10 But if they say, ‘Ascend to us,’ let us ascend, because the Lord has delivered them into our hands. This shall be the sign for us.”

11 Therefore they both appeared to the Philistine garrison. And the Philistines said, “Behold, the Hebrews are coming out of the caverns in which they had hidden.”

12 The men of the garrison spoke to Jonathan and his armor-bearer, saying, “Ascend to us, and we shall show you something.” Jonathan said to his armor-bearer, “Let us ascend. Follow me, for the Lord has delivered them into the hands of Israel.”

13 Jonathan climbed up, crawling on hands and feet, and his armor-bearer after him. Some fell before Jonathan; others his armor-bearer killed as he followed him.

14 The first slaughter with which Jonathan and his armor-bearer struck was about twenty men within half an acre of land, as much as a pair of oxen is accustomed to plow in a day.

15 And a terror came to pass in the camp and throughout the fields. All the people of their garrison and those who had gone out to plunder were stunned, and the earth was disturbed. It happened as though by a terror from God.

16 Saul’s watchmen who were in Gibeah of Benjamin looked, and behold, the multitude was overthrown and fleeing here and there.

17 Saul said to the people who were with him, “Inquire and see who has gone from us.” When they had inquired, Jonathan and his armor-bearer were found to be absent.

18 Saul said to Ahijah, “Bring near the ark of God.” For the ark of God was there with the children of Israel on that day.

19 While Saul was speaking to the priest, a great tumult arose in the camp of the Philistines. It grew little by little and resounded more distinctly. And Saul said to the priest, “Withdraw your hand.”

20 Then Saul and all the people who were with him cried out together and came as far as the place of combat. And behold, every man’s sword had turned against his neighbor, and the slaughter was exceedingly great.

21 Moreover, the Hebrews who had been with the Philistines yesterday and the day before, and who had ascended with them into the camp, returned to be with the Israel who were with Saul and Jonathan.

22 All the Israelites who had hidden themselves on Mount Ephraim, hearing that the Philistines had fled, also joined their own men in battle. And there were about ten thousand men with Saul.

23 The Lord saved Israel on that day, and the battle reached as far as Beth-aven.

24 The men of Israel were bound together on that day, for Saul had placed the people under oath, saying, “Cursed is the man who eats bread before evening, until I am avenged upon my enemies.” And none of all the people ate bread.

25 The whole multitude of the land came into a forest where there was honey upon the face of the ground.

26 And so the people entered the forest, and flowing honey appeared. Yet no one brought his hand to his mouth, for the people feared the oath.

27 But Jonathan had not heard when his father placed the people under oath. He extended the tip of the staff he held in his hand and dipped it into a honeycomb. He turned his hand to his mouth, and his eyes were enlightened.

28 One of the people answered and said, “Your father bound the people by an oath, saying, ‘Cursed is the man who eats bread today.’” Now the people had become faint.

29 Jonathan said, “My father has troubled the land. You yourselves have seen that my eyes were enlightened because I tasted a little of this honey.

30 How much more if the people had eaten from the spoil of their enemies that they found? Would not a greater slaughter have been made among the Philistines?”

31 Therefore on that day they struck the Philistines from Michmash as far as Aijalon. But the people were exceedingly weary.

32 Turning to the spoil, they took sheep, oxen, and calves and slaughtered them upon the ground; and the people ate with the blood.

33 They reported to Saul, saying that the people had sinned against the Lord by eating with the blood. He said, “You have transgressed. Roll a great stone to me here and now.”

34 Saul said, “Disperse yourselves among the multitude and tell them that each one is to bring me his ox and his ram. Slaughter them upon this stone and eat, and you shall not sin against the Lord by eating with the blood.” Therefore each one of all the people brought the ox in his hand until night, and they slaughtered them there.

35 Then Saul built an altar to the Lord. At that time he first began to build an altar to the Lord.

36 Saul said, “Let us rush upon the Philistines by night and devastate them until the morning grows light, and let us not leave a man among them.” The people said, “Do whatever seems good in your eyes.” But the priest said, “Let us approach God here.”

37 Saul consulted the Lord: “Shall I pursue the Philistines? Will you deliver them into the hands of Israel?” But he did not answer him on that day.

38 Saul said, “Bring here all the corners of the people, and know and see through whom this sin has happened today.

39 As the Lord, the Savior of Israel, lives, even if it was done through Jonathan my son, he shall die without reprieve.” To this no one among all the people contradicted him.

40 He said to all Israel, “Separate yourselves to one side, and I and Jonathan my son shall be on the other side.” The people answered Saul, “Do whatever seems good in your eyes.”

41 Saul said to the Lord God of Israel, “O Lord God of Israel, give an indication. Why have you not answered your servant today? If this iniquity is in me or in Jonathan my son, give a manifestation; but if this iniquity is in your people, give holiness.” And Jonathan and Saul were taken, while the people went free.

42 Saul said, “Cast the lot between me and Jonathan my son.” And Jonathan was taken.

43 Saul said to Jonathan, “Tell me what you have done.” Jonathan told him and said, “Tasting, I tasted a little honey with the tip of the staff that was in my hand; and behold, I must die.”

44 Saul said, “May God do these things to me and add these also, for dying you shall die, Jonathan.”

45 But the people said to Saul, “Shall Jonathan then die, who has wrought this great salvation in Israel? This is an abomination! As the Lord lives, not one hair of his head shall fall to the ground, for he has worked with God today.” Therefore the people delivered Jonathan, so that he did not die.

46 Saul withdrew and did not pursue the Philistines, while the Philistines went away to their own places.

47 And Saul, his kingdom strengthened over Israel, fought all around against all his enemies: against Moab, the children of Ammon, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he prevailed.

48 Having gathered an army, he struck Amalek and rescued Israel from the hand of its devastators.

49 The sons of Saul were Jonathan, Ishvi, and Malchishua. The names of his two daughters were these: the name of the firstborn was Merab, and the name of the younger Michal.

50 The name of Saul’s wife was Ahinoam daughter of Ahimaaz. The name of the commander of his army was Abner son of Ner, Saul’s cousin.

51 Kish was Saul’s father, and Ner, Abner’s father, was the son of Abiel.

52 There was powerful war against the Philistines throughout all Saul’s days. For whenever Saul saw a strong man fit for battle, he joined him to himself.

Chapter 15

1 Samuel said to Saul, “The Lord sent me to anoint you as king over his people Israel. Now therefore, hear the voice of the Lord.

2 Thus says the Lord of hosts: ‘I have reckoned everything Amalek did to Israel, how he opposed him on the way when he ascended from Egypt.

3 Now therefore, go and strike Amalek, and demolish everything that belongs to him. Do not spare him, and do not covet anything from his possessions, but kill man and woman, infant and suckling, ox and sheep, camel and donkey.’”

4 And so Saul commanded the people and counted them as lambs: two hundred thousand footmen and ten thousand men of Judah.

5 When Saul had come as far as the city of Amalek, he laid an ambush in the torrent-bed.

6 Saul said to the Kenite, “Go away, withdraw, and descend from Amalek, lest perhaps I envelop you with him. For you showed mercy to all the children of Israel when they ascended from Egypt.” And the Kenite withdrew from the midst of Amalek.

7 Saul struck Amalek from Havilah until you come to Shur, which is opposite Egypt.

8 He captured Agag, king of Amalek, alive, but killed all the common people with the edge of the sword.

9 Saul and the people spared Agag, the best flocks of sheep and herds, the garments and rams, and everything that was beautiful; they were unwilling to destroy these. But whatever was vile and rejected, this they demolished.

10 Then the word of the Lord came to Samuel, saying,

11 “I repent that I appointed Saul king, because he has abandoned me and has not fulfilled my words in deed.” Samuel was grieved and cried to the Lord all night.

12 Samuel arose in the night to go to Saul in the morning. And it was reported to Samuel that Saul had come to Carmel, had erected for himself a triumphal arch, and, turning back, had passed on and descended into Gilgal. Therefore Samuel came to Saul, and Saul was offering a holocaust to the Lord from the first of the spoils he had brought from Amalek.

13 When Samuel came to Saul, Saul said to him, “Blessed are you by the Lord. I have fulfilled the word of the Lord.”

14 Samuel said, “Then what is this voice of flocks resounding in my ears, and of herds, that I hear?”

15 Saul said, “They brought them from Amalek. For the people spared the better sheep and herds, that they might be immolated to the Lord your God; but the rest we killed.”

16 Samuel said to Saul, “Permit me, and I shall tell you what the Lord spoke to me in the night.” He said to him, “Speak.”

17 Samuel said, “When you were little in your own eyes, were you not made head among the tribes of Israel? And the Lord anointed you as king over Israel.

18 The Lord sent you on the way and said, ‘Go and kill the sinners of Amalek, and you shall fight against them even to their annihilation.’

19 Why then did you not hear the voice of the Lord, but turned toward the spoil and did evil in the eyes of the Lord?”

20 Saul said to Samuel, “Indeed, I heard the voice of the Lord and walked in the way by which the Lord sent me. I brought Agag, king of Amalek, and killed Amalek.

21 But the people took sheep and oxen from the spoil—the firstfruits of the things that were slain—to immolate to the Lord their God in Gilgal.”

22 Samuel said, “Does the Lord desire holocausts and victims, and not rather that the voice of the Lord be obeyed? For obedience is better than victims, and to hearken better than to offer the fat of rams.

23 For to resist is like the sin of divination, and to refuse to acquiesce is like the crime of idolatry. Therefore, because you have cast away the word of the Lord, the Lord has cast you away from being king.”

24 Saul said to Samuel, “I have sinned, because I transgressed the word of the Lord and your words, fearing the people and obeying their voice.

25 But now, bear my sin, I pray, and return with me, that I may adore the Lord.”

26 Samuel said to Saul, “I shall not return with you, because you have cast away the word of the Lord, and the Lord has cast you away from being king over Israel.”

27 Samuel turned to depart, but Saul grasped the edge of his cloak, and it was torn.

28 Samuel said to him, “The Lord has torn the kingdom of Israel from you today and has delivered it to your neighbor, who is better than you.

29 Moreover, the Triumpher in Israel will not spare, nor will he be bent by repentance; for he is not a man, that he should repent.”

30 But Saul said, “I have sinned. Yet now honor me before the elders of my people and before Israel, and return with me, that I may adore the Lord your God.”

31 Therefore Samuel returned, following Saul, and Saul adored the Lord.

32 Samuel said, “Bring Agag, king of Amalek, to me.” And Agag, exceedingly fat and trembling, was brought to him. Agag said, “Does bitter death separate in this manner?”

33 Samuel said, “As your sword made women childless, so shall your mother be childless among women.” And Samuel cut him into pieces before the Lord in Gilgal.

34 Then Samuel went away to Ramah, but Saul ascended to his house in Gibeah.

35 Samuel saw Saul no more until the day of his death. Nevertheless, Samuel mourned Saul, because the Lord repented that he had appointed him king over Israel.

Chapter 16

1 The Lord said to Samuel, “How long will you mourn Saul, since I have cast him away from reigning over Israel? Fill your horn with oil and come, that I may send you to Jesse the Bethlehemite, for I have provided myself a king among his sons.”

2 Samuel said, “How shall I go? For Saul will hear and kill me.” The Lord said, “You shall take a calf from the herd in your hand and say, ‘I have come to immolate to the Lord.’

3 You shall call Jesse to the victim, and I shall show you what you are to do. You shall anoint whomever I show you.”

4 Therefore Samuel did as the Lord had spoken to him. He came to Bethlehem, and the elders of the city, astonished, went to meet him and said, “Is your entrance peaceful?”

5 He said, “It is peaceful. I have come to immolate to the Lord. Sanctify yourselves and come with me, that I may immolate.” Therefore he sanctified Jesse and his sons and called them to the sacrifice.

6 When they had entered, he saw Eliab and said, “Is his christ before the Lord?”

7 The Lord said to Samuel, “Do not regard his face or the height of his stature, because I have cast him away. Nor do I judge according to the gaze of man, for man sees the things that appear, but the Lord beholds the heart.”

8 Jesse called Abinadab and brought him before Samuel. He said, “Neither has the Lord chosen this one.”

9 Jesse brought Shammah, of whom he said, “The Lord has not chosen this one either.”

10 And so Jesse brought his seven sons before Samuel. Samuel said to Jesse, “The Lord has not chosen from among these.”

11 Samuel said to Jesse, “Are the sons now complete?” He answered, “The little one still remains, and he is pasturing the sheep.” Samuel said to Jesse, “Send and bring him, for we shall not recline until he comes here.”

12 Therefore he sent and brought him. Now he was ruddy, beautiful in appearance, and comely of face. And the Lord said, “Arise, anoint him, for this is he.”

13 Therefore Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the Lord was directed into David from that day and thereafter. Samuel arose and went away to Ramah.

14 But the Spirit of the Lord withdrew from Saul, and an evil spirit from the Lord harassed him.

15 Saul’s servants said to him, “Behold, an evil spirit of God harasses you.

16 Let our lord command, and your servants who stand before you will seek a man skilled at playing the harp, so that when the evil spirit of the Lord seizes you, he may play with his hand, and you may bear it more lightly.”

17 Saul said to his servants, “Then provide me someone who plays well, and bring him to me.”

18 One of the young men answered and said, “Behold, I have seen a son of Jesse the Bethlehemite who is skilled at playing, exceedingly strong, a man of war, prudent in speech, and a beautiful man; and the Lord is with him.”

19 Therefore Saul sent messengers to Jesse, saying, “Send me David your son, who is in the pastures.”

20 And so Jesse took a donkey laden with bread, a vessel of wine, and one young goat, and sent them to Saul by the hand of David his son.

21 David came to Saul and stood before him. Saul loved him exceedingly, and he became his armor-bearer.

22 Saul sent to Jesse, saying, “Let David stand in my sight, for he has found grace in my eyes.”

23 Therefore, whenever the evil spirit of the Lord seized Saul, David took the harp and struck it with his hand. Saul was refreshed and felt lighter, for the evil spirit withdrew from him.

Chapter 17

1 The Philistines gathered their companies for battle and assembled at Socoh of Judah. They encamped between Socoh and Azekah, within the borders of Dammim.

2 Saul and the children of Israel also assembled and came into the Valley of the Terebinth, and they arranged the battle line to fight against the Philistines.

3 The Philistines stood upon the mountain on one side, and Israel stood upon the mountain on the other side, with the valley between them.

4 And a bastard man went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span.

5 A bronze helmet was upon his head, and he was clothed in a coat of scales. The weight of his coat was five thousand shekels of bronze.

6 He had bronze greaves upon his legs, and a bronze shield covered his shoulders.

7 The shaft of his spear was like a weaver's beam, while the iron of his spear weighed six hundred shekels of iron. His armor-bearer went before him.

8 Standing, he cried out against the battle lines of Israel and said to them, "Why have you come prepared for battle? Am I not a Philistine, and are you not Saul's servants? Choose a man from among yourselves, and let him descend to single combat.

9 If he is able to fight with me and strike me, we shall be your servants. But if I prevail and strike him, you shall be servants and shall serve us."

10 The Philistine said, "I have reproached the companies of Israel today. Give me a man, and let him enter single combat with me."

11 When Saul and all the Israelites heard such words from the Philistine, they were stunned and exceedingly afraid.

12 Now David was the son of the Ephrathite man mentioned above, from Bethlehem of Judah, whose name was Jesse. He had eight sons and, in the days of Saul, was an old man, advanced in years among men.

13 His three eldest sons had gone after Saul into battle. The names of his three sons who went to war were Eliab the firstborn, Abinadab the second, and Shammah the third.

14 But David was the youngest. Therefore, while the three eldest followed Saul,

15 David went and returned from Saul to pasture his father's flock in Bethlehem.

16 The Philistine came forward morning and evening and stood there for forty days.

17 Jesse said to David his son, "Take for your brothers an ephah of roasted grain and these ten loaves, and run to your brothers in the camp.

18 Carry these ten little cheeses to the commander, visit your brothers to see whether they fare well, and learn with whom they have been assigned."

19 Now Saul, they, and all the children of Israel were fighting against the Philistines in the Valley of the Terebinth.

20 And so David arose in the morning, entrusted the flock to a keeper, and went away laden, as Jesse had commanded him. He came to the place of Magalah and to the army, which had gone out to battle and was shouting in the combat.

21 For Israel had arranged its battle line, and the Philistines were likewise prepared opposite them.

22 Therefore David left the vessels he had brought under the hand of the keeper of the baggage and ran to the place of combat. He asked whether all was well with his brothers.

23 While he was still speaking with them, that bastard man appeared, ascending from the camp of the Philistines—Goliath by name, the Philistine from Gath. While he spoke these same words, David heard them.

24 But all the Israelites, when they saw the man, fled from his face, fearing him greatly.

25 Someone from Israel said, “Have you seen this man who ascends? For he has ascended to reproach Israel. Therefore the man who strikes him, the king will enrich with great riches, give him his daughter, and make his father’s house free from tribute in Israel.”

26 David said to the men who stood with him, “What shall be given to the man who strikes this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, who has reproached the battle lines of the living God?”

27 The people repeated the same word to him, saying, “These things shall be given to the man who strikes him.”

28 When Eliab, his eldest brother, heard him speaking with the others, he became angry with David and said, “Why did you come, and why did you abandon those few sheep in the wilderness? I know your pride and the wickedness of your heart, for you descended in order to see the battle.”

29 David said, “What have I done? Is it not a word?”

30 He turned a little away from him toward another and spoke the same word. And the people answered him with a word as before.

31 The words David had spoken were heard and reported in Saul’s sight.

32 When David had been brought to him, he said, “Let no one’s heart collapse because of him. I, your servant, shall go and fight against the Philistine.”

33 Saul said to David, “You are not able to withstand this Philistine or to fight against him, because you are a boy, while he has been a man of war from his youth.”

34 David said to Saul, “Your servant pastured his father’s flock, and a lion or bear would come and take a ram from the midst of the flock.

35 I pursued them, struck them, and rescued it from their mouth. They rose against me, but I seized their jaw, strangled them, and killed them.

36 For I, your servant, have killed both lion and bear. Therefore this uncircumcised Philistine shall be like one of them. Now I shall go and take away the people’s reproach, for who is this uncircumcised Philistine, who has dared to curse the army of the living God?”

37 David said, “The Lord who rescued me from the hand of the lion and from the hand of the bear—he shall deliver me from the hand of this Philistine.” Saul said to David, “Go, and may the Lord be with you.”

38 Saul clothed David in his own garments, placed a bronze helmet upon his head, and clothed him in a coat of mail.

39 Therefore David girded Saul’s sword over his garment and began to test whether he could walk armed, for he was not accustomed to it. David said to Saul, “I cannot walk in this manner, because I have no practice.” And he laid them aside.

40 He took his staff, which he always held in his hands, chose for himself five exceedingly smooth stones from the torrent, and placed them in the shepherd’s bag he had with him. He took the sling in his hand and advanced against the Philistine.

41 The Philistine went on, walking and drawing near against David, with his armor-bearer before him.

42 When the Philistine looked and saw David, he despised him. For he was a youth, ruddy, and beautiful in appearance.

43 The Philistine said to David, “Am I a dog, that you come to me with a staff?” And the Philistine cursed David by his gods.

44 He said to David, “Come to me, and I shall give your flesh to the birds of heaven and the beasts of the earth.”

45 But David said to the Philistine, “You come to me with sword, spear, and shield; but I come to you in the name of the Lord of hosts, the God of the companies of Israel whom you have reproached.

46 Today the Lord will give you into my hand. I shall strike you and take your head from you, and today I shall give the corpses of the Philistine camp to the birds of heaven and the beasts of the earth, that all the earth may know that there is a God in Israel,

47 and that this whole assembly may know that the Lord does not save by sword or spear. For the battle is his, and he will deliver you into our hands.”

48 Therefore, when the Philistine arose, came, and drew near against David, David hurried and ran to the battle opposite the Philistine.

49 He put his hand into the bag, took one stone, cast it with the sling, and, whirling it, struck the Philistine in the forehead. The stone was embedded in his forehead, and he fell upon his face to the earth.

50 Thus David prevailed against the Philistine with sling and stone, and, striking the Philistine, killed him. And since David had no sword in his hand,

51 he ran and stood over the Philistine, took his sword, and drew it from its sheath. He killed him and cut off his head. When the Philistines saw that their strongest man was dead, they fled.

52 The men of Israel and Judah arose, shouted, and pursued the Philistines until they came to the valley and as far as the gates of Ekron. The wounded Philistines fell along the way of Shaaraim, and as far as Gath and Ekron.

53 The children of Israel returned after pursuing the Philistines and invaded their camp.

54 David took the Philistine’s head and brought it to Jerusalem, but he placed his weapons in his own tent.

55 At the time when Saul saw David going out against the Philistine, he said to Abner, commander of the army, “From what stock does this youth descend, Abner?” Abner said, “As your soul lives, O king, I do not know.”

56 The king said, “You inquire whose son this boy is.”

57 When David returned after striking the Philistine, Abner took him and brought him before Saul, with the Philistine’s head in his hand.

58 Saul said to him, “From what lineage are you, O youth?” David said, “I am the son of your servant Jesse the Bethlehemite.”

Chapter 18

1 And it happened, when David had finished speaking to Saul, that Jonathan's soul was fastened to David's soul, and Jonathan loved him as his own soul.

2 Saul took him on that day and did not permit him to return to his father's house.

3 David and Jonathan entered a covenant, for Jonathan loved him as his own soul.

4 For Jonathan stripped himself of the tunic in which he was clothed and gave it to David, with his other garments, even his sword, his bow, and his belt.

5 David went out to everything for which Saul sent him, and he conducted himself prudently. Saul placed him over the men of war, and he was accepted in the eyes of all the people, and especially in the sight of Saul's servants.

6 Now when David returned after striking the Philistine, women came out from all the cities of Israel, singing and leading dances to meet King Saul, with joyful timbrels and sistrums.

7 The women sang before them as they played, saying, "Saul struck a thousand, and David ten thousand."

8 Saul became exceedingly angry, and this saying was displeasing in his eyes. He said, "They have given David ten thousand, and to me they have given a thousand. What remains for him except the kingdom alone?"

9 Therefore Saul regarded David with eyes that were not upright from that day and thereafter.

10 But on the next day an evil spirit of God invaded Saul, and he prophesied in the midst of his house. David played with his hand, as he did each day, while Saul held a spear.

11 He cast it, thinking that he could fasten David to the wall. But David turned away from his face a second time.

12 Saul feared David because the Lord was with him and had withdrawn from Saul.

13 Therefore Saul removed him from himself and made him commander over a thousand men, and David went out and came in before the people.

14 David also conducted himself prudently in all his ways, and the Lord was with him.

15 And so Saul saw that he was exceedingly prudent and began to guard himself against him.

16 But all Israel and Judah loved David, for he went in and went out before them.

17 Saul said to David, "Behold my elder daughter Merab. I shall give her to you as wife; only be a strong man and fight the Lord's battles." But Saul was calculating, saying, "Let not my hand be against him, but let the hand of the Philistines be against him."

18 David said to Saul, "Who am I, or what is my life, or my father's kindred in Israel, that I should become the king's son-in-law?"

19 But when the time came that Merab, Saul's daughter, should be given to David, she was given as wife to Adriel the Meholathite.

20 Now Michal, Saul's other daughter, loved David. This was reported to Saul, and it pleased him.

21 Saul said, "I shall give her to him, that she may become a stumbling block to him and that the hand of the Philistines may be against him." And Saul said to David, "In two things you shall be my son-in-law today."

22 Saul commanded his servants, "Speak to David secretly from me, saying, 'Behold, you please the king, and all his servants love you. Now therefore, become the king's son-in-law.'"

23 Saul’s servants spoke all these words in David’s ears. David said, “Does it seem a small thing in your eyes to become the king’s son-in-law? But I am a poor and slender man.”

24 The servants reported to Saul, saying, “David spoke words of this kind.”

25 Saul said, “Speak thus to David: ‘The king has no need of a bridal price, except only one hundred foreskins of the Philistines, that vengeance may be taken upon the king’s enemies.’” For Saul intended to deliver David into the hands of the Philistines.

26 When his servants reported to David the words Saul had spoken, the saying was pleasing in David’s eyes, that he should become the king’s son-in-law.

27 After a few days David arose and went away with the men who were under him. He struck two hundred men of the Philistines, brought their foreskins, and counted them out to the king, that he might be his son-in-law. Therefore Saul gave him Michal his daughter as wife.

28 Saul saw and understood that the Lord was with David. And Michal, Saul’s daughter, loved him.

29 Saul began to fear David still more, and Saul became David’s enemy all his days.

30 The princes of the Philistines went out. From the beginning of their going out, David conducted himself more prudently than all Saul’s servants, and his name became exceedingly renowned.

Chapter 19

1 Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan son of Saul loved David greatly.

2 Jonathan informed David, saying, “Saul my father seeks to kill you. Therefore watch yourself, I pray, in the morning. You shall remain secretly and hide yourself.

3 But I shall go out and stand beside my father in the field, wherever you are. I shall speak about you to my father, and whatever I see, I shall report to you.”

4 Therefore Jonathan spoke good things about David to Saul his father and said to him, “Let not the king sin against his servant David, because he has not sinned against you, and his works are exceedingly good toward you.

5 He placed his soul in his own hand and struck the Philistine, and the Lord wrought a great salvation for all Israel. You saw and rejoiced. Why then do you sin against innocent blood by killing David, who is without fault?”

6 When Saul heard this, he was appeased by Jonathan’s voice and swore, “As the Lord lives, he shall not be killed.”

7 And so Jonathan called David and told him all these words. Jonathan brought David to Saul, and he was before him as he had been yesterday and the day before.

8 War was stirred again, and David went out and fought against the Philistines. He struck them with a great slaughter, and they fled from his face.

9 And an evil spirit of the Lord came upon Saul. He sat in his house and held a spear, while David played with his hand.

10 Saul attempted to fasten David to the wall with the spear, but David turned away from Saul’s face. The spear, carried by a fruitless blow, struck the wall; and David fled and was saved that night.

11 Therefore Saul sent his guards to David’s house, that they might watch him and he might be killed in the morning. When Michal his wife reported this to David, saying, “Unless you save yourself this night, tomorrow you shall die,”

12 she lowered him through a window. He went away, fled, and was saved.

13 Then Michal took a statue and placed it upon the bed. She placed a hairy goatskin at its head and covered it with garments.

14 Saul sent officers to seize David, but the answer was given that he was ill.

15 Again Saul sent messengers to see David, saying, “Bring him to me in the bed, that he may be killed.”

16 When the messengers came, a likeness was found upon the bed, with goatskin at its head.

17 Saul said to Michal, “Why have you mocked me in this manner and released my enemy so that he fled?” Michal answered Saul, “Because he said to me, ‘Release me, or else I shall kill you.’”

18 But David fled and was saved. He came to Samuel in Ramah and reported to him everything Saul had done to him. He and Samuel went away and stayed in Naioth.

19 It was reported to Saul by those saying, “Behold, David is in Naioth in Ramah.”

20 Therefore Saul sent constables to seize David. When they saw a company of prophets prophesying and Samuel standing over them, the Spirit of the Lord also came upon them, and they too began to prophesy.

21 When this was reported to Saul, he sent other messengers, but they also prophesied. Again Saul sent a third group of messengers, and they too prophesied. And Saul, enraged with anger,

22 also went away to Ramah. He came as far as the great cistern that is in Socoh and asked, saying, “In what place are Samuel and David?” It was said to him, “Behold, they are in Naioth in Ramah.”

23 He went away to Naioth in Ramah, and the Spirit of the Lord also came upon him. As he walked onward, he prophesied until he came to Naioth in Ramah.

24 He too stripped himself of his garments and prophesied with the others before Samuel. He fell naked throughout that whole day and night. From this also came the proverb, “Is Saul also among the prophets?”

Chapter 20

1 David fled from Naioth, which is in Ramah, and, coming, spoke before Jonathan: “What have I done? What is my iniquity, and what is my sin against your father, that he seeks my soul?”

2 He said to him, “Far be it! You shall not die. For my father will do nothing great or small unless he first informs me. Has my father concealed this word alone from me? By no means shall this be.”

3 And he swore again to David. But David said, “Your father certainly knows that I have found grace in your eyes, and he will say, ‘Let Jonathan not know this, lest perhaps he be grieved.’ Indeed, as the Lord lives and as your soul lives, only one step, so to speak, separates me and death.”

4 Jonathan said to David, “Whatever your soul says to me, I shall do for you.”

5 David said to Jonathan, “Behold, tomorrow is the new moon, and according to custom I am accustomed to sit beside the king to eat. Therefore release me, that I may hide in the field until the evening of the third day.

6 If your father looks and seeks me, you shall answer him, ‘David asked me that he might go quickly to Bethlehem, his city, because solemn victims are offered there for all his fellow tribesmen.’

7 If he says, ‘Good,’ there shall be peace for your servant. But if he is angry, know that his malice is complete.

8 Therefore show mercy to your servant, because you have made me, your servant, enter the Lord’s covenant with you. But if there is any iniquity in me, kill me yourself, and do not bring me to your father.”

9 Jonathan said, “Far be this from you. For it cannot be that, if I certainly learn that my father’s malice against you is complete, I would not report it to you.”

10 David answered Jonathan, “Who shall report to me if perhaps your father answers you harshly concerning me?”

11 Jonathan said to David, “Come, and let us go outside into the field.” When they had both gone out into the field,

12 Jonathan said to David, “O Lord God of Israel, if I sound out my father’s judgment tomorrow or the day after, and there is anything good concerning David, but I do not immediately send to you and make it known to you,

13 may the Lord do these things to Jonathan and add these also. But if my father’s malice against you persists, I shall reveal it to your ear and release you, that you may go in peace. And may the Lord be with you, as he was with my father.

14 And if I live, you shall show me the mercy of the Lord. But if I die,

15 you shall not take away your mercy from my house forever, when the Lord uproots David’s enemies, each one from the earth. May he take Jonathan from his house, and may the Lord require it from the hand of David’s enemies.”

16 Therefore Jonathan struck a covenant with the house of David, and the Lord required it from the hand of David’s enemies.

17 Jonathan added an oath to David because he loved him; for as he loved his own soul, so he loved him.

18 Jonathan said to him, “Tomorrow is the new moon, and you shall be sought,

19 for your seat will be sought until the day after tomorrow. Therefore descend quickly and come to the place where you are to be hidden on the day when it is lawful to work, and you shall sit beside the stone whose name is Ezel.

20 I shall shoot three arrows beside it and cast them as though practicing at a mark.

21 I shall also send the boy, saying to him, ‘Go and bring me the arrows.’

22 If I say to the boy, ‘Behold, the arrows are on this side of you; take them,’ then come to me, for there is peace for you and nothing evil, as the Lord lives. But if I speak thus to the boy, ‘Behold, the arrows are beyond you,’ go in peace, because the Lord has released you.

23 And concerning the word that you and I have spoken, may the Lord be between me and you forever.”

24 Therefore David was hidden in the field. The new moon came, and the king sat to eat bread.

25 When the king had sat upon his chair, according to custom, which was beside the wall, Jonathan arose, and Abner sat at Saul’s side. David’s place appeared empty.

26 Saul said nothing on that day, for he thought that perhaps something had happened to David so that he was not clean or purified.

27 When the second day after the new moon had dawned, David’s place again appeared empty. Saul said to Jonathan his son, “Why has the son of Jesse come neither yesterday nor today to eat?”

28 Jonathan answered Saul, “He earnestly asked me that he might go to Bethlehem,

29 and said, ‘Release me, because there is a solemn sacrifice in the city, and one of my brothers has summoned me. Now therefore, if I have found grace in your eyes, I shall go quickly and see my brothers.’ For this reason he did not come to the king’s table.”

30 Saul became angry against Jonathan and said to him, “Son of a woman who willfully seizes a man! Do I not know that you love the son of Jesse, to your own confusion and to the confusion of your shameful mother?

31 For all the days that the son of Jesse lives upon the earth, neither you nor your kingdom shall be established. And so now send and bring him to me, for he is a son of death.”

32 Jonathan answered Saul his father, saying, “Why shall he die? What has he done?”

33 Saul seized a spear to strike him. And Jonathan understood that it had been determined by his father that David should be killed.

34 Therefore Jonathan arose from the table in furious anger and ate no bread on the second day of the new moon. For he was grieved over David because his father had confounded him.

35 When morning dawned, Jonathan came into the field according to his agreement with David, with a little boy beside him.

36 He said to his boy, “Go and bring me the arrows that I shoot.” When the boy had run, he shot another arrow beyond the boy.

37 And so the boy came to the place of the arrow Jonathan had sent. Jonathan cried behind the boy and said, “Behold, the arrow is there, farther beyond you.”

38 Jonathan again cried behind the boy, saying, “Hurry swiftly; do not stand still.” Jonathan’s boy gathered the arrows and brought them to his lord.

39 He was entirely ignorant of what was being done, for Jonathan and David alone knew the matter.

40 Therefore Jonathan gave his weapons to the boy and said to him, “Go and carry them into the city.”

41 When the boy had gone, David arose from the place that inclined toward the south. Falling prone upon the earth, he adored three times. They kissed one another and wept together, but David more.

42 Jonathan said to David, “Go in peace. Whatever we both swore in the name of the Lord, saying, ‘May the Lord be between me and you, and between my seed and your seed forever.’”

43 David arose and went away, while Jonathan entered the city.

Chapter 21

1 David came to Nob, to Ahimelech the priest. Ahimelech was astonished that David had come and said to him, “Why are you alone, with no one beside you?”

2 David said to Ahimelech the priest, “The king commanded me a matter and said, ‘Let no one know the matter for which you were sent by me, nor what commands I gave you.’ For I have also appointed my young men to such and such a place.

3 Now therefore, if you have anything at hand—even five loaves—give it to me, or whatever you may find.”

4 The priest answered David and said to him, “I have no common bread at hand, but only holy bread—if the young men are clean, especially from women?”

5 David answered the priest and said to him, “Indeed, if it is a question of women, we have restrained ourselves since yesterday and the day before, when we went out, and the vessels of the young men have been holy. Moreover, this way is defiled, but even it shall today be sanctified in the vessels.”

6 Therefore the priest gave him sanctified bread, for there was no bread there except only the loaves of proposition, which had been taken away from the face of the Lord so that hot loaves might be placed there.

7 Now a certain man from Saul’s servants was there that day, within the tabernacle of the Lord. His name was Doeg the Edomite, the mightiest of Saul’s shepherds.

8 David said to Ahimelech, “Do you have a spear or sword here at hand? For I did not take my sword and weapons with me, because the king’s matter was urgent.”

9 The priest said, “Behold, here is the sword of Goliath the Philistine, whom you struck in the Valley of the Terebinth. It is wrapped in a cloak behind the ephod. If you wish to take it, take it, for there is no other here except it.” David said, “There is no other like it. Give it to me.”

10 And so David arose and fled from Saul’s face on that day, and he came to Achish, king of Gath.

11 When Achish’s servants saw David, they said to him, “Is this not David, king of the land? Did they not sing to him in dances, saying, ‘Saul struck a thousand, and David ten thousand’?”

12 David placed these words in his heart and feared greatly before the face of Achish, king of Gath.

13 He changed his face before them and collapsed between their hands. He struck against the doors of the gate, and his saliva flowed down upon his beard.

14 Achish said to his servants, “You have seen that the man is insane. Why did you bring him to me?

15 Do we lack madmen, that you brought this one in to rave in my presence? Shall this man enter my house?”

Chapter 22

1 Therefore David went away from there and fled into the cave of Adullam. When his brothers and all his father’s house heard of it, they descended to him there.

2 All who had been placed in distress, who were oppressed by debt, and who were bitter in soul assembled to him. He became their prince, and there were about four hundred men with him.

3 David departed from there to Mizpah, which belongs to Moab, and said to the king of Moab, “Let my father and my mother remain with you, I pray, until I know what God will do for me.”

4 He left them before the face of the king of Moab, and they remained with him all the days David was in the stronghold.

5 Gad the prophet said to David, “Do not remain in the stronghold. Depart and go into the land of Judah.” David departed and came into the forest of Hereth.

6 Saul heard that David and the men who were with him had appeared. Saul was staying in Gibeah, in the grove that is in Ramah, holding a spear in his hand, with all his servants standing around him.

7 He said to his servants who stood beside him, “Hear now, sons of Benjamin. Will the son of Jesse give fields and vineyards to all of you, and make you all commanders of thousands and commanders of hundreds?

8 For all of you have conspired against me, and there is no one to report to me—especially when my son entered a covenant with the son of Jesse. There is none among you who grieves for my lot or informs me that my son has raised my servant against me, lying in wait for me even to this day.”

9 But Doeg the Edomite, who stood by and was first among Saul’s servants, answered, “I saw the son of Jesse in Nob with Ahimelech son of Ahitub, the priest.

10 He consulted the Lord for him and gave him provisions. He also gave him the sword of Goliath the Philistine.”

11 Therefore the king sent to summon Ahimelech the priest, son of Ahitub, and all his father’s house—the priests who were in Nob—and they all came to the king.

12 Saul said to Ahimelech, “Hear, son of Ahitub.” He answered, “Behold, I am here, my lord.”

13 Saul said to him, “Why have you conspired against me, you and the son of Jesse, and given him bread and a sword and consulted God for him, so that he might rise against me, remaining an ambusher even to this day?”

14 Ahimelech answered the king and said, “And who among all your servants is like David—faithful, the king’s son-in-law, proceeding at your command, and glorious in your house?

15 Did I begin today to consult God for him? Far be this from me. Let not the king suspect such a thing against his servant or against all my father’s house, for your servant knew nothing of this matter, either small or great.”

16 The king said, “Dying you shall die, Ahimelech, you and all your father’s house.”

17 The king said to the guards who stood around him, “Turn and kill the priests of the Lord, for their hand is with David. They knew that he had fled and did not inform me.” But the king’s servants were unwilling to extend their hands against the priests of the Lord.

18 The king said to Doeg, “You turn and rush upon the priests.” Doeg the Edomite turned, rushed upon the priests, and slaughtered on that day eighty-five men clothed in the linen ephod.

19 He also struck Nob, the city of the priests, with the edge of the sword—men and women, infants and sucklings, ox, donkey, and sheep, with the edge of the sword.

20 But one son of Ahimelech son of Ahitub, whose name was Abiathar, escaped and fled to David.

21 He reported to him that Saul had killed the priests of the Lord.

22 David said to Abiathar, “I knew on that day, when Doeg the Edomite was there, that he would undoubtedly report it to Saul. I am guilty of all the souls of your father’s house.

23 Remain with me. Do not fear. If anyone seeks my soul, he shall seek your soul also, and with me you shall be preserved.”

Chapter 23

1 They reported to David, saying, “Behold, the Philistines are attacking Keilah and plundering the threshing floors.”

2 Therefore David consulted the Lord, saying, “Shall I go and strike these Philistines?” The Lord said to David, “Go, and you shall strike the Philistines and save Keilah.”

3 The men who were with David said to him, “Behold, we are afraid while remaining here in Judah. How much more if we go to Keilah against the companies of the Philistines?”

4 Therefore David consulted the Lord again. Answering, he said to him, “Arise and go to Keilah, for I shall deliver the Philistines into your hand.”

5 Therefore David and his men went to Keilah and fought against the Philistines. He drove away their livestock and struck them with a great slaughter, and David saved the inhabitants of Keilah.

6 Now at the time when Abiathar son of Ahimelech fled to David in Keilah, he had descended with the ephod with him.

7 It was reported to Saul that David had come to Keilah. Saul said, “God has delivered him into my hands, for he is enclosed, having entered a city with gates and bars.”

8 Saul commanded all the people to descend for battle to Keilah and besiege David and his men.

9 When David learned that Saul was secretly preparing evil for him, he said to Abiathar the priest, “Bring near the ephod.”

10 David said, “O Lord God of Israel, your servant has heard a report that Saul intends to come to Keilah, that he may overthrow the city because of me.

11 Will the men of Keilah deliver me into his hands? And will Saul descend, as your servant has heard? O Lord God of Israel, tell your servant.” The Lord said, “He shall descend.”

12 David said, “Will the men of Keilah deliver me and the men who are with me into Saul’s hands?” The Lord said, “They shall deliver you.”

13 Therefore David and his men, about six hundred, arose and went out of Keilah. They wandered uncertainly here and there. It was reported to Saul that David had fled from Keilah and was saved, for which reason he refrained from going out.

14 David stayed in the wilderness in the most secure places and remained on the mountain of the wilderness of Ziph, on the dark mountain. Yet Saul sought him every day, but God did not deliver him into his hands.

15 David saw that Saul had gone out to seek his soul. Now David was in the wilderness of Ziph, in the forest.

16 Jonathan son of Saul arose and went to David in the forest, and he strengthened his hands in God. He said to him,

17 “Do not fear, for the hand of Saul my father shall not find you. You shall reign over Israel, and I shall be second to you. Even Saul my father knows this.”

18 Therefore they both struck a covenant before the Lord. David remained in the forest, but Jonathan returned to his house.

19 The Ziphites ascended to Saul in Gibeah, saying, “Behold, does not David hide among us in the most secure places of the forest, on the hill of Hachilah, which is to the right of the wilderness?

20 Now therefore, as your soul has desired to descend, descend. It shall be ours to deliver him into the king’s hands.”

21 Saul said, “Blessed are you by the Lord, because you have grieved for my lot.

22 Go, therefore, I pray, prepare more diligently, act with greater care, and consider the place where his foot may be, or who has seen him there. For he thinks concerning me that I craftily lie in wait for him.

23 Consider and see all his hiding places in which he hides. Return to me with certainty, that I may go with you. Even if he has buried himself in the earth, I shall search him out among all the thousands of Judah.”

24 But they arose and went to Ziph before Saul. David and his men were in the wilderness of Maon, in the plains to the right of Jeshimon.

25 Therefore Saul and his companions went to seek him. It was reported to David, and immediately he descended to the rock and lived in the wilderness of Maon. When Saul heard this, he pursued David in the wilderness of Maon.

26 Saul went along one side of the mountain, while David and his men were on the other side. David despaired of being able to escape from Saul’s face. And so Saul and his men encircled David and his men like a crown, that they might capture them.

27 But a messenger came to Saul, saying, “Hurry and come, for the Philistines have poured themselves over the land.”

28 Therefore Saul turned back, ceasing to pursue David, and proceeded to meet the Philistines. For this reason they called that place the Dividing Rock.

Chapter 24

1 Therefore David ascended from there and dwelt in the most secure places of Engedi.

2 When Saul returned after pursuing the Philistines, they reported to him, saying, “Behold, David is in the wilderness of Engedi.”

3 Therefore Saul took three thousand chosen men from all Israel and proceeded to search for David and his men, even upon the steepest rocks, which are passable only by wild goats.

4 He came to the sheepfolds that presented themselves to the traveler. A cave was there, which Saul entered to purge his bowels; but David and his men were hiding in the inner part of the cave.

5 David’s servants said to him, “Behold the day of which the Lord spoke to you: ‘I shall deliver your enemy to you, that you may do to him as it pleases your eyes.’” Therefore David arose and silently cut off the edge of Saul’s cloak.

6 After this David’s heart struck him because he had cut off the edge of Saul’s cloak.

7 He said to his men, “May the Lord be gracious to me, that I should not do this thing to my lord, the Lord’s christ, by sending my hand against him, because he is the Lord’s christ.”

8 David restrained his men with words and did not permit them to rise against Saul. But Saul, arising from the cave, proceeded on the journey he had begun.

9 David also arose after him. Going out of the cave, he cried behind Saul, saying, “My lord the king.” Saul looked behind him, and David, bowing himself prone to the earth, adored.

10 He said to Saul, “Why do you hear the words of men who say, ‘David seeks evil against you’?

11 Behold, today your eyes have seen that the Lord delivered you into my hand in the cave. I considered killing you, but my eye spared you, for I said, ‘I shall not extend my hand against my lord, because he is the Lord’s christ.’

12 Rather, my father, see and recognize the edge of your cloak in my hand. For when I cut off the end of your cloak, I was unwilling to extend my hand against you. Consider and see that there is neither evil nor iniquity in my hand, nor have I sinned against you; but you lie in wait for my soul, that you may take it away.

13 May the Lord judge between me and you, and may the Lord avenge me upon you; but let my hand not be against you.

14 As it is also said in the ancient proverb, ‘From the impious, impiety shall go forth.’ Therefore let my hand not be against you.

15 Whom do you pursue, O king of Israel? Whom do you pursue? You pursue a dead dog and a single flea.

16 May the Lord be judge and judge between me and you. May he see and judge my cause and rescue me from your hand.”

17 When David had finished speaking words of this kind to Saul, Saul said, “Is this your voice, my son David?” Saul lifted up his voice and wept.

18 He said to David, “You are more just than I, for you have rendered good to me, while I have repaid you evil.

19 And today you have shown the good things you have done to me: how the Lord delivered me into your hand, and you did not kill me.

20 For who, when he has found his enemy, will release him upon a good way? But may the Lord repay you for this return, for what you have wrought toward me today.

21 And now, because I know that you shall most certainly reign and shall have the kingdom of Israel in your hand,

22 swear to me by the Lord that you will not destroy my seed after me nor take away my name from my father’s house.”

23 David swore to Saul. Therefore Saul went to his house, while David and his men ascended to safer places.

Chapter 25

1 Samuel died, and all Israel assembled and mourned him, and they buried him at his house in Ramah. David arose and descended into the wilderness of Paran.

2 There was a certain man in the wilderness of Maon whose possession was in Carmel, and that man was exceedingly great. He had three thousand sheep and one thousand goats, and it happened that his flock was being sheared in Carmel.

3 The name of that man was Nabal, and the name of his wife was Abigail. That woman was exceedingly prudent and beautiful; but her husband was hard, utterly wicked, and malicious. He was of the lineage of Caleb.

4 Therefore, when David heard in the wilderness that Nabal was shearing his flock,

5 he sent ten young men and said to them, “Ascend to Carmel, come to Nabal, and greet him peacefully in my name.

6 You shall say, ‘Peace be to my brothers and to you, peace to your house, and peace to everything you have.

7 I have heard that your shepherds are shearing. When they were with us in the wilderness, we were never troublesome to them, nor was anything from their flock ever missing during all the time they were with us in Carmel.

8 Ask your young men, and they will tell you. Now therefore, let your young men find grace in your eyes, for we have come on a good day. Whatever your hand finds, give to your servants and to your son David.’”

9 When David’s young men came, they spoke all these words to Nabal in David’s name, and they fell silent.

10 But Nabal answered David’s young men and said, “Who is David, and who is the son of Jesse? Today servants who flee from their masters have multiplied.

11 Shall I then take my bread, my water, and the flesh of the animals I killed for my shearers, and give it to men whom I do not know where they are from?”

12 And so David’s young men returned by their way. They came back and reported to him all the words Nabal had spoken.

13 Then David said to his young men, “Let each one gird on his sword.” Each man girded on his sword, and David also girded on his own sword. About four hundred men followed David, while two hundred remained with the baggage.

14 But one of Nabal’s young men reported to Abigail his wife, saying, “Behold, David sent messengers from the wilderness to bless our lord, but he turned against them.

15 Those men were sufficiently good to us and not troublesome, nor did anything ever perish during all the time we lived with them in the wilderness.

16 They were a wall to us both by night and by day, all the days we pastured the flocks among them.

17 Therefore consider and think again what you should do, because malice is complete against your husband and against your house. And he is a son of Belial, so that no one can speak to him.”

18 Therefore Abigail hurried and took two hundred loaves, two skins of wine, five cooked rams, five measures of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and placed them upon donkeys.

19 She said to her young men, “Go before me. Behold, I shall follow behind you.” But she did not inform Nabal her husband.

20 Therefore, when she had mounted a donkey and was descending to the roots of the mountain, David and his men were descending to meet her, and she met them.

21 David said, “Truly, in vain I preserved everything belonging to this man in the wilderness, and nothing perished from all that belonged to him, for he has repaid me evil for good.

22 May God do these things to David’s enemies and add these also, if by morning I leave of all who belong to him anyone who urinates against a wall.”

23 When Abigail saw David, she hurried, descended from the donkey, fell before David upon her face, and adored upon the ground.

24 She fell at his feet and said, “Upon me, my lord, let this iniquity be. Let your handmaid speak, I beseech, in your ears, and hear the words of your servant.

25 Let not my lord the king, I pray, place his heart upon that iniquitous man Nabal. For according to his name, he is a fool, and folly is with him. But I, your handmaid, did not see your young men, my lord, whom you sent.

26 Now therefore, my lord, as the Lord lives and as your soul lives, the Lord has prevented you from coming into blood and has saved your own hand for you. And now may your enemies and those who seek evil against my lord become like Nabal.

27 Therefore receive this blessing that your handmaid has brought to you, my lord, and give it to the young men who follow you, my lord.

28 Take away the iniquity of your servant, for the Lord shall surely make for you, my lord, a faithful house, because you fight the Lord’s battles, my lord. Therefore let no malice be found in you all the days of your life.

29 For if a man ever rises to pursue you and seek your soul, the soul of my lord shall be guarded as in the bundle of the living with the Lord your God. But the soul of your enemies shall be whirled away as by the force and circle of a sling.

30 Therefore, when the Lord has done for you, my lord, all the good things he spoke concerning you and has appointed you leader over Israel,

31 this shall not be a sob or a scruple of heart for you, my lord—that you shed innocent blood or avenged yourself. And when the Lord has dealt well with my lord, you shall remember your handmaid.”

32 David said to Abigail, “Blessed is the Lord God of Israel, who sent you today to meet me, and blessed is your eloquence,

33 and blessed are you, who prevented me today from going into blood and avenging myself with my own hand.

34 Otherwise, as the Lord God of Israel lives, who prevented me from doing evil to you, unless you had quickly come to meet me, there would not have remained to Nabal by the morning light anyone who urinates against a wall.”

35 Therefore David received from her hand everything she had brought him and said to her, “Go peacefully to your house. Behold, I have heard your voice and honored your face.”

36 Abigail came to Nabal, and behold, he had a banquet in his house like the banquet of a king, and Nabal’s heart was joyful, for he was exceedingly drunk. She told him no word, small or great, until morning.

37 But at daybreak, when Nabal had digested the wine, his wife told him these words. His heart died within him, and he became like a stone.

38 When ten days had passed, the Lord struck Nabal, and he died.

39 When David heard that Nabal was dead, he said, “Blessed is the Lord, who judged the cause of my reproach from Nabal’s hand, preserved his servant from evil, and returned Nabal’s malice upon his own head.” Therefore David sent and spoke to Abigail, that he might take her as wife for himself.

40 David’s young men came to Abigail in Carmel and spoke to her, saying, “David has sent us to you, that he may receive you as wife for himself.”

41 She arose, adored prone upon the earth, and said, “Behold, let your servant be a handmaid, that she may wash the feet of my lord’s servants.”

42 Abigail hurried and arose and mounted a donkey. Five maidens went with her as her attendants, and she followed David’s messengers and became his wife.

43 David also took Ahinoam from Jezreel, and they were both his wives.

44 But Saul gave Michal his daughter, David’s wife, to Palti son of Laish, who was from Gallim.

Chapter 26

1 The Ziphites came to Saul in Gibeah, saying, “Behold, David is hidden on the hill of Hachilah, which is opposite the wilderness.”

2 Saul arose and descended into the wilderness of Ziph, and with him were three thousand men from the chosen of Israel, that he might seek David in the wilderness of Ziph.

3 Saul encamped in Gibeah of Hachilah, which was opposite the wilderness beside the way. But David dwelt in the wilderness. Seeing that Saul had come after him into the wilderness,

4 he sent spies and learned with certainty that he had come there.

5 David arose secretly and came to the place where Saul was. He saw the place in which Saul slept, with Abner son of Ner, commander of his army. Saul slept in the tent, and the rest of the multitude was around him.

6 David said to Ahimelech the Hittite and to Abishai son of Zeruiah, Joab’s brother, “Who will descend with me to Saul in the camp?” Abishai said, “I shall descend with you.”

7 Therefore David and Abishai came to the people by night and found Saul lying and sleeping in the tent, with his spear fixed in the earth at his head, while Abner and the people slept around him.

8 Abishai said to David, “God has enclosed your enemy in your hands today. Now therefore, I shall pierce him through to the earth with the spear once, and there will be no need for a second.”

9 David said to Abishai, “Do not kill him. For who shall extend his hand against the Lord’s christ and be innocent?”

10 David said, “As the Lord lives, unless the Lord strikes him, or his day comes that he should die, or he descends into battle and perishes,

11 may the Lord be gracious to me, that I should extend my hand against the Lord’s christ. Now therefore, take the spear that is at his head and the cup of water, and let us go.”

12 Therefore David took the spear and the cup of water that were at Saul’s head, and they went away. There was no one who saw, understood, or awakened, but all were sleeping, because a sleep of the Lord had rushed upon them.

13 When David had crossed to the opposite side and stood far away upon the summit of the mountain, with a great distance between them,

14 David cried to the people and to Abner son of Ner, saying, “Will you not answer, Abner?” Abner answered, “Who are you, who cries out and disturbs the king?”

15 David said to Abner, “Are you not a man? And who else is like you in Israel? Why then did you not guard your lord the king? For one from the crowd entered to kill the king your lord.

16 This thing you have done is not good. As the Lord lives, you are sons of death, because you did not guard your lord, the Lord’s christ. Now therefore, see where the king’s spear is and where the cup of water that was at his head is.”

17 Saul recognized David’s voice and said, “Is this your voice, my son David?” David said, “It is my voice, my lord the king.”

18 He said, “For what cause does my lord pursue his servant? What have I done, or what evil is in my hand?

19 Now therefore, hear, I pray, my lord the king, the words of your servant. If the Lord incites you against me, let him smell a sacrifice; but if the children of men, they are cursed in the sight of the Lord, who have cast me out today so that I should not dwell in the Lord’s inheritance, saying, ‘Go, serve strange gods.’

20 And now, let not my blood be poured upon the earth before the Lord. For the king of Israel has gone out to seek one flea, just as a partridge is pursued in the mountains.”

21 Saul said, “I have sinned. Return, my son David, for I shall by no means harm you any further, because my soul was precious in your eyes today. For it is apparent that I have acted foolishly and have been exceedingly ignorant of many things.”

22 David answered and said, “Behold the king’s spear. Let one of the king’s young men cross over and take it.

23 But the Lord shall repay each one according to his justice and faith, for the Lord delivered you into my hand today, and I was unwilling to extend my hand against the Lord’s christ.

24 And as your soul was magnified in my eyes today, so may my soul be magnified in the Lord’s eyes, and may he deliver me from every distress.”

25 Saul said to David, “Blessed are you, my son David. Indeed, you shall surely act, and you shall mightily prevail.” David went away on his way, and Saul returned to his place.

Chapter 27

1 David said in his heart, “At some time, one day, I shall fall into Saul’s hands. Is it not better that I flee and be saved in the land of the Philistines, so that Saul may despair and cease seeking me throughout all the borders of Israel? Therefore I shall flee from his hands.”

2 David arose and went away, he and the six hundred men with him, to Achish son of Maoch, king of Gath.

3 David dwelt with Achish in Gath, he and his men, each man with his household; and David with his two wives, Ahinoam the Jezreelitess and Abigail, Nabal’s wife, from Carmel.

4 It was reported to Saul that David had fled to Gath, and he no longer added to seek him.

5 David said to Achish, “If I have found grace in your eyes, let a place be given to me in one of the cities of this region, that I may dwell there. For why should your servant remain with you in the king’s city?”

6 And so Achish gave him Ziklag on that day. For this reason Ziklag became the possession of the kings of Judah even to this day.

7 The number of days David dwelt in the region of the Philistines was four months.

8 David and his men ascended and took plunder from the Geshurites, Girzites, and Amalekites. For these villages had been inhabited in the land from antiquity, as one goes toward Shur as far as the land of Egypt.

9 David struck the entire land and left neither man nor woman alive. Taking sheep, oxen, donkeys, camels, and garments, he returned and came to Achish.

10 Achish would say to him, “Against whom did you rush today?” David would answer, “Against the south of Judah, against the south of Jerahmeel, and against the south of the Kenite.”

11 David kept neither man nor woman alive, nor brought them to Gath, saying, “Lest perhaps they speak against us, saying, ‘David did these things.’” This was his decree throughout all the days he dwelt in the region of the Philistines.

12 Therefore Achish believed David, saying, “He has wrought many evils against his people Israel. Therefore he shall be my servant forever.”

Chapter 28

1 And it happened in those days that the Philistines gathered their companies to prepare for war against Israel. Achish said to David, “Knowing, know now that you and your men shall go out with me in the camp.”

2 David said to Achish, “Now you shall know what your servant will do.” Achish said to David, “And I shall appoint you guardian of my head all your days.”

3 Now Samuel was dead, and all Israel had mourned him and buried him in Ramah, his city. And Saul had removed the magicians and diviners from the land.

4 The Philistines assembled, came, and encamped in Shunem. Saul also gathered all Israel and came to Gilboa.

5 Saul saw the camp of the Philistines, and he feared, and his heart was exceedingly terrified.

6 He consulted the Lord, but he did not answer him, neither by dreams, nor by priests, nor by prophets.

7 Saul said to his servants, “Seek for me a woman who has a divining spirit, and I shall go to her and inquire through her.” His servants said to him, “There is a woman who has a divining spirit in Endor.”

8 Therefore he changed his appearance, was clothed in other garments, and went away with two men. They came to the woman by night, and he said to her, “Divine for me by the spirit, and raise up for me whomever I tell you.”

9 The woman said to him, “Behold, you know how much Saul has done and how he has erased the magicians and diviners from the land. Why then do you lie in wait for my soul, that I may be killed?”

10 Saul swore to her by the Lord, saying, “As the Lord lives, nothing evil shall happen to you because of this matter.”

11 The woman said to him, “Whom shall I raise up for you?” He said, “Raise up Samuel for me.”

12 When the woman saw Samuel, she cried out with a great voice and said to Saul, “Why have you deceived me? For you are Saul.”

13 The king said to her, “Do not fear. What did you see?” The woman said to Saul, “I saw gods ascending from the earth.”

14 He said to her, “What is his form?” She said, “An old man ascends, and he is wrapped in a cloak.” Saul understood that it was Samuel, inclined his face to the earth, and adored.

15 Samuel said to Saul, “Why have you disturbed me, that I should be raised?” Saul said, “I am exceedingly constrained. For the Philistines fight against me, and God has withdrawn from me and has been unwilling to hear me, either by the hand of prophets or by dreams. Therefore I called you, that you might show me what I should do.”

16 Samuel said, “Why do you question me, when the Lord has withdrawn from you and passed over to your rival?

17 For the Lord will do to you as he spoke by my hand. He will tear your kingdom from your hand and give it to your neighbor David,

18 because you did not obey the voice of the Lord nor execute the wrath of his fury against Amalek. Therefore the Lord has done to you today what you suffer.

19 The Lord will also give Israel with you into the hands of the Philistines. Tomorrow you and your sons shall be with me, and the Lord will also deliver the camp of Israel into the hands of the Philistines.”

20 Immediately Saul fell stretched upon the earth, for he was terrified by Samuel’s words. There was no strength in him, because he had eaten no bread throughout that whole day.

21 Therefore that woman entered to Saul, for he was greatly disturbed, and said to him, “Behold, your handmaid obeyed your voice and placed my soul in my hand, and I heard the words you spoke to me.

22 Now therefore, you also hear the voice of your handmaid, and I shall place a morsel of bread before you, that by eating you may recover strength and be able to make the journey.”

23 He refused and said, “I shall not eat.” But his servants and the woman compelled him. At last, hearing their voice, he arose from the earth and sat upon the bed.

24 That woman had a fatted calf in the house. She hurried and killed it, then took flour, mixed it, and baked unleavened bread.

25 She placed it before Saul and his servants. When they had eaten, they arose and walked throughout that whole night.

Chapter 29

1 Therefore all the companies of the Philistines assembled in Aphek, while Israel encamped above the spring that was in Jezreel.

2 The satraps of the Philistines marched in hundreds and thousands, while David and his men were in the last company with Achish.

3 The princes of the Philistines said to Achish, “What do these Hebrews intend?” Achish said to the princes of the Philistines, “Do you not know David, who was servant to Saul, king of Israel, and has been with me for many days or years? I have found nothing in him from the day he fled over to me even to this day.”

4 But the princes of the Philistines became angry against him and said to him, “Let this man return and remain in his place where you appointed him. Let him not descend with us into battle, lest he become our adversary when we begin to fight. For how else can he appease his lord except with our heads?

5 Is this not David, to whom they sang in dances, saying, ‘Saul struck his thousands, and David his ten thousands’?”

6 Therefore Achish called David and said to him, “As the Lord lives, you are upright and good in my sight, and your going out and coming in with me in the camp is good. I have found nothing evil in you from the day you came to me even to this day, but you do not please the satraps.

7 Therefore return and go in peace, and do not offend the eyes of the satraps of the Philistines.”

8 David said to Achish, “For what have I done, and what have you found in me, your servant, from the day I came into your sight even to this day, that I should not come and fight against the enemies of my lord the king?”

9 Achish answered and spoke to David, “I know that you are good in my eyes, like an angel of God. But the princes of the Philistines have said, ‘He shall not ascend with us into battle.’

10 Therefore arise in the morning, you and the servants of your lord who came with you. When you have arisen in the night and it begins to grow light, depart.”

11 And so David arose in the night, he and his men, that they might depart in the morning and return to the land of the Philistines. But the Philistines ascended into Jezreel.

Chapter 30

1 When David and his men came to Ziklag on the third day, the Amalekites had made an attack from the south against Ziklag. They had struck Ziklag and burned it with fire.

2 They had led the women captive from it, from the least even to the greatest. They had killed no one, but led them away with themselves and proceeded on their way.

3 Therefore, when David and his men came to the city and found it burned with fire, and their wives, sons, and daughters led captive,

4 David and the people who were with him lifted up their voices and mourned until tears failed within them.

5 For David's two wives had also been led captive: Ahinoam the Jezreelitess and Abigail, wife of Nabal from Carmel.

6 David was exceedingly grieved, for the people wished to stone him, because each man's soul was bitter over his sons and daughters. But David was strengthened in the Lord his God.

7 He said to Abiathar the priest, son of Ahimelech, "Bring the ephod near to me." Abiathar brought the ephod near to David.

8 David consulted the Lord, saying, "Shall I pursue these raiders and overtake them, or not?" The Lord said to him, "Pursue, for without doubt you shall overtake them and recover the spoil."

9 Therefore David went, he and the six hundred men who were with him, and they came as far as the torrent Besor, where some who were weary remained.

10 David himself and four hundred men pursued, for two hundred had remained, who were weary and unable to cross the torrent Besor.

11 They found an Egyptian man in the field and brought him to David. They gave him bread to eat and water to drink,

12 and also a piece of a fig cake and two clusters of raisins. When he had eaten these, his spirit returned and he was refreshed, for he had eaten no bread nor drunk water for three days and three nights.

13 David said to him, "Whose are you, and where are you from, and where are you going?" He said, "I am an Egyptian boy, servant of an Amalekite man. My lord abandoned me because I began to be ill the day before yesterday.

14 For we erupted against the southern region of the Cherethites, against Judah, and against the south of Caleb, and we burned Ziklag with fire."

15 David said to him, "Can you lead me to that company?" He said, "Swear to me by God that you will not kill me nor deliver me into my lord's hands, and I shall lead you to that company." And David swore to him.

16 When he had led him, behold, they were reclining over the face of the whole land, eating and drinking and celebrating the day like a feast because of all the plunder and spoils they had taken from the land of the Philistines and the land of Judah.

17 David struck them from evening until the evening of the next day. No one escaped from them except four hundred young men, who mounted camels and fled.

18 Therefore David rescued everything the Amalekites had taken, and he rescued his two wives.

19 Nothing was missing, from the least even to the greatest, either of sons or daughters, of spoils, or of anything they had seized. David brought everything back.

20 He took all the flocks and herds and drove them before his face. They said, "This is David's spoil."

21 David came to the two hundred men who, weary, had remained and had been unable to follow David, whom he had commanded to stay at the torrent Besor. They went out to meet David and the people who were with him. David approached the people and greeted them peacefully.

22 Every utterly wicked and iniquitous man among the men who had gone with David answered and said, “Because they did not come with us, we shall give them nothing from the spoil we rescued. Let each man’s wife and children suffice him; when they have received them, let them depart.”

23 But David said, “You shall not do this, my brothers, with the things the Lord delivered to us. He guarded us and gave the raiders who erupted against us into our hands.

24 Nor shall anyone hear you concerning this word, for an equal portion shall belong to the one descending to battle and the one remaining with the baggage, and they shall divide alike.”

25 This became, from that day and thereafter, an established and determined ordinance, and as a law in Israel even to this day.

26 Therefore David came to Ziklag and sent gifts from the spoil to the elders of Judah, his neighbors, saying, “Receive a blessing from the spoil of the Lord’s enemies”:

27 to those who were in Bethel, those in Ramoth toward the south, and those in Jattir;

28 those in Aroer, those in Siphmoth, and those in Eshtemoa;

29 those in Rachal, those in the cities of Jerahmeel, and those in the cities of the Kenite;

30 those in Hormah, those at the lake of Ashan, and those in Athach;

31 those in Hebron, and the rest who were in those places where David and his men had stayed.

Chapter 31

1 The Philistines fought against Israel, and the men of Israel fled before the face of the Philistines and fell slain on Mount Gilboa.

2 The Philistines rushed upon Saul and his sons and struck Jonathan, Abinadab, and Malchishua, Saul's sons.

3 The whole weight of the battle turned upon Saul. The archers overtook him, and he was severely wounded by the archers.

4 Saul said to his armor-bearer, "Draw your sword and strike me, lest perhaps these uncircumcised men come and kill me, mocking me." But his armor-bearer was unwilling, for he had been terrified with exceeding terror. Therefore Saul seized the sword and rushed upon it.

5 When his armor-bearer saw that Saul was dead, he too rushed upon his own sword and died with him.

6 Therefore Saul died, and his three sons, his armor-bearer, and all his men, together on that day.

7 When the men of Israel who were across the valley and across the Jordan saw that the Israelite men had fled and that Saul and his sons were dead, they abandoned their cities and fled. The Philistines came and dwelt there.

8 On the next day, the Philistines came to despoil the slain and found Saul and his three sons lying on Mount Gilboa.

9 They cut off Saul's head and stripped him of his weapons. They sent them throughout the land of the Philistines, that it might be announced in the temple of the idols and among the peoples.

10 They placed his weapons in the temple of Ashtaroth, but they suspended his body upon the wall of Beth-shan.

11 When the inhabitants of Jabesh-gilead heard everything the Philistines had done to Saul,

12 all the strongest men arose and walked throughout the night. They took the corpse of Saul and the corpses of his sons from the wall of Beth-shan, came to Jabesh-gilead, and burned them there.

13 They took their bones, buried them in the grove of Jabesh, and fasted seven days.

Second Samuel

Chapter 1

1 And it happened, after Saul had died, that David returned from the slaughter of Amalek and remained in Ziklag for two days.

2 But on the third day a man appeared, coming from Saul's camp, with his garment torn and his head sprinkled with dust. When he came to David, he fell upon his face and adored.

3 David said to him, "Where do you come from?" He said to him, "I fled from Israel's camp."

4 David said to him, "What is the word that has happened? Tell me." He said, "The people fled from the battle, and many of the people, falling, have died. Saul and Jonathan his son have also perished."

5 David said to the young man who reported this to him, "How do you know that Saul and Jonathan his son are dead?"

6 The young man who reported it said, "By chance I came upon Mount Gilboa, and Saul was leaning upon his spear. Chariots and horsemen were drawing near to him.

7 Turning behind him and seeing me, he called. When I answered, 'I am here,'

8 he said to me, 'Who are you?' I said to him, 'I am an Amalekite.'

9 He said to me, 'Stand over me and kill me, because distresses have taken hold of me, and yet my whole soul is still within me.'

10 Standing over him, I killed him, for I knew that he could not live after the fall. I took the diadem that was upon his head and the bracelet from his arm, and I have brought them here to you, my lord."

11 Then David grasped his garments and tore them, as did all the men who were with him.

12 They mourned, wept, and fasted until evening over Saul, Jonathan his son, the people of the Lord (YHWH), and the house of Israel, because they had fallen by the sword.

13 David said to the young man who had reported it to him, "Where are you from?" He answered, "I am the son of an Amalekite man who is a foreigner."

14 David said to him, "Why were you not afraid to send your hand forth to kill the Lord's christ?"

15 Calling one of his young men, David said, "Approach and rush upon him." He struck him, and he died.

16 David said to him, "Your blood is upon your own head, for your mouth spoke against you, saying, 'I killed the Lord's christ.'"

17 David mourned with a lamentation of this kind over Saul and Jonathan his son

18 (and he commanded that they teach the children of Judah the bow, as it is written in the Book of the Just), and he said: "Consider, O Israel, those who died, wounded upon your high places.

19 The renowned of Israel were killed upon your mountains. How have the mighty fallen?

20 Do not announce it in Gath, nor proclaim it in the crossroads of Ashkelon, lest perhaps the daughters of the Philistines rejoice, lest the daughters of the uncircumcised exult.

21 O mountains of Gilboa, let neither dew nor rain come upon you, nor let there be fields of firstfruits, because there the shield of the mighty was cast away—the shield of Saul, as though it had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, Jonathan's arrow never returned backward, and Saul's sword did not return empty.

23 Saul and Jonathan, lovable and comely in their life, were not divided even in death: swifter than eagles, stronger than lions.

24 Daughters of Israel, weep over Saul, who clothed you in scarlet amid delights, who furnished golden ornaments for your adornment.

25 How have the mighty fallen in battle? Was Jonathan slain upon your high places?

26 I grieve over you, my brother Jonathan, exceedingly comely and lovable beyond the love of women. As a mother loves her only son, so I loved you.

27 How have the strong fallen, and the weapons of war perished?”

Chapter 2

1 Therefore, after these things, David consulted the Lord, saying, “Shall I ascend into one of the cities of Judah?” The Lord said to him, “Ascend.” David said, “Where shall I ascend?” He answered him, “To Hebron.”

2 Therefore David ascended, with his two wives, Ahinoam the Jezreelitess and Abigail, wife of Nabal from Carmel.

3 David also led the men who were with him, each one with his household, and they remained in the towns of Hebron.

4 The men of Judah came and anointed David there, that he might reign over the house of Judah. And it was reported to David that the men of Jabesh-gilead had buried Saul.

5 Therefore David sent messengers to the men of Jabesh-gilead and said to them, “Blessed are you by the Lord, who showed this mercy to your lord Saul and buried him.

6 And now the Lord shall indeed repay you with mercy and truth. I also shall repay you with favor, because you have done this thing.

7 Let your hands be strengthened, and be sons of strength. For although your lord Saul is dead, nevertheless the house of Judah has anointed me as king for itself.”

8 But Abner son of Ner, commander of Saul’s army, took Ish-bosheth son of Saul and led him around through the camp.

9 He appointed him king over Gilead, the Geshurites, Jezreel, Ephraim, Benjamin, and all Israel.

10 Ish-bosheth son of Saul was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah alone followed David.

11 The number of days David remained, ruling in Hebron over the house of Judah, was seven years and six months.

12 Abner son of Ner and the young men of Ish-bosheth son of Saul went out from the camp into Gibeon.

13 Joab son of Zeruiah and David’s young men also went out and met them beside the pool of Gibeon. When they had assembled together, they sat opposite one another, these on one side of the pool and those on the other.

14 Abner said to Joab, “Let the young men arise and play before us.” Joab answered, “Let them arise.”

15 Therefore they arose and crossed over, twelve in number from Benjamin on the side of Ish-bosheth son of Saul, and twelve from David’s young men.

16 Each one grasped the head of his counterpart and drove his sword into his opponent’s side, and they fell together. The name of that place in Gibeon was called the Field of the Strong.

17 An exceedingly hard battle arose on that day, and Abner and the men of Israel were put to flight by David’s young men.

18 The three sons of Zeruiah were there: Joab, Abishai, and Asahel. Now Asahel was an exceedingly swift runner, like one of the roe deer that dwell in the forests.

19 Asahel pursued Abner and did not turn aside to the right or the left, ceasing to pursue Abner.

20 Therefore Abner looked behind him and said, “Are you Asahel?” He answered, “I am.”

21 Abner said to him, “Go to the right or the left, seize one of the young men, and take his spoil for yourself.” But Asahel was unwilling to cease pressing him.

22 Again Abner spoke to Asahel: “Withdraw; do not follow me, lest I be compelled to pierce you through to the earth and be unable to lift up my face to Joab your brother.”

23 But he scorned to hear and was unwilling to turn aside. Therefore Abner struck him in the groin with the back of the spear and pierced him through, and he died in that same place. All who passed through the place where Asahel had fallen and died stood still.

24 While Joab and Abishai pursued the fleeing Abner, the sun set. They came as far as the hill of the aqueduct, which is opposite the valley of the wilderness road in Gibeon.

25 The children of Benjamin assembled to Abner, gathered into one band, and stood upon the summit of one hill.

26 Abner cried out to Joab and said, “Shall your blade rage even to annihilation? Do you not know that despair is dangerous? How long will you not tell the people to cease pursuing their brothers?”

27 Joab said, “As the Lord lives, if you had spoken, the people would have withdrawn in the morning from pursuing their brother.”

28 Therefore Joab sounded the trumpet, and the whole army stood still. They pursued Israel no further and did not enter combat.

29 But Abner and his men went through the plains throughout that whole night. They crossed the Jordan, passed through all Beth-horon, and came to the camp.

30 Joab returned, leaving Abner, and assembled all the people. Nineteen men besides Asahel were missing from David’s young men.

31 But David’s servants struck three hundred sixty from Benjamin and from the men who were with Abner, and they died.

32 They took Asahel and buried him in his father’s tomb in Bethlehem. Joab and the men who were with him walked throughout the whole night and arrived in Hebron at twilight itself.

Chapter 3

1 Therefore a long conflict arose between the house of Saul and the house of David. David advanced and became continually stronger in himself, while the house of Saul diminished each day.

2 Sons were born to David in Hebron. His firstborn was Amnon, from Ahinoam the Jezreelitess.

3 After him was Chileab, from Abigail, wife of Nabal from Carmel; the third was Absalom, son of Maacah daughter of Talmai, king of Geshur.

4 The fourth was Adonijah, son of Haggith; the fifth was Shephatiah, son of Abital.

5 The sixth was Ithream, from Eglah, David's wife. These were born to David in Hebron.

6 Therefore, while there was war between the house of Saul and the house of David, Abner son of Ner ruled the house of Saul.

7 Now Saul had a concubine named Rizpah, daughter of Aiah. And Ish-bosheth said to Abner,

8 "Why did you enter to my father's concubine?" Abner, exceedingly angry because of Ish-bosheth's words, said, "Am I a dog's head against Judah today—I who have shown mercy to the house of Saul your father, to his brothers and his neighbors, and have not delivered you into David's hands—and today you have sought in me something to accuse concerning a woman?

9 May God do these things to Abner and add these also, unless I do with David just as the Lord swore to him:

10 that the kingdom be transferred from the house of Saul and David's throne be raised over Israel and Judah, from Dan as far as Beer-sheba."

11 And he could answer him nothing, because he feared him.

12 Therefore Abner sent messengers to David on his own behalf, saying, "Whose is the land?" and that they should say, "Make friendship with me, and my hand shall be with you, and I shall bring all Israel back to you."

13 He said, "Excellent. I shall make friendship with you. But I ask one thing of you, saying: You shall not see my face before you bring Michal, Saul's daughter; and thus you shall come and see me."

14 David sent messengers to Ish-bosheth son of Saul, saying, "Restore my wife Michal, whom I betrothed to myself for one hundred foreskins of the Philistines."

15 Therefore Ish-bosheth sent and took her from her husband, Paltiel son of Laish.

16 Her husband followed her, weeping as far as Bahurim. Abner said to him, "Go and return." And he returned.

17 Abner also brought a word to the elders of Israel, saying, "Yesterday and the day before, you sought David to reign over you.

18 Now therefore, act, because the Lord spoke to David, saying, 'By the hand of my servant David I shall save my people Israel from the hand of the Philistines and all his enemies.'"

19 Abner also spoke to Benjamin. He went to speak to David in Hebron everything that pleased Israel and all Benjamin.

20 He came to David in Hebron with twenty men, and David made a banquet for Abner and the men who had come with him.

21 Abner said to David, "I shall arise and gather all Israel to you, my lord the king, and I shall enter a covenant with you, that you may rule over all, as your soul desires." When David had sent Abner away and he had gone in peace,

22 immediately David’s young men and Joab came after striking raiders, with exceedingly great spoil. But Abner was not with David in Hebron, because he had already released him and he had departed in peace.

23 Joab and all the army that was with him came afterward. Therefore it was reported to Joab by those telling him, “Abner son of Ner came to the king, and he released him, and he went in peace.”

24 Joab entered to the king and said, “What have you done? Behold, Abner came to you. Why did you release him, so that he went and departed?

25 Do you not know Abner son of Ner, that he came to you for this purpose: to deceive you, to know your going out and your coming in, and to learn everything you do?”

26 Therefore Joab went out from David and sent messengers after Abner. He brought him back from the cistern of Sirah, while David knew nothing of it.

27 When Abner had returned to Hebron, Joab led him apart into the midst of the gate to speak to him deceitfully. There he struck him in the groin, and he died in vengeance for the blood of Asahel his brother.

28 When David heard that the deed had already been done, he said, “I and my kingdom are clean before the Lord forever from the blood of Abner son of Ner.

29 May it come upon the head of Joab and upon all his father’s house. May there not fail from Joab’s house one suffering a discharge of seed, a leper, one holding a spindle, one falling by the sword, or one in need of bread.”

30 Therefore Joab and Abishai his brother killed Abner because he had killed Asahel their brother in the battle at Gibeon.

31 David said to Joab and all the people who were with him, “Tear your garments, gird yourselves with sackcloth, and mourn before Abner’s funeral.” And King David followed the bier.

32 When they had buried Abner in Hebron, King David lifted up his voice and wept over Abner’s tomb, and all the people also wept.

33 The king, mourning and lamenting Abner, said: “By no means did Abner die as cowards are accustomed to die.

34 Your hands were not bound, nor were your feet weighed down with fetters; but as men are accustomed to fall before the children of iniquity, so you fell.” And all the people, repeating, wept over him.

35 When the whole multitude came to take food with David, while it was still clear day, David swore, saying, “May God do these things to me and add these also, if before sunset I taste bread or anything else.”

36 All the people heard, and everything the king had done was pleasing to them in the sight of the whole people.

37 And all the common people and all Israel knew on that day that it had not been done by the king that Abner son of Ner should be killed.

38 The king also said to his servants, “Do you not know that a prince and a very great man has fallen today in Israel?

39 But I am still tender, though anointed king, while these men, the sons of Zeruiah, are hard for me. May the Lord repay the one who does evil according to his malice.”

Chapter 4

1 Ish-bosheth son of Saul heard that Abner had fallen in Hebron. His hands were loosened, and all Israel was disturbed.

2 Now two men were commanders of raiders for Saul's son. The name of one was Baanah and the name of the other Rechab, sons of Rimmon the Beerothite, from the children of Benjamin; for Beeroth also was reckoned within Benjamin.

3 The Beerothites fled into Gittaim and were foreigners there even to that time.

4 Jonathan son of Saul had a son disabled in his feet. For he was five years old when the report concerning Saul and Jonathan came from Jezreel. Therefore his nurse took him and fled; and while she hurried to flee, he fell and became lame. His name was Mephibosheth.

5 Therefore Rechab and Baanah, sons of Rimmon the Beerothite, came and entered Ish-bosheth's house in the heat of the day, while he slept upon his bed at midday. And the doorkeeper of the house, while cleaning wheat, fell asleep.

6 They entered the house secretly, taking ears of wheat, and struck him in the groin—Rechab and Baanah his brother—and fled.

7 When they had entered the house, he was sleeping upon his bed in the inner chamber. Striking him, they killed him; and taking away his head, they went by the wilderness road throughout the whole night.

8 They brought Ish-bosheth's head to David in Hebron and said to the king, "Behold the head of Ish-bosheth son of Saul, your enemy, who sought your soul. Today the Lord has given vengeance to my lord the king upon Saul and his seed."

9 But David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, "As the Lord lives, who rescued my soul from every distress,

10 the one who reported to me and said, 'Saul is dead,' thinking that he announced good things, I seized and killed in Ziklag—he to whom I ought to have given a reward for the report.

11 How much more now, when impious men have killed an innocent man in his own house upon his own bed, shall I not seek his blood from your hand and take you away from the earth?"

12 Therefore David commanded his young men, and they killed them. Cutting off their hands and feet, they suspended them over the pool in Hebron. But they took Ish-bosheth's head and buried it in Abner's tomb in Hebron.

Chapter 5

1 All the tribes of Israel came to David in Hebron, saying, “Behold, we are your bone and your flesh.

2 Moreover, yesterday and the day before, when Saul was king over us, you were leading Israel out and bringing it back. And the Lord said to you, ‘You shall pasture my people Israel, and you shall be leader over Israel.’”

3 The elders of Israel also came to the king in Hebron, and King David struck a covenant with them in Hebron before the Lord. And they anointed David as king over Israel.

4 David was a son of thirty years when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah for seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

6 The king and all the men who were with him went to Jerusalem against the Jebusite inhabitant of the land. They said to David, “You shall not enter here unless you remove the blind and the lame,” saying, “David shall not enter here.”

7 But David captured the fortress of Zion. This is the City of David.

8 For on that day David had proposed a reward for whoever struck the Jebusite, reached the pipes of the rooftops, and removed the blind and the lame who hated David’s soul. For this reason it is said in the proverb, “The blind and the lame shall not enter the temple.”

9 David dwelt in the fortress and called it the City of David. He built all around from Millo and inward.

10 He advanced, progressing and increasing, and the Lord God of hosts was with him.

11 Hiram, king of Tyre, also sent messengers to David, with cedar wood, woodworkers, and stoneworkers for walls, and they built David’s house.

12 David knew that the Lord had confirmed him as king over Israel and had exalted his kingdom over his people Israel.

13 Therefore David took still more concubines and wives from Jerusalem after he came from Hebron, and other sons and daughters were born to David.

14 These are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

15 Ibhar, Elishua, Nepheg,

16 Japhia, Elishama, Eliada, and Eliphelet.

17 Therefore the Philistines heard that they had anointed David as king over Israel, and they all ascended to seek David. When David heard, he descended into the stronghold.

18 The Philistines came and spread themselves through the Valley of Rephaim.

19 David consulted the Lord, saying, “Shall I ascend against the Philistines? And will you give them into my hand?” The Lord said to David, “Ascend, for I shall surely deliver the Philistines into your hand.”

20 Therefore David came to Baal-perazim and struck them there. He said, “The Lord has divided my enemies before me, as waters are divided.” For this reason the name of that place was called Baal-perazim.

21 They left their carved things there, which David and his men took.

22 The Philistines again added to ascend and spread themselves through the Valley of Rephaim.

23 David consulted the Lord: “Shall I ascend against the Philistines, and will you deliver them into my hands?” He answered, “Do not ascend against them, but circle behind their back, and you shall come against them opposite the pear trees.

24 When you hear the sound of one walking upon the tops of the pear trees, then you shall enter battle, for then the Lord shall go out before your face to strike the camp of the Philistines.”

25 Therefore David did as the Lord had commanded him and struck the Philistines from Gibeah until you come to Gezer.

Chapter 6

1 David again gathered all the chosen men from Israel, thirty thousand.

2 David arose and went away, with all the people who were with him from the men of Judah, that they might bring the ark of God, over which the name of the Lord of hosts is invoked, who sits upon the cherubim above it.

3 They placed the ark of God upon a new cart and took it from Abinadab's house, which was in Gibeah. Uzzah and Ahio, sons of Abinadab, drove the new cart.

4 When they had taken it from Abinadab's house, which was in Gibeah, Ahio, guarding the ark of God, went before the ark.

5 David and all Israel played before the Lord with every crafted wooden instrument, harps, lyres, timbrels, sistrums, and cymbals.

6 But after they came to the threshing floor of Nachon, Uzzah extended his hand to the ark of God and held it, because the oxen kicked and caused it to lean.

7 The Lord became angry with indignation against Uzzah and struck him for his rashness, and he died there beside the ark of God.

8 David was grieved because the Lord had struck Uzzah, and the name of that place was called the Striking of Uzzah even to this day.

9 David feared the Lord on that day, saying, "How shall the ark of the Lord enter to me?"

10 He was unwilling to turn the ark of the Lord aside to himself into the City of David, but turned it aside into the house of Obed-edom the Gittite.

11 The ark of the Lord dwelt in the house of Obed-edom the Gittite for three months, and the Lord blessed Obed-edom and all his house.

12 It was reported to King David that the Lord had blessed Obed-edom and everything belonging to him because of the ark of God. Therefore David went and brought the ark of God from Obed-edom's house into the City of David with joy. Seven choirs and the victim of a calf were with David.

13 When those carrying the ark of the Lord had crossed six paces, he immolated an ox and a ram.

14 David danced with all his strength before the Lord, and David was girded with a linen ephod.

15 David and all the house of Israel led the ark of the Lord's covenant with jubilation and the blast of a trumpet.

16 When the ark of the Lord entered the City of David, Michal daughter of Saul, looking through the window, saw King David leaping and dancing before the Lord, and she despised him in her heart.

17 They brought in the ark of the Lord and placed it in its place in the midst of the tabernacle David had stretched out for it. And David offered holocausts and peace offerings before the Lord.

18 When he had finished offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts.

19 He distributed to the entire multitude of Israel, to both man and woman, one loaf of bread for each, one portion of roasted beef, and fine flour fried in oil. And all the people went away, each one to his own house.

20 David returned to bless his house. Michal daughter of Saul went out to meet David and said, "How glorious the king of Israel was today, uncovering himself before the maidservants of his servants, and being naked as one of the buffoons is naked."

21 David said to Michal, “Before the Lord, who chose me rather than your father and all his house and commanded me to be leader over the Lord’s people in Israel,

22 I shall play and shall become still more vile than I have become. I shall be humble in my own eyes, and with the maidservants of whom you spoke, I shall appear more glorious.”

23 Therefore no son was born to Michal daughter of Saul even to the day of her death.

Chapter 7

1 And it happened, when the king had settled in his house and the Lord had given him rest on every side from all his enemies,

2 that he said to Nathan the prophet, “Do you see that I dwell in a house of cedar while the ark of God has been placed in the midst of skins?”

3 Nathan said to the king, “Go, do everything that is in your heart, because the Lord is with you.”

4 But it happened in that night, and behold, the word of the Lord came to Nathan, saying,

5 “Go and speak to my servant David: ‘Thus says the Lord: Shall you build me a house for dwelling?

6 For I have not dwelt in a house from that day when I brought the children of Israel out of the land of Egypt even to this day, but I walked in a tabernacle and a tent.

7 Through all the places I passed with all the children of Israel, did I, speaking, speak to one of the tribes of Israel, whom I commanded to pasture my people Israel, saying, “Why have you not built me a house of cedar?”’

8 And now you shall say these things to my servant David: ‘Thus says the Lord of hosts: I took you from the pastures, following the flocks, that you might be leader over my people Israel.

9 I was with you everywhere you walked and killed all your enemies before your face. I made for you a great name, like the name of the great who are upon the earth.

10 I shall appoint a place for my people Israel and plant him, and he shall dwell beneath it and shall be disturbed no more. Nor shall the children of iniquity add to afflict him as before,

11 from the day when I appointed judges over my people Israel. I shall give you rest from all your enemies. And the Lord foretells to you that the Lord shall make a house for you.

12 When your days have been completed and you sleep with your fathers, I shall raise up your seed after you, who shall go out from your womb, and I shall establish his kingdom.

13 He shall build a house for my name, and I shall establish the throne of his kingdom forever.

14 I shall be a father to him, and he shall be a son to me. If he does anything iniquitously, I shall rebuke him with the rod of men and with the blows of the children of men.

15 But I shall not take my mercy away from him, as I took it from Saul, whom I removed from my face.

16 Your house and your kingdom shall be faithful forever before your face, and your throne shall be firm perpetually.’”

17 According to all these words and according to this entire vision, so Nathan spoke to David.

18 Then King David entered and sat before the Lord and said, “Who am I, O Lord God, and what is my house, that you have brought me this far?

19 Yet even this seemed little in your sight, O Lord God, unless you also spoke concerning the house of your servant into the distant future. For this is the law of Adam, O Lord God.

20 What more can David add, to speak to you? For you know your servant, O Lord God.

21 Because of your word and according to your heart, you have done all these great things, so that you might make them known to your servant.

22 Therefore you are magnified, O Lord God, because there is none like you, nor is there any god besides you, in all the things we have heard with our ears.

23 For what nation upon the earth is like your people Israel, for whose sake God went to redeem it as a people for himself and to establish a name for himself, and to do for them great and terrible things upon the earth before the face of your people whom you redeemed for yourself from Egypt—a nation and its god?

24 For you established your people Israel as an everlasting people for yourself, and you, O Lord God, became their God.

25 Now therefore, O Lord God, raise up forever the word that you spoke concerning your servant and his house, and do as you have spoken,

26 that your name may be magnified forever and it may be said, ‘The Lord of hosts is God over Israel.’ And the house of your servant David shall be established before the Lord,

27 because you, O Lord of hosts, God of Israel, revealed your servant’s ear, saying, ‘I shall build a house for you.’ Therefore your servant found his heart to pray this prayer to you.

28 Now therefore, O Lord God, you are God, and your words shall be true, for you have spoken these good things to your servant.

29 Therefore begin and bless the house of your servant, that it may be before you forever, because you, O Lord God, have spoken, and by your blessing the house of your servant shall be blessed forever.”

Chapter 8

1 And it happened after these things that David struck the Philistines and humbled them, and David took the bridle of tribute from the hand of the Philistines.

2 He struck Moab and measured them with a cord, leveling them to the earth. He measured two cords, one for killing and one for preserving alive. And Moab became David’s servant under tribute.

3 David struck Hadadezer son of Rehob, king of Zobah, when he went to rule over the river Euphrates.

4 David captured from his force one thousand seven hundred horsemen and twenty thousand footmen. He hamstrung all the chariot teams but left one hundred chariots from among them.

5 Syria of Damascus also came to bring aid to Hadadezer, king of Zobah, and David struck twenty-two thousand men from Syria.

6 David placed a garrison in Syria of Damascus, and Syria became David’s servant under tribute. The Lord preserved David in everything to which he went.

7 David took the golden weapons that Hadadezer’s servants had and carried them to Jerusalem.

8 From Betah and Beeroth, cities of Hadadezer, King David took exceedingly much bronze.

9 Tou, king of Hamath, heard that David had struck all Hadadezer’s strength.

10 Tou sent Joram his son to King David to greet him with congratulations and give thanks, because he had conquered Hadadezer and struck him. For Hadadezer was Tou’s enemy. In Joram’s hand were vessels of gold, vessels of silver, and vessels of bronze.

11 King David also sanctified these to the Lord, with the silver and gold he had sanctified from all the nations he had subdued:

12 from Syria, Moab, the children of Ammon, the Philistines, Amalek, and the spoils of Hadadezer son of Rehob, king of Zobah.

13 David also made a name for himself when he returned after capturing Syria in the Valley of Salt, eighteen thousand having been slain.

14 He placed guards in Edom and established a garrison, and all Edom became servant to David. The Lord preserved David in everything to which he went.

15 David reigned over all Israel, and David rendered judgment and justice to all his people.

16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was keeper of the records;

17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was scribe;

18 and Benaiah son of Jehoiada was over the Cherethites and Pelethites. But David’s sons were priests.

Chapter 9

1 David said, “Do you think there is anyone who remains from Saul’s house, that I may show mercy to him because of Jonathan?”

2 Now there was a servant from Saul’s house named Ziba. When the king called him to himself, he said to him, “Are you Ziba?” He answered, “I am your servant.”

3 The king said, “Does anyone remain from Saul’s house, that I may show the mercy of God to him?” Ziba said to the king, “A son of Jonathan remains, disabled in his feet.”

4 “Where is he?” he said. Ziba said to the king, “Behold, he is in the house of Machir son of Ammiel, in Lo-debar.”

5 Therefore King David sent and took him from the house of Machir son of Ammiel, from Lo-debar.

6 When Mephibosheth son of Jonathan son of Saul came to David, he fell upon his face and adored. David said, “Mephibosheth?” He answered, “Behold, I am your servant.”

7 David said to him, “Do not fear, for I shall surely show mercy to you because of Jonathan your father. I shall restore to you all the fields of Saul your father, and you shall always eat bread at my table.”

8 Adoring him, he said, “Who am I, your servant, that you have looked upon a dead dog like me?”

9 Therefore the king called Ziba, Saul’s servant, and said to him, “Everything that belonged to Saul and all his house I have given to your lord’s son.

10 Therefore you, your sons, and your servants shall work the land for him, and you shall bring food to your lord’s son, that he may be nourished. But Mephibosheth, your lord’s son, shall always eat bread at my table.” Now Ziba had fifteen sons and twenty servants.

11 Ziba said to the king, “Just as you commanded your servant, my lord the king, so shall your servant do. And Mephibosheth shall eat at my table like one of the king’s sons.”

12 Mephibosheth had a little son named Mica, and all the kindred of Ziba’s house served Mephibosheth.

13 But Mephibosheth dwelt in Jerusalem, because he continually ate from the king’s table, and he was lame in both feet.

Chapter 10

1 And it happened after these things that the king of the children of Ammon died, and Hanun his son reigned in his place.

2 David said, “I shall show mercy to Hanun son of Nahash, as his father showed mercy to me.” Therefore David sent his servants to console him over his father’s death. But when David’s servants came into the land of the children of Ammon,

3 the princes of the children of Ammon said to Hanun their lord, “Do you think David sent consolers to you because of honor for your father, and not for this reason—that David sent his servants to you to investigate and spy out the city and overthrow it?”

4 Therefore Hanun took David’s servants, shaved half of their beards, cut their garments in the middle as far as the buttocks, and sent them away.

5 When this was reported to David, he sent to meet them, for the men were exceedingly and shamefully confounded. David commanded them, “Remain in Jericho until your beard grows, and then return.”

6 The children of Ammon, seeing that they had done injury to David, sent and hired for wages twenty thousand footmen from Syria of Rehob and Syria of Zobah, one thousand men from the king of Maacah, and twelve thousand men from Ish-tob.

7 When David heard this, he sent Joab and the entire army of warriors.

8 Therefore the children of Ammon went out and arranged the battle line before the very entrance of the gate. But Syria of Zobah, Rehob, Ish-tob, and Maacah were apart in the field.

9 Therefore Joab, seeing that battle was prepared against him both before and behind, chose from all the chosen men of Israel and arranged the battle line against Syria.

10 But the remaining part of the people he delivered to Abishai his brother, who arranged the battle line against the children of Ammon.

11 Joab said, “If the Syrians prevail against me, you shall be an aid to me. But if the children of Ammon prevail against you, I shall aid you.

12 Be a strong man, and let us fight for our people and the city of our God. But the Lord shall do what is good in his sight.”

13 Therefore Joab and the people who were with him entered combat against the Syrians, who immediately fled from his face.

14 The children of Ammon, seeing that the Syrians had fled, themselves fled from Abishai’s face and entered the city. Joab returned from the children of Ammon and came to Jerusalem.

15 Therefore the Syrians, seeing that they had fallen before Israel, assembled together.

16 Hadadezer sent and brought out the Syrians who were beyond the river and led out their army. Shobach, commander of Hadadezer’s army, was their prince.

17 When this was reported to David, he gathered all Israel, crossed the Jordan, and came to Helam. The Syrians arranged the battle line opposite David and fought against him.

18 The Syrians fled from Israel’s face, and David killed from the Syrians seven hundred chariots and forty thousand horsemen. He struck Shobach, commander of the army, and he died immediately.

19 All the kings who were in Hadadezer’s garrison, seeing that they had been defeated by Israel, were terrified, and fifty-eight thousand fled before Israel. They made peace with Israel and served them. And the Syrians feared to bring aid to the children of Ammon any further.

Chapter 11

1 And it happened, as the year turned, at the time when kings are accustomed to go out to wars, that David sent Joab and his servants with him and all Israel. They laid waste the children of Ammon and besieged Rabbah, but David remained in Jerusalem.

2 While these things were being done, it happened that David arose from his bed after midday and walked upon the roof of the royal house. From opposite him he saw a woman washing herself upon her roof, and the woman was exceedingly beautiful.

3 Therefore the king sent and inquired who the woman was. It was reported to him that she was Bathsheba daughter of Eliam, wife of Uriah the Hittite.

4 And so David sent messengers and took her. When she had entered to him, he slept with her, and immediately she was cleansed from her uncleanness.

5 She returned to her house, having conceived. Sending word, she informed David and said, “I have conceived.”

6 Then David sent to Joab, saying, “Send Uriah the Hittite to me.” And Joab sent Uriah to David.

7 Uriah came to David, and David asked how rightly Joab and the people were doing and how the war was being conducted.

8 David said to Uriah, “Go into your house and wash your feet.” Uriah went out from the king’s house, and a royal portion followed him.

9 But Uriah slept before the gate of the royal house with the other servants of his lord and did not go down to his house.

10 It was reported to David by those saying, “Uriah did not go into his house.” David said to Uriah, “Did you not come from a journey? Why did you not go down into your house?”

11 Uriah said to David, “The ark of God and Israel and Judah dwell in tents, and my lord Joab and my lord’s servants remain upon the face of the earth—and shall I enter my house to eat and drink and sleep with my wife? By your life and by the life of your soul, I shall not do this thing.”

12 Therefore David said to Uriah, “Remain here today also, and tomorrow I shall send you away.” Uriah remained in Jerusalem that day and the next.

13 David called him to eat and drink before him and made him drunk. Going out in the evening, Uriah slept upon his bed with his lord’s servants and did not go down into his house.

14 Therefore it happened in the morning that David wrote a letter to Joab and sent it by the hand of Uriah,

15 writing in the letter: “Set Uriah opposite the battle, where the fighting is strongest, and abandon him, that he may be struck and die.”

16 And so, when Joab was besieging the city, he set Uriah in the place where he knew the strongest men were.

17 The men went out from the city and fought against Joab, and some of the people among David’s servants fell. Uriah the Hittite also died.

18 And so Joab sent and reported to David all the matters of the battle.

19 He commanded the messenger, saying, “When you have finished telling the king all the account of the war,

20 if you see him become indignant and he says, ‘Why did you approach the wall to fight? Did you not know that many weapons are hurled down from above the wall?

21 Who struck Abimelech son of Jerubbaal? Did not a woman cast a fragment of a millstone upon him from the wall and kill him in Thebez? Why did you approach beside the wall?’ then you shall say, ‘Your servant Uriah the Hittite also fell.’”

22 Therefore the messenger departed, came, and told David everything Joab had commanded him.

23 The messenger said to David, “The men prevailed against us and came out to us into the field, but, making an assault, we pursued them as far as the gate of the city.

24 Then the archers directed missiles at your servants from high upon the wall, and some of the king’s servants died. Moreover, your servant Uriah the Hittite also died.”

25 David said to the messenger, “You shall say these things to Joab: ‘Do not let this matter break you, for the outcome of war varies: now the sword consumes this one, and now that one. Strengthen your warriors against the city, that you may destroy it, and encourage them.’”

26 When Uriah’s wife heard that Uriah her husband had died, she mourned him.

27 When the mourning had passed, David sent and brought her into his house. She became his wife and bore him a son. And this thing that David had done was displeasing before the Lord.

Chapter 12

1 Therefore the Lord sent Nathan to David. When he had come to him, he said to him, “There were two men in one city, one rich and the other poor.

2 The rich man had exceedingly many sheep and oxen.

3 But the poor man had nothing at all except one little ewe lamb, which he had bought and nourished. It had grown up with him and his children together, eating from his bread, drinking from his cup, and sleeping in his bosom; it was like a daughter to him.

4 Now when a certain traveler came to the rich man, the rich man spared taking from his own sheep and oxen to provide a feast for that traveler who had come to him. Instead, he took the poor man’s ewe and prepared food for the man who had come to him.”

5 Then David was exceedingly angry with indignation against that man and said to Nathan, “The Lord lives: the man who did this is a son of death.

6 He shall restore the ewe fourfold because he did this thing and did not spare.”

7 Nathan said to David, “You are that man. Thus says the Lord God of Israel: ‘I anointed you king over Israel, and I delivered you from Saul’s hand.

8 I gave you your lord’s house and your lord’s wives into your bosom, and I gave you the house of Israel and Judah. If these things are small, I shall add much greater things to you.

9 Why, therefore, have you despised the word of the Lord, that you would do evil in my sight? You struck Uriah the Hittite with the sword, took his wife as a wife for yourself, and killed him with the sword of the children of Ammon.

10 For this reason the sword shall not withdraw from your house forever, because you despised me and took the wife of Uriah the Hittite to be your wife.’

11 Therefore thus says the Lord: ‘Behold, I shall raise up evil against you from your own house. I shall take your wives before your eyes and give them to your neighbor, and he shall sleep with your wives before the eyes of this sun.

12 For you acted secretly, but I shall do this thing in the sight of all Israel and in the sight of the sun.’”

13 David said to Nathan, “I have sinned against the Lord.” Nathan said to David, “The Lord also has taken away your sin; you shall not die.

14 Nevertheless, because by this thing you have caused the enemies of the Lord to blaspheme, the son who has been born to you shall surely die.”

15 Nathan returned to his house. The Lord also struck the little one whom Uriah’s wife had borne to David, and he became desperately ill.

16 David entreated the Lord for the little one. David undertook a fast, went apart, and lay upon the earth.

17 The elders of his house came, urging him to rise from the earth, but he was unwilling and did not eat food with them.

18 It happened on the seventh day that the infant died. David’s servants were afraid to tell him that the little one was dead, for they said, “Behold, while the little one was still living, we spoke to him, and he did not hear our voice. How much more will he afflict himself if we say, ‘The boy is dead’?”

19 Therefore, when David saw his servants whispering, he understood that the infant was dead. He said to his servants, “Is the boy dead?” They answered him, “He is dead.”

20 Therefore David arose from the earth, washed, and was anointed. When he had changed his garment, he entered the house of the Lord and adored. He came into his own house and asked them to set bread before him, and he ate.

21 His servants said to him, “What is this thing that you have done? For the infant, while he was still living, you fasted and wept; but when the boy was dead, you arose and ate bread.”

22 He said, “For the infant, while he was still living, I fasted and wept, for I said, ‘Who knows whether perhaps the Lord may give him to me and the infant may live?’

23 But now that he is dead, why should I fast? Shall I be able to call him back any longer? I shall go to him instead, but he shall not return to me.”

24 David consoled Bathsheba his wife, went in to her, and slept with her. She bore a son and called his name Solomon, and the Lord loved him.

25 He sent by the hand of Nathan the prophet and called his name Beloved of the Lord, because the Lord loved him.

26 Meanwhile Joab fought against Rabbah of the children of Ammon and stormed the royal city.

27 Joab sent messengers to David, saying, “I have fought against Rabbah, and the City of Waters is about to be taken.

28 Now, therefore, gather the remaining part of the people, besiege the city, and take it, lest, when the city has been laid waste by me, the victory be ascribed to my name.”

29 And so David gathered all the people and set out against Rabbah. When he had fought, he took it.

30 He took their king’s diadem from his head, a talent’s weight of gold, having most precious gems, and it was placed upon David’s head. He also carried away exceedingly much spoil from the city.

31 He also brought out its people and sawed them, drove iron carts over them, divided them with knives, and passed them through the pattern of bricks. Thus he did to all the cities of the children of Ammon. Then David and the entire army returned to Jerusalem.

Chapter 13

1 And it happened after these things that Amnon son of David loved Tamar, the exceedingly beautiful sister of Absalom son of David,

2 and he languished exceedingly for her, so that he became sick because of his love for her. For since she was a virgin, it seemed difficult to him to do anything dishonorable with her.

3 Now Amnon had a friend named Jonadab, son of Shammah, David's brother, a very prudent man.

4 He said to him, "Why do you grow so thin with wasting day after day, son of the king? Why do you not tell me?" Amnon said to him, "I love Tamar, the sister of my brother Absalom."

5 Jonadab answered him, "Lie upon your bed and pretend weakness. When your father comes to visit you, say to him, 'Let Tamar my sister come, I pray, that she may give me food and make a dish, that I may eat from her hand.'"

6 And so Amnon lay down and began to act as though he were sick. When the king came to visit him, Amnon said to the king, "Let Tamar my sister come, I beseech you, that she may make two little cakes before my eyes and I may take food from her hand."

7 Therefore David sent to Tamar's house, saying, "Come into the house of Amnon your brother and make a dish for him."

8 Tamar came into the house of Amnon her brother, but he was lying down. Taking flour, she mixed it and dissolved it, and before his eyes she cooked the little cakes.

9 Taking what she had cooked, she poured it out and set it before him, but he refused to eat. Amnon said, "Cast everyone out from me." And when they had cast everyone out,

10 Amnon said to Tamar, "Bring the food into the inner chamber, that I may eat from your hand." Therefore Tamar took the little cakes she had made and brought them to Amnon her brother in the inner chamber.

11 When she had offered him the food, he seized her and said, "Come, lie with me, my sister."

12 She answered him, "Do not, my brother; do not violate me, for this is not lawful in Israel. Do not commit this folly.

13 For I shall not be able to bear my disgrace, and you will be like one of the fools in Israel. Instead, speak to the king, and he will not deny me to you."

14 But he was unwilling to yield to her pleas. Prevailing by strength, he violated her and lay with her.

15 Then Amnon held her in exceedingly great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her before. Amnon said to her, "Arise and go."

16 She answered him, "This evil that you now do against me by casting me out is greater than what you did before." But he was unwilling to hear her.

17 Instead, calling the young man who ministered to him, he said, "Cast this woman out from me, outside, and close the door behind her."

18 She was clothed in a robe reaching to the ankles, for the king's virgin daughters used garments of this kind. Therefore his minister cast her outside and closed the door behind her.

19 She sprinkled ashes upon her head, tore her ankle-length robe, placed her hands upon her head, and went on, walking and crying aloud.

20 Absalom her brother said to her, “Did Amnon your brother lie with you? But now, sister, be silent. He is your brother; do not afflict your heart over this matter.” Therefore Tamar remained wasting away in the house of Absalom her brother.

21 When King David heard these things, he was exceedingly grieved. But he was unwilling to grieve the spirit of Amnon his son, because he loved him, for he was his firstborn.

22 Moreover, Absalom spoke to Amnon neither evil nor good, for Absalom hated Amnon because he had violated Tamar his sister.

23 And it happened after the time of two years that Absalom’s sheep were being shorn in Baal-hazor, which is beside Ephraim, and Absalom called all the king’s sons.

24 He came to the king and said to him, “Behold, your servant’s sheep are being shorn. Let the king, I pray, come with his servants to his servant.”

25 The king said to Absalom, “Do not, my son; do not ask that we all come and burden you.” Though he urged him, the king was unwilling to go and blessed him.

26 Absalom said, “If you are unwilling to come, let at least Amnon my brother come with us, I pray.” The king said to him, “It is not necessary for him to go with you.”

27 And so Absalom urged him, and he sent Amnon and all the king’s sons with him. Absalom made a feast like the feast of a king.

28 Now Absalom had commanded his servants, saying, “Watch when Amnon has become drunk with wine, and when I say to you, ‘Strike him and kill him,’ do not fear, for I am the one commanding you. Be strengthened and be valiant men.”

29 Therefore Absalom’s servants did against Amnon just as Absalom had commanded them. All the king’s sons arose, each mounted his mule, and fled.

30 While they were still proceeding on the journey, a report reached David, saying, “Absalom has struck all the king’s sons, and not even one of them remains.”

31 And so the king arose, tore his garments, and fell upon the earth. All his servants who stood beside him tore their garments.

32 But Jonadab son of Shammah, David’s brother, answered and said, “Let not my lord the king suppose that all the young men, the king’s sons, have been killed. Amnon alone is dead, for this was set in Absalom’s mouth from the day Amnon violated Tamar his sister.

33 Now, therefore, let not my lord the king set this word upon his heart, saying, ‘All the king’s sons have been killed,’ for Amnon alone is dead.”

34 But Absalom fled. The young watchman lifted his eyes and looked, and behold, many people were coming by a side road from the flank of the mountain.

35 Jonadab said to the king, “Behold, the king’s sons are here. According to the word of your servant, so it has happened.”

36 When he had ceased speaking, the king’s sons also appeared. Entering, they lifted up their voices and wept; the king also and all his servants wept with exceedingly great weeping.

37 But Absalom fled and went to Talmai son of Ammihud, king of Geshur. David therefore mourned his son all the days.

38 After Absalom had fled and come into Geshur, he was there three years.

39 And King David ceased pursuing Absalom, because he had been consoled over Amnon’s death.

Chapter 14

1 Now Joab son of Zeruiah understood that the king’s heart had turned toward Absalom.

2 He sent to Tekoa and took from there a wise woman. He said to her, “Pretend that you are mourning. Put on mourning clothes, and do not anoint yourself with oil, that you may be like a woman who has already been mourning someone dead for a very long time.

3 You shall enter to the king and speak words of this kind to him.” And Joab put the words into her mouth.

4 Therefore, when the woman of Tekoa had entered to the king, she fell before him upon the earth, adored, and said, “Save me, O king.”

5 The king said to her, “What cause do you have?” She answered, “Alas, I am a widow, for my husband is dead.

6 Your handmaid had two sons. They quarreled against one another in the field, and there was no one who could restrain them. One struck the other and killed him.

7 And behold, the entire kindred has risen against your handmaid and says, ‘Deliver the one who struck his brother, that we may kill him for the soul of his brother whom he killed and destroy the heir.’ They seek to extinguish my spark that remains, so that neither name nor remnant of my husband may survive upon the earth.”

8 The king said to the woman, “Go into your house, and I shall give command concerning you.”

9 The woman of Tekoa said to the king, “Upon me, my lord the king, and upon my father’s house be the iniquity; but let the king and his throne be innocent.”

10 The king said, “Whoever speaks against you, bring him to me, and he shall not add to touch you any further.”

11 She said, “Let the king remember the Lord his God, so that the next of blood may not be multiplied to take vengeance, and that they may by no means kill my son.” He said, “The Lord lives: not one of your son’s hairs shall fall to the earth.”

12 Therefore the woman said, “Let your handmaid speak a word to my lord the king.” And he said, “Speak.”

13 The woman said, “Why have you devised such a thing against the people of God? The king has spoken this word so that he sins and does not bring back his own outcast.

14 We all die, and like waters we flow away into the earth, which do not return. Nor does God desire a soul to perish; instead, he reconsiders, devising that the one cast away should not perish utterly.

15 Now, therefore, I have come to speak this word to my lord the king in the presence of the people. Your handmaid said, ‘I shall speak to the king, in hope that somehow the king may do the word of his handmaid.’

16 And the king listened, that he might deliver his handmaid from the hand of all who desired to erase me and my son together from the inheritance of God.

17 Therefore let your handmaid say: ‘May the word of my lord the king be like a sacrifice.’ For like an angel of God, so is my lord the king, that he is moved neither by blessing nor by curse. Therefore the Lord your God also is with you.”

18 The king answered and said to the woman, “Do not hide from me the word about which I ask you.” The woman said to him, “Speak, my lord the king.”

19 The king said, “Is the hand of Joab with you in all these things?” The woman answered and said, “By the life of your soul, my lord the king, there is no turning either to the left or to the right from all that my lord

the king has spoken. For your servant Joab himself commanded me, and he himself put all these words into the mouth of your handmaid.

20 Your servant Joab commanded this so that I might turn the form of this discourse. But you, my lord the king, are wise, possessing the wisdom of an angel of God, that you may understand all things upon the earth.”

21 The king said to Joab, “Behold, having been appeased, I have done your word. Go, therefore, and call back the young man Absalom.”

22 Joab fell upon his face to the earth, adored, and blessed the king. Joab said, “Today your servant understands that I have found grace in your eyes, my lord the king, for you have done the word of your servant.”

23 Therefore Joab arose, went into Geshur, and brought Absalom to Jerusalem.

24 But the king said, “Let him return to his house, and let him not see my face.” Therefore Absalom returned to his house and did not see the king’s face.

25 Now in all Israel there was no man as beautiful and exceedingly comely as Absalom. From the sole of his foot to the crown of his head, there was no blemish in him.

26 When he cut the hair of his head—he was shorn once a year, because his hair weighed heavily upon him—the hair of his head weighed two hundred shekels by the public weight.

27 Three sons were born to Absalom, and one daughter named Tamar, of elegant form.

28 Absalom remained in Jerusalem two years and did not see the king’s face.

29 And so he sent to Joab, that Joab might send him to the king, but Joab was unwilling to come to him. When he had sent a second time and Joab was unwilling to come to him,

30 he said to his servants, “You know Joab’s field beside my field, which has a barley harvest. Go, therefore, and set it on fire.” So Absalom’s servants set the standing grain on fire. Joab’s servants came with their garments torn and said, “Absalom’s servants have set part of the field on fire.”

31 Joab arose and came to Absalom in his house and said, “Why have your servants set my standing grain on fire?”

32 Absalom answered Joab, “I sent to you, beseeching you to come to me, that I might send you to the king and that you might say to him, ‘Why did I come from Geshur? It was better for me to be there.’ Therefore I beseech you that I may see the king’s face. But if he remembers my iniquity, let him kill me.”

33 And so Joab entered to the king and reported everything to him. Absalom was called, and he entered to the king and adored upon his face to the earth before him. And the king kissed Absalom.

Chapter 15

1 Therefore after these things Absalom made for himself chariots and horsemen and fifty men who would go before him.

2 Rising early, Absalom stood beside the entrance of the gate. Every man who had a matter and came to the king’s judgment, Absalom called to himself and said, “From what city are you?” Answering, the man would say, “Your servant is from one of the tribes of Israel.”

3 Absalom would answer him, “Your words seem good and just to me, but there is no one appointed by the king to hear you.” And Absalom would say,

4 “Who would appoint me judge over the land, that all who have a matter might come to me and I might judge justly?”

5 Moreover, when a man approached him to salute him, he extended his hand, took hold of him, and kissed him.

6 He did this to all Israel who came for judgment to be heard by the king, and he enticed the hearts of the men of Israel.

7 Now after forty years, Absalom said to King David, “I shall go and fulfill my vows that I vowed to the Lord in Hebron.

8 For your servant vowed a vow when he was in Geshur of Syria, saying, ‘If the Lord brings me back to Jerusalem, I shall sacrifice to the Lord.’”

9 King David said to him, “Go in peace.” And he arose and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, “As soon as you hear the sound of the trumpet, say, ‘Absalom has reigned in Hebron.’”

11 Now two hundred men called from Jerusalem went with Absalom, going with a simple heart and entirely ignorant of the cause.

12 Absalom also summoned Ahithophel the Gilonite, David’s counselor, from his city, Giloh. While he sacrificed victims, the conspiracy became strong, and the people gathering increased with Absalom.

13 Therefore a messenger came to David, saying, “With its whole heart, all Israel follows Absalom.”

14 David said to his servants who were with him in Jerusalem, “Arise, let us flee, for there will be no escape for us from Absalom’s face. Hasten to depart, lest perhaps he come and seize us, drive ruin upon us, and strike the city with the edge of the sword.”

15 The king’s servants said to him, “Your servants shall gladly execute everything our lord the king commands.”

16 Therefore the king and his entire house went out on foot. The king left ten women, concubines, to guard the house.

17 The king and all Israel went out on foot and stood far from the house.

18 All his servants walked beside him. The bands of the Cherethites and Pelethites, and all the Gittites—six hundred valiant fighting men who had followed him from Gath on foot—went before the king.

19 The king said to Ittai the Gittite, “Why do you come with us? Return and dwell with the king, because you are a stranger and have gone out from your place.

20 You came yesterday, and today shall you be compelled to go out with us? But I shall go where I am going. Return, and lead your brothers back with you; and the Lord shall show mercy and truth toward you, because you have shown grace and faith.”

21 Ittai answered the king, saying, “The Lord lives, and my lord the king lives: wherever you shall be, my lord the king, whether in death or in life, there your servant shall be.”

22 David said to Ittai, “Come and pass over.” Ittai the Gittite passed over, and all the men who were with him and the rest of the multitude.

23 Everyone wept with a loud voice, and all the people passed over. The king also crossed the brook Kidron, and all the people proceeded toward the road that looks toward the desert.

24 Zadok the priest also came, and all the Levites with him, bearing the ark of the covenant of God, and they set down the ark of God. Abiathar went up until all the people who had gone out of the city had finished passing.

25 The king said to Zadok, “Carry the ark of God back into the city. If I find grace in the eyes of the Lord, he will bring me back and show me it and his tabernacle.

26 But if he says to me, ‘You do not please me,’ I am ready. Let him do what is good before him.”

27 The king said to Zadok the priest, “O seer, return into the city in peace. And let Ahimaaz your son and Jonathan son of Abiathar, your two sons, be with you.

28 Behold, I shall hide in the plains of the desert until word comes from you to inform me.”

29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem and remained there.

30 But David ascended the slope of the Mount of Olives, climbing and weeping, walking with bare feet and covered head. All the people who were with him also ascended with covered heads, weeping.

31 Now it was reported to David that Ahithophel also was in the conspiracy with Absalom. David said, “Make foolish, I pray, O Lord, the counsel of Ahithophel.”

32 When David ascended to the summit of the mountain, where he was about to adore the Lord, behold, Hushai the Archite met him, his garment torn and his head full of earth.

33 David said to him, “If you come with me, you will be a burden to me.

34 But if you return to the city and say to Absalom, ‘I am your servant, O king. As I was your father’s servant, so I shall be your servant,’ you will destroy the counsel of Ahithophel.

35 You have with you Zadok and Abiathar the priests. Every word you hear from the king’s house, you shall report to Zadok and Abiathar the priests.

36 Their two sons are with them: Ahimaaz son of Zadok and Jonathan son of Abiathar. Through them you shall send to me every word that you hear.”

37 Therefore Hushai, David’s friend, came into the city, and Absalom also entered Jerusalem.

Chapter 16

1 When David had passed a little beyond the summit of the mountain, Ziba, Mephibosheth’s servant, appeared to meet him with two donkeys loaded with two hundred loaves, one hundred clusters of raisins, one hundred cakes of dried figs, and a skin of wine.

2 The king said to Ziba, “What do these things mean?” Ziba answered, “The donkeys are for the king’s household to sit upon; the loaves and dried figs are for your servants to eat; and the wine is for anyone who grows faint in the desert to drink.”

3 The king said, “Where is your lord’s son?” Ziba answered the king, “He remained in Jerusalem, saying, ‘Today the house of Israel will restore my father’s kingdom to me.’”

4 The king said to Ziba, “All that belonged to Mephibosheth shall be yours.” Ziba said, “I pray that I may find grace before you, my lord the king.”

5 Therefore King David came as far as Bahurim. And behold, a man from the kindred of Saul’s house, named Shimei son of Gera, came out from there. He proceeded, coming out and cursing,

6 and he cast stones against David and against all King David’s servants, while all the people and all the warriors walked on the king’s right and left sides.

7 Thus Shimei spoke while cursing the king: “Go out, go out, man of blood and man of Belial.

8 The Lord has returned upon you all the blood of Saul’s house, because you invaded the kingdom in his place. The Lord has given the kingdom into the hand of Absalom your son. And behold, your evils press upon you, because you are a man of blood.”

9 Abishai son of Zeruiah said to the king, “Why does this dead dog curse my lord the king? I shall go and cut off his head.”

10 The king said, “What is there between me and you, sons of Zeruiah? Let him alone, that he may curse, for the Lord has commanded him to curse David. And who is there who dares say, ‘Why has he done so?’”

11 The king said to Abishai and all his servants, “Behold, my son who came out from my womb seeks my soul. How much more now this son of Benjamin? Let him alone, that he may curse according to the Lord’s command.

12 Perhaps the Lord may look upon my affliction, and the Lord may return good to me for this cursing today.”

13 Therefore David and his companions walked along the road with him. But Shimei proceeded along the ridge of the mountain on the side opposite him, cursing, casting stones against him, and scattering earth.

14 And so the king and all the people with him arrived weary, and they refreshed themselves there.

15 But Absalom and all his people entered Jerusalem, and Ahithophel with him.

16 When Hushai the Archite, David’s friend, came to Absalom, he said to him, “Hail, O king! Hail, O king!”

17 Absalom said to him, “Is this your grace toward your friend? Why did you not go with your friend?”

18 Hushai answered Absalom, “By no means, for I shall belong to him whom the Lord and all this people and all Israel have chosen, and with him I shall remain.

19 But to add this also: whom shall I serve? Is it not the king’s son? As I obeyed your father, so I shall obey you also.”

20 Absalom said to Ahithophel, “Enter into counsel concerning what we ought to do.”

21 Ahithophel said to Absalom, “Go in to your father’s concubines, whom he left to guard the house, so that when all Israel hears that you have defiled your father, their hands may be strengthened with you.”

22 Therefore they stretched a tent for Absalom upon the roof, and he went in to his father’s concubines before all Israel.

23 Now the counsel Ahithophel gave in those days was as if someone consulted God. Such was every counsel of Ahithophel, both when he was with David and when he was with Absalom.

Chapter 17

1 Therefore Ahithophel said to Absalom, “I shall choose for myself twelve thousand men, and rising, I shall pursue David this night.

2 I shall rush upon him—for he is weary and his hands are weakened—and strike him. When all the people who are with him have fled, I shall strike the king when he is left alone.

3 And I shall bring back all the people, just as one man is accustomed to return. For you seek one man, and all the people shall be at peace.”

4 His word pleased Absalom and all the elders of Israel.

5 But Absalom said, “Call Hushai the Archite, and let us hear what he also says.”

6 When Hushai had come to Absalom, Absalom said to him, “Ahithophel has spoken a word of this kind. Ought we to do it or not? What counsel do you give?”

7 Hushai said to Absalom, “The counsel Ahithophel has given this time is not good.”

8 Hushai continued, “You know your father and the men who are with him: they are exceedingly valiant and bitter in soul, like a bear raging in the forest when her cubs have been taken. Moreover, your father is a man of war and will not remain with the people.

9 Perhaps he now lies hidden in pits or in whatever single place he desires. When anyone falls at the beginning, whoever hears it will hear and say, ‘A slaughter has occurred among the people who followed Absalom.’

10 Then even the most valiant man, whose heart is like a lion’s, will melt with fear. For all the people of Israel know that your father is valiant and that all who are with him are strong.

11 But this counsel seems right to me: let all Israel be gathered to you, from Dan to Beersheba, innumerable as the sand of the sea, and you shall be in their midst.

12 We shall rush upon him in whatever place he is found and cover him as dew is accustomed to fall upon the earth. Of the men who are with him, we shall not leave even one.

13 But if he has entered some city, all Israel shall encircle that city with ropes, and we shall drag it into the torrent, so that not even a pebble from it may be found.”

14 Absalom and all the men of Israel said, “The counsel of Hushai the Archite is better than the counsel of Ahithophel.” But by the Lord’s will, the useful counsel of Ahithophel was destroyed, that the Lord might bring evil upon Absalom.

15 Hushai said to Zadok and Abiathar the priests, “In this and this manner Ahithophel counseled Absalom and the elders of Israel, and I gave counsel of this and this kind.

16 Now, therefore, send quickly and report to David, saying, ‘Do not remain this night in the plains of the desert, but cross over without delay, lest perhaps the king and all the people who are with him be swallowed up.’”

17 Now Jonathan and Ahimaaz stood beside the spring of Rogel. A handmaid went and reported to them, and they set out to carry the message to King David, for they could not be seen or enter the city.

18 But a certain young man saw them and informed Absalom. They entered with hurried step into the house of a certain man in Bahurim, who had a well in his courtyard, and they descended into it.

19 The woman took and spread a covering over the mouth of the well, as though drying hulled grain, and thus the matter was hidden.

20 When Absalom’s servants came into the house, they said to the woman, “Where are Ahimaaz and Jonathan?” The woman answered them, “They passed by in haste after tasting a little water.” Those who sought them did not find them and returned to Jerusalem.

21 When they had gone away, the men ascended from the well, proceeded, and reported to King David. They said, “Arise and cross the river quickly, for Ahithophel has given counsel of this kind against you.”

22 Therefore David arose, and all the people who were with him, and they crossed the Jordan until it grew light. Not even one remained who had not crossed the river.

23 But Ahithophel, seeing that his counsel had not been carried out, saddled his donkey, arose, and went to his house and his city. Having set his house in order, he died by hanging and was buried in his father’s tomb.

24 David came to the camp, and Absalom crossed the Jordan, he and all the men of Israel with him.

25 Absalom appointed Amasa over the army in Joab’s place. Now Amasa was the son of a man named Ithra of Jezreel, who went in to Abigail daughter of Nahash, the sister of Zeruiah, who was Joab’s mother.

26 Israel encamped with Absalom in the land of Gilead.

27 When David had come into the camp, Shobi son of Nahash from Rabbah of the children of Ammon, Machir son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim

28 offered him bedding, tapestries, earthen vessels, wheat, barley, flour, parched grain, beans, lentils, and roasted chickpeas,

29 and honey, butter, sheep, and fat calves. They gave them to David and the people who were with him to eat, for they supposed that the people were wearied with hunger and thirst in the desert.

Chapter 18

1 Therefore David, having reviewed his people, appointed tribunes and centurions over them.

2 He placed a third part of the people under the hand of Joab, a third part under the hand of Abishai son of Zeruiah, Joab's brother, and a third part under the hand of Ittai, who was from Gath. The king said to the people, "I also shall go out with you."

3 The people answered, "You shall not go out. For whether we flee, they will not greatly concern themselves about us; or whether half of us fall, they will not care enough, because you alone are counted as ten thousand. Therefore it is better that you be a safeguard for us in the city."

4 The king said to them, "I shall do what seems right to you." Therefore the king stood beside the gate, while the people went out by their companies, in hundreds and thousands.

5 The king commanded Joab, Abishai, and Ittai, saying, "Preserve the young man Absalom for me." And all the people heard the king commanding all the princes concerning Absalom.

6 And so the people went out into the field against Israel, and the battle took place in the forest of Ephraim.

7 There the people of Israel were cut down by David's army, and a great slaughter of twenty thousand occurred that day.

8 The battle was scattered there over the face of the whole land, and there were many more of the people whom the forest consumed than those whom the sword devoured that day.

9 It happened that Absalom met David's servants while sitting upon a mule. When the mule had gone beneath a thick and great oak, his head caught fast in the oak. He hung between heaven and earth, while the mule upon which he had sat passed on.

10 A certain man saw this and reported it to Joab, saying, "I saw Absalom hanging from an oak."

11 Joab said to the man who had reported it to him, "If you saw him, why did you not pierce him through to the earth? I would have given you ten shekels of silver and one belt."

12 He said to Joab, "Even if you weighed out a thousand pieces of silver into my hands, I would by no means put my hand upon the king's son. For in our hearing the king commanded you, Abishai, and Ittai, saying, 'Guard the young man Absalom for me.'

13 Moreover, if I had acted boldly against my own soul, this could by no means have been hidden from the king—and would you have stood against me?"

14 Joab said, "It shall not be as you wish; instead, I shall attack him before you." Therefore he took three spears in his hand and drove them into Absalom's heart. While he was still throbbing, clinging to the oak,

15 ten young men, Joab's armor-bearers, ran up, struck him, and killed him.

16 Then Joab sounded the trumpet and restrained the people from pursuing fleeing Israel, desiring to spare the multitude.

17 They took Absalom and cast him into a great pit in the forest, and they heaped an exceedingly great pile of stones over him. But all Israel fled to their tents.

18 Now while Absalom was still living, he had raised for himself a monument that is in the King's Valley, for he had said, "I have no son, and this shall be the memorial of my name." He called the monument by his own name, and it is called the Hand of Absalom to this day.

19 Ahimaaz son of Zadok said, "I shall run and report to the king that the Lord has executed judgment for him from the hand of his enemies."

20 Joab said to him, “You shall not be a messenger this day, but you shall report on another. Today I do not want you to report, for the king’s son is dead.”

21 Joab said to Cushi, “Go and report to the king what you have seen.” Cushi adored Joab and ran.

22 But Ahimaaz son of Zadok again said to Joab, “What prevents me from also running after Cushi?” Joab said to him, “Why do you wish to run, my son? You will not be the bearer of good news.”

23 He answered, “But what if I run?” And he said to him, “Run.” Therefore Ahimaaz ran by a shorter road and passed Cushi.

24 Now David was sitting between the two gates. The watchman who was upon the summit of the gate over the wall lifted his eyes and saw a man running alone.

25 Crying out, he informed the king. The king said, “If he is alone, there is good news in his mouth.” While he hastened and drew nearer,

26 the watchman saw another man running. Crying out from the summit, he said, “Another man appears to me, running alone.” The king said, “This one also is a good messenger.”

27 The watchman said, “I perceive the running of the first to be like the running of Ahimaaz son of Zadok.” The king said, “He is a good man, and he comes bearing good news.”

28 Ahimaaz cried out and said to the king, “Hail, O king!” Adoring the king, bowed to the earth before him, he said, “Blessed is the Lord your God, who has confined the men who lifted their hands against my lord the king.”

29 The king said, “Is there peace for the young man Absalom?” Ahimaaz said, “I saw a great tumult when Joab your servant, O king, sent me your servant. I know nothing else.”

30 The king said to him, “Pass over and stand here.” When he had passed over and stood,

31 Cushi appeared. Coming, he said, “I bring good news, my lord the king, for the Lord has judged for you today from the hand of all who rose against you.”

32 The king said to Cushi, “Is there peace for the young man Absalom?” Cushi answered, “May the enemies of my lord the king and all who rise against him for evil become like the young man.”

33 Therefore the king was grieved. He ascended the upper room of the gate and wept. As he went, he spoke thus: “My son Absalom! Absalom, my son! Who would grant me that I might die for you? Absalom, my son! My son Absalom!”

Chapter 19

1 Now it was reported to Joab that the king was weeping and mourning his son.

2 And the victory was turned into mourning for all the people that day, for the people heard it said that day, “The king grieves over his son.”

3 The people turned aside from entering the city that day, as a people is accustomed to turn aside when routed and fleeing from battle.

4 But the king covered his head and cried with a loud voice, “My son Absalom! Absalom, my son, my son!”

5 Therefore Joab entered the house to the king and said, “Today you have confounded the faces of all your servants who saved your soul today, and the souls of your sons and your daughters, and the souls of your wives and your concubines.

6 You love those who hate you and hold those who love you in hatred. Today you have shown that you do not care for your commanders or your servants. And now I know truly that if Absalom were living and all of us had fallen, then it would please you.

7 Now, therefore, arise, go out, and speak to satisfy your servants. For I swear to you by the Lord that if you do not go out, not even one will remain with you this night. And this will be worse for you than all the evils that have come upon you from your youth to the present.”

8 Therefore the king arose and sat in the gate, and it was reported to all the people that the king was sitting in the gate. The entire multitude came before the king, but Israel fled to their tents.

9 All the people also disputed throughout all the tribes of Israel, saying, “The king delivered us from the hand of our enemies; he saved us from the hand of the Philistines. And now he has fled from the land because of Absalom.

10 But Absalom, whom we anointed over us, is dead in battle. How long will you remain silent and not bring the king back?”

11 Then King David sent to Zadok and Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back into his house?’”—for the word of all Israel had reached the king in his house.

12 “You are my brothers; you are my bone and my flesh. Why are you the last to bring the king back?

13 And say to Amasa, ‘Are you not my bone and my flesh? May God do these things to me and add these things also if you are not commander of the army before me at all times in place of Joab.’”

14 He inclined the heart of all the men of Judah as though of one man, and they sent to the king, saying, “Return, you and all your servants.”

15 The king returned and came as far as the Jordan. All Judah came as far as Gilgal to meet the king and conduct him across the Jordan.

16 Shimei son of Gera, a son of Benjamin from Bahurim, hastened and descended with the men of Judah to meet King David,

17 with one thousand men from Benjamin. Ziba, the servant from Saul’s house, was also with him, together with his fifteen sons and twenty servants. Rushing into the Jordan before the king,

18 they crossed the fords to conduct the king’s house over and to act according to his command. But Shimei son of Gera prostrated himself before the king when he had already crossed the Jordan

19 and said to him, “Do not impute iniquity to me, my lord. Do not remember the injuries of your servant on the day you went out from Jerusalem, my lord the king, nor let the king set them in his heart.

20 For I, your servant, acknowledge my sin. Therefore today I have come first from all the house of Joseph and descended to meet my lord the king.”

21 But Abishai son of Zeruiah answered and said, “Shall Shimei not be killed for these words, because he cursed the christ of the Lord?”

22 David said, “What is there between me and you, sons of Zeruiah? Why do you become a satan to me today? Shall a man therefore be killed in Israel today? Do I not know that today I have been made king over Israel?”

23 The king said to Shimei, “You shall not die.” And he swore to him.

24 Mephibosheth son of Saul also descended to meet the king, his feet unwashed and his beard untrimmed. He had not washed his garments from the day the king went out until the day of his return in peace.

25 When he had met the king at Jerusalem, the king said to him, “Why did you not come with me, Mephibosheth?”

26 Answering, he said, “My lord the king, my servant despised me. I, your servant, told him to saddle a donkey for me, that I might mount and go with the king, for your servant is lame.

27 Moreover, he accused me, your servant, to you, my lord the king. But you, my lord the king, are like an angel of God. Do what is pleasing to you.

28 For my father’s house was nothing except liable to death before my lord the king, but you placed me, your servant, among the guests of your table. What just complaint, therefore, do I have? Or what further can I cry out to the king?”

29 Therefore the king said to him, “Why do you speak any further? What I have spoken is fixed: you and Ziba shall divide the possessions.”

30 Mephibosheth answered the king, “Let him even take everything, since my lord the king has returned peacefully into his house.”

31 Barzillai the Gileadite also descended from Rogelim and conducted the king across the Jordan, prepared even to accompany him beyond the river.

32 Now Barzillai the Gileadite was exceedingly old, that is, eighty years old. He had provided nourishment for the king while he remained in the camp, for he was an exceedingly rich man.

33 Therefore the king said to Barzillai, “Come with me, that you may rest securely with me in Jerusalem.”

34 Barzillai said to the king, “How many are the days of the years of my life, that I should ascend with the king to Jerusalem?

35 I am eighty years old today. Are my senses vigorous enough to discern sweet or bitter? Can food and drink delight your servant? Or can I any longer hear the voice of male and female singers? Why should your servant be a burden to my lord the king?

36 Your servant shall proceed a little way from the Jordan with you. I do not need this recompense.

37 But I beseech you, let your servant return and die in my city and be buried beside the tomb of my father and my mother. But here is your servant Chimham. Let him go with you, my lord the king, and do for him whatever seems good to you.”

38 Therefore the king said to him, “Chimham shall cross with me, and I shall do for him whatever pleases you. And everything you ask of me, you shall obtain.”

39 When all the people and the king had crossed the Jordan, the king kissed Barzillai and blessed him, and he returned to his place.

40 Therefore the king crossed into Gilgal, and Chimham with him. All the people of Judah had conducted the king across, but only half of the people of Israel had been present.

41 And so all the men of Israel, gathering to the king, said to him, “Why have our brothers, the men of Judah, stolen you and conducted the king and his house across the Jordan, and all David’s men with him?”

42 Every man of Judah answered the men of Israel, “Because the king is nearer to me. Why are you angry over this matter? Have we eaten anything from the king, or have gifts been given to us?”

43 A man of Israel answered the men of Judah and said, “I am greater by ten parts with the king, and David belongs more to me than to you. Why have you injured me, and why was I not informed first, that I might bring my king back?” But the men of Judah answered the men of Israel more harshly.

Chapter 20

1 It also happened that there was a man of Belial there named Sheba son of Bichri, a man of Benjamin. He sounded the trumpet and said, “We have no part in David, nor inheritance in the son of Jesse. Return to your tents, O Israel.”

2 All Israel separated from David and followed Sheba son of Bichri, but the men of Judah clung to their king from the Jordan as far as Jerusalem.

3 When the king had come into his house in Jerusalem, he took the ten women, the concubines whom he had left to guard the house, and delivered them into custody, providing nourishment for them. He did not go in to them, but they remained shut away until the day of their death, living in widowhood.

4 The king said to Amasa, “Summon all the men of Judah to me for the third day, and you be present here.”

5 Therefore Amasa went to summon Judah, but he delayed beyond the appointed time the king had set for him.

6 David said to Abishai, “Now Sheba son of Bichri will afflict us more than Absalom. Therefore take your lord’s servants and pursue him, lest perhaps he find fortified cities and escape us.”

7 Therefore Joab’s men went out with him, and the Cherethites and Pelethites also. All the strong men went out from Jerusalem to pursue Sheba son of Bichri.

8 When they were beside the great stone that is in Gibeon, Amasa came and met them. Now Joab was clothed in a close-fitting tunic made to the measure of his form, and over it he was girded with a sword hanging in its sheath as far as his loins, which was fashioned so that with a slight movement it could come out and strike.

9 And so Joab said to Amasa, “Hail, my brother.” With his right hand he took hold of Amasa’s chin as though kissing him.

10 But Amasa did not observe the sword Joab had. Joab struck him in the side and poured out his entrails upon the earth; he did not add a second wound, and Amasa died. Then Joab and Abishai his brother pursued Sheba son of Bichri.

11 Meanwhile, when certain men from Joab’s companions had stood beside Amasa’s corpse, they said, “Behold the one who wished to be in Joab’s place, the companion of David.”

12 But Amasa lay covered with blood in the middle of the road. A certain man saw that all the people stopped to look at him, and he moved Amasa from the road into a field and covered him with a garment, lest those passing by stop because of him.

13 Therefore, when he had been removed from the road, every man passed on, following Joab to pursue Sheba son of Bichri.

14 Now Sheba had passed through all the tribes of Israel into Abel and Beth-maacah, and all the chosen men had gathered to him.

15 And so they came and attacked him in Abel and Beth-maacah. They surrounded the city with fortifications, and the city was besieged. All the multitude who were with Joab labored to destroy the walls.

16 A wise woman cried out from the city, “Hear! Hear! Say to Joab, ‘Approach here, and I shall speak with you.’”

17 When he had approached her, she said to him, “Are you Joab?” He answered, “I am.” She spoke to him thus: “Hear the words of your handmaid.” He answered, “I hear.”

18 Again she said, “A word was spoken in the ancient proverb: ‘Let those who inquire, inquire in Abel.’ And thus they brought matters to completion.

19 Am I not one who answers truth in Israel? Yet you seek to overturn a city and overthrow a mother in Israel. Why do you cast down the inheritance of the Lord?”

20 Joab answered and said, “Far be it, far be this from me. I do not cast down, nor do I demolish.

21 The matter is not so. Rather, a man from Mount Ephraim, Sheba son of Bichri by surname, lifted his hand against King David. Deliver him alone, and we shall withdraw from the city.” The woman said to Joab, “Behold, his head shall be cast to you through the wall.”

22 Therefore she entered to all the people and spoke to them wisely. They cut off the head of Sheba son of Bichri and cast it to Joab. He sounded the trumpet, and they withdrew from the city, each one to his tent. Joab returned to the king at Jerusalem.

23 Therefore Joab was over the entire army of Israel, while Benaiah son of Jehoiada was over the Cherethites and Pelethites.

24 Adoram was over the tribute, and Jehoshaphat son of Ahilud was keeper of the records.

25 Sheva was scribe, and Zadok and Abiathar were priests.

26 And Ira the Jairite was David’s priest.

Chapter 21

1 A famine also occurred in the days of David for three years continually, and David consulted the oracle of the Lord. The Lord said, “It is because of Saul and his house of blood, because he killed the Gibeonites.”

2 Therefore the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israel, but were remnants of the Amorites. For the children of Israel had sworn to them, but Saul desired to strike them in zeal, as though for the children of Israel and Judah.

3 Therefore David said to the Gibeonites, “What shall I do for you? And what shall be your expiation, that you may bless the inheritance of the Lord?”

4 The Gibeonites said to him, “Our dispute is not over silver and gold, but against Saul and against his house. Nor do we desire that a man from Israel be killed.” The king said to them, “What, therefore, do you wish me to do for you?”

5 They said to the king, “We ought so to destroy the man who crushed us and oppressed us unjustly that not even one of his stock remains within all the borders of Israel.

6 Let seven men from his sons be given to us, that we may crucify them to the Lord in Gibeah of Saul, once the chosen of the Lord.” The king said, “I shall give them.”

7 But the king spared Mephibosheth son of Jonathan son of Saul because of the oath of the Lord that had been between David and Jonathan son of Saul.

8 And so the king took the two sons of Rizpah daughter of Aiah whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul whom she had borne to Adriel son of Barzillai, who was from Meholath.

9 He gave them into the hands of the Gibeonites, who crucified them upon the mountain before the Lord. These seven fell, killed together, in the first days of harvest, when the barley harvest was beginning.

10 Then Rizpah daughter of Aiah took sackcloth and spread it beneath herself upon the rock from the beginning of harvest until water dripped upon them from heaven. She did not permit birds to tear them by day or beasts by night.

11 What Rizpah daughter of Aiah, Saul’s concubine, had done was reported to David.

12 David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hung them when they killed Saul in Gilboa.

13 He carried away from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of those who had been fastened up.

14 They buried them with the bones of Saul and Jonathan his son in the land of Benjamin, at the side, in the tomb of Kish his father. They did everything the king had commanded, and after these things God was propitiated toward the land again.

15 Again there was a battle of the Philistines against Israel, and David descended, and his servants with him, and they fought against the Philistines. But David grew faint.

16 Ishbi-benob, who was of the stock of Arapha and whose spearhead weighed three hundred ounces, was girded with a new sword and attempted to strike David.

17 Abishai son of Zeruiah came to his aid, struck the Philistine, and killed him. Then David’s men swore, saying, “You shall no longer go out with us to war, lest you extinguish the lamp of Israel.”

18 A second battle also took place in Gob against the Philistines. Then Sibbecai the Hushathite struck Saph, of the stock of Arapha, from the race of giants.

19 A third battle also took place in Gob against the Philistines, in which Adeodatus son of Saltus, the Bethlehemite weaver, struck Goliath the Gittite, whose spear shaft was like the beam of weavers.

20 A fourth battle took place in Gath, in which there was a tall man who had six fingers on each hand and six toes on each foot—that is, twenty-four—and he was of the origin of Arapha.

21 He blasphemed Israel, but Jonathan son of Shammah, David’s brother, struck him.

22 These four were born of Arapha in Gath, and they fell by the hand of David and his servants.

Chapter 22

1 David spoke to the Lord the words of this song on the day the Lord delivered him from the hand of all his enemies and from the hand of Saul.

2 And he said: “The Lord is my rock, my strength, and my savior.

3 My mighty God—in him I shall hope; my shield and the horn of my salvation, my lifter and my refuge, my savior—you will deliver me from iniquity.

4 I shall call upon the praiseworthy Lord, and I shall be saved from my enemies.

5 For the crushings of death surrounded me; the torrents of Belial terrified me.

6 The cords of the realm of the dead surrounded me; the snares of death overtook me.

7 In my tribulation I shall call upon the Lord, and I shall cry to my God. He will hear my voice from his temple, and my cry will come to his ears.

8 The earth was moved and trembled; the foundations of the mountains were shaken and battered, because he was angry with them.

9 Smoke ascended from his nostrils, and fire from his mouth shall devour; coals were kindled by him.

10 He bent the heavens and descended, and darkness was beneath his feet.

11 He mounted upon the cherubim and flew; he glided upon the wings of the wind.

12 He set darkness around himself as a hiding place, sifting waters from the clouds of the heavens.

13 From the brightness before his sight, coals of fire were kindled.

14 The Lord shall thunder from heaven, and the Most High shall give his voice.

15 He sent arrows and scattered them; lightning, and he consumed them.

16 The outpourings of the sea appeared, and the foundations of the world were revealed at the rebuke of the Lord, at the breath of the spirit of his fury.

17 He sent from on high and took me; he drew me out of many waters.

18 He delivered me from my most powerful enemy and from those who hated me, because they were stronger than I.

19 My enemy came upon me on the day of my affliction, and the Lord became my support.

20 He led me out into breadth; he delivered me because I pleased him.

21 The Lord will repay me according to my justice; according to the cleanness of my hands he will return to me.

22 For I have kept the ways of the Lord and have not acted impiously against my God.

23 For all his judgments are in my sight, and I have not removed his precepts from me.

24 I shall be perfect with him, and I shall guard myself from my iniquity.

25 The Lord will restore to me according to my justice and according to the cleanness of my hands before the sight of his eyes.

26 With the holy, you will be holy; and with the valiant, perfect.

27 With the chosen, you will be chosen; and with the perverse, you will be perverse.

28 You will save the poor people, and with your eyes you will humble the exalted.

29 For you are my lamp, O Lord, and you, O Lord, will illuminate my darkness.

30 For in you I shall run girded; in my God I shall leap over the wall.

31 God—his way is immaculate; the word of the Lord is examined by fire. He is a shield to all who hope in him.

32 Who is God besides the Lord? And who is mighty besides our God?

33 God, who girded me with fortitude and made my perfect way level,

34 making my feet equal to those of deer and setting me upon my high places,

35 teaching my hands for battle and making my arms like a bronze bow.

36 You have given me the shield of your salvation, and your gentleness has multiplied me.

37 You will enlarge my steps beneath me, and my ankles will not fail.

38 I shall pursue my enemies and crush them, and I shall not turn back until I consume them.

39 I shall consume them and break them, that they may not rise; they shall fall beneath my feet.

40 You have girded me with fortitude for battle; you have bent those who resisted me beneath me.

41 You have given my enemies' backs to me; those who hate me, and I shall destroy them.

42 They shall cry, and there will be no one to save; to the Lord, and he will not hear them.

43 I shall erase them like the dust of the earth; like the mud of the streets I shall crush and shatter them.

44 You will save me from the contradictions of my people; you will preserve me as head of the nations. A people whom I do not know shall serve me.

45 Foreign sons shall resist me; at the hearing of the ear they shall obey me.

46 Foreign sons have flowed away and shall be confined within their straits.

47 The Lord lives, and blessed is my God; and the mighty God of my salvation shall be exalted.

48 God, you give vindications to me and cast down peoples beneath me.

49 You lead me out from my enemies, and from those who resist me you lift me up; from the iniquitous man you will deliver me.

50 Therefore I shall confess to you among the nations, O Lord, and I shall sing to your name:

51 magnifying the salvations of his king and showing mercy to his christ David and to his seed forever."

Chapter 23

1 Now these are the last words of David. David son of Jesse said: “The man to whom it was appointed concerning the christ of the God of Jacob, the distinguished psalmist of Israel, said:

2 The Spirit of the Lord has spoken through me, and his word through my tongue.

3 The God of Israel said to me; the Mighty One of Israel spoke: ‘The ruler of men, the just ruler in the fear of God,

4 is like the light of dawn when the sun rises, gleaming in a morning without clouds, and like grass springing from the earth through rains.’

5 Nor is my house so great with God that he should enter an eternal pact with me, firm in all things and fortified. For all my salvation and every desire— there is nothing from it that does not spring forth.

6 But all transgressors shall be plucked out like thorns, which are not taken with hands.

7 If anyone wishes to touch them, he will be armed with iron and the wood of a spear, and, kindled with fire, they shall be burned to nothing.”

8 These are the names of David’s valiant men. Sitting in the chair, the wisest prince among the three, he is like the most tender little worm of wood, who killed eight hundred in one assault.

9 After him was Eleazar, son of his paternal uncle, the Ahohite, among the three valiant men who were with David when they reproached the Philistines and were gathered there for battle.

10 When the men of Israel had gone up, he stood and struck the Philistines until his hand failed and stiffened with the sword. The Lord wrought a great salvation that day, and the people who had fled returned to strip spoil from the slain.

11 After him was Shammah son of Agee from Arari. The Philistines were gathered at a post, for there was a field there full of lentils. When the people had fled from the face of the Philistines,

12 he stood in the middle of the field and defended it and struck the Philistines, and the Lord wrought a great salvation.

13 Moreover, the three who were princes among the thirty had descended before and came to David at harvest time in the cave of Adullam. The camp of the Philistines was positioned in the Valley of Giants.

14 David was in the stronghold, and the station of the Philistines was then in Bethlehem.

15 Therefore David longed and said, “Oh, if someone would give me a drink of water from the cistern that is in Bethlehem beside the gate!”

16 Therefore the three valiant men broke into the Philistines’ camp, drew water from the cistern of Bethlehem that was beside the gate, and brought it to David. But he was unwilling to drink; instead, he poured it out to the Lord,

17 saying, “May the Lord be gracious to me, that I should not do this. Shall I drink the blood of these men who went forth, and the peril of their souls?” Therefore he was unwilling to drink. These things the three mightiest men did.

18 Abishai also, Joab’s brother, son of Zeruiah, was prince of the three. He is the one who lifted his spear against three hundred, whom he killed, and he was renowned among the three.

19 He was nobler among the three and was their prince, but he had not attained to the first three.

20 And Benaiah son of Jehoiada, an exceedingly valiant man of great deeds, was from Kabzeel. He struck the two lions of Moab, and he descended and struck a lion in the middle of a cistern in the days of snow.

21 He also killed an Egyptian man, a man worthy of spectacle, who had a spear in his hand. And so, when Benaiah had gone down to him with a staff, he wrenched the spear by force from the Egyptian’s hand and killed him with his own spear.

22 These things Benaiah son of Jehoiada did.

23 He also was renowned among the three valiant men who were nobler among the thirty; nevertheless, he had not attained to the three. And David made him his private confidant, of the secret council.

24 Asahel, Joab’s brother, was among the thirty; Elhanan, son of his paternal uncle, from Bethlehem;

25 Shammah from Harod; Elika from Harod;

26 Helez from Palti; Ira son of Ikkesh from Tekoa;

27 Abiezer from Anathoth; Mebunnai from Hushah;

28 Zalmon the Ahohite; Maharai the Netophathite;

29 Heled son of Baanah, himself a Netophathite; Ittai son of Ribai from Gibeah of the children of Benjamin;

30 Benaiah the Pirathonite; Hiddai from the torrent of Gaash;

31 Abi-albon the Arbathite; Azmaveth from Beromi;

32 Eliabah from Shaalbon; of the sons of Jashen, Jonathan;

33 Shammah from Orori; Ahiam son of Sharar the Arorite;

34 Eliphelet son of Ahasbai son of Maacah; Eliam son of Ahithophel the Gilonite;

35 Hezrai from Carmel; Paarai from Arbi;

36 Igal son of Nathan from Zobah; Bani from Gad;

37 Zelek from Ammon; Naharai the Beerothite, armor-bearer of Joab son of Zeruiah;

38 Ira the Ithrite; Gareb, himself also an Ithrite;

39 Uriah the Hittite: thirty-seven in all.

Chapter 24

1 And the fury of the Lord added to its anger against Israel, and he moved David among them, saying, “Go, number Israel and Judah.”

2 The king said to Joab, commander of his army, “Walk through all the tribes of Israel, from Dan as far as Beersheba, and number the people, that I may know their number.”

3 Joab said to the king, “May the Lord your God increase your people, as great as it now is, and multiply it again a hundredfold before the eyes of my lord the king. But why does my lord the king desire such a thing?”

4 But the king’s word prevailed over the words of Joab and the commanders of the army. Joab and the commanders of the soldiers went out from the king’s face to number the people of Israel.

5 When they had crossed the Jordan, they came to Aroer, to the right of the city that is in the valley of Gad.

6 They passed through Jazer into Gilead and into the lower land of Hodsi, and they came into the woodlands of Dan. Circling beside Sidon,

7 they passed near the walls of Tyre and all the land of the Hivite and the Canaanite, and they came to the south of Judah in Beersheba.

8 Having surveyed the entire land, they were present in Jerusalem after nine months and twenty days.

9 Therefore Joab gave the number from the registration of the people to the king. There were found from Israel eight hundred thousand valiant men who drew the sword, and from Judah five hundred thousand fighting men.

10 But David’s heart struck him after the people had been numbered. David said to the Lord, “I have sinned exceedingly in this deed. But I pray, O Lord, that you take away the iniquity of your servant, for I have acted exceedingly foolishly.”

11 And so David arose in the morning, and the word of the Lord came to Gad the prophet and David’s seer, saying,

12 “Go and speak to David: ‘Thus says the Lord: A choice of three things is given to you. Choose from these the one you desire, that I may do it to you.’”

13 When Gad had come to David, he reported to him, saying, “Either famine shall come upon you in your land for seven years, or for three months you shall flee your adversaries and they shall pursue you, or surely for three days there shall be pestilence in your land. Now, therefore, deliberate and see what word I shall answer him who sent me.”

14 David said to Gad, “I am exceedingly constrained. But it is better that I fall into the hands of the Lord—for his mercies are many—than into the hands of men.”

15 The Lord sent pestilence into Israel from the morning until the appointed time, and seventy thousand men of the people died from Dan as far as Beersheba.

16 When the angel of the Lord extended his hand over Jerusalem to destroy it, the Lord had mercy upon the affliction and said to the angel striking the people, “It is enough. Now restrain your hand.” The angel of the Lord was beside the threshing floor of Araunah the Jebusite.

17 When David saw the angel cutting down the people, he said to the Lord, “I am the one who sinned; I acted iniquitously. These who are sheep—what have they done? Let your hand, I beseech you, be turned against me and against my father’s house.”

18 Gad came to David that day and said to him, “Ascend and establish an altar to the Lord on the threshing floor of Araunah the Jebusite.”

19 David ascended according to the word of Gad, which the Lord had commanded him.

20 Looking out, Araunah noticed the king and his servants passing toward him.

21 He went out, adored the king with his face bowed to the earth, and said, “For what cause has my lord the king come to his servant?” David said to him, “That I may buy the threshing floor from you and build an altar to the Lord, that the killing which rages among the people may cease.”

22 Araunah said to David, “Let my lord the king take and offer as it pleases him. You have oxen for a holocaust, and the cart and the yokes of the oxen for use as wood.”

23 Araunah the king gave everything to the king. Araunah said to the king, “May the Lord your God receive your vow.”

24 Answering him, the king said, “By no means as you wish. Instead, I shall buy it from you for a price, and I shall not offer gratuitous holocausts to the Lord my God.” Therefore David bought the threshing floor and the oxen for fifty shekels of silver.

25 David built an altar to the Lord there and offered holocausts and peace offerings. The Lord was propitiated toward the land, and the plague was restrained from Israel.

First Kings

Chapter 1

1 Now King David had grown old and had many days of age. Though he was covered with garments, he did not grow warm.

2 Therefore his servants said to him, “Let us seek a young virgin for our lord the king. Let her stand before the king and warm him; let her sleep in his bosom and warm our lord the king.”

3 And so they sought a beautiful young woman throughout all the borders of Israel. They found Abishag the Shunammite and brought her to the king.

4 Now the maiden was exceedingly beautiful. She slept with the king and ministered to him, but the king did not know her.

5 But Adonijah son of Haggith exalted himself, saying, “I shall reign.” He made for himself chariots and horsemen and fifty men who would run before him.

6 His father had not corrected him at any time, saying, “Why have you done this?” He also was exceedingly beautiful, born second after Absalom.

7 His word was with Joab son of Zeruiah and Abiathar the priest, who aided the cause of Adonijah.

8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and the strength of David’s army were not with Adonijah.

9 Therefore Adonijah sacrificed rams, calves, and every fattened thing beside the stone of Zoheleth, which was near the spring of Rogel. He called all his brothers, the king’s sons, and all the men of Judah who were the king’s servants.

10 But he did not call Nathan the prophet, Benaiah, any of the valiant men, or Solomon his brother.

11 And so Nathan said to Bathsheba, Solomon’s mother, “Have you not heard that Adonijah son of Haggith has begun to reign, and our lord David does not know it?

12 Now, therefore, come, receive counsel from me, and save your soul and the soul of your son Solomon.

13 Go and enter to King David and say to him, ‘Did you not, my lord the king, swear to me, your handmaid, saying: “Solomon your son shall reign after me, and he shall sit upon my throne”? Why, therefore, does Adonijah reign?’

14 And while you are still there speaking with the king, I shall come after you and complete your words.”

15 Therefore Bathsheba entered to the king in the bedchamber. Now the king had grown exceedingly old, and Abishag the Shunammite ministered to him.

16 Bathsheba bowed herself and adored the king. The king said to her, “What do you desire?”

17 Answering, she said, “My lord, you swore by the Lord (YHWH) your God to me, your handmaid: ‘Solomon your son shall reign after me, and he shall sit upon my throne.’

18 And behold, now Adonijah reigns, while you, my lord the king, do not know it.

19 He has slaughtered oxen, every fattened thing, and very many rams. He has called all the king’s sons, Abiathar the priest, and Joab the commander of the army, but Solomon your servant he has not called.

20 Nevertheless, my lord the king, the eyes of all Israel look to you, that you may declare to them who ought to sit upon your throne after you, my lord the king.

21 And it shall be, when my lord the king sleeps with his fathers, that I and my son Solomon shall be sinners.”

22 While she was still speaking with the king, Nathan the prophet came.

23 They reported to the king, saying, “Nathan the prophet is here.” When he had entered before the king and adored him, bowed to the earth,

24 Nathan said, “My lord the king, did you say, ‘Let Adonijah reign after me, and let him sit upon my throne’?

25 For today he descended and sacrificed oxen, fattened things, and very many rams. He called all the king’s sons, the commanders of the army, and Abiathar the priest. Behold, they are eating and drinking before him and saying, ‘May King Adonijah live!’

26 But he did not call me, your servant, Zadok the priest, Benaiah son of Jehoiada, or Solomon your servant.

27 Has this word gone out from my lord the king, while you did not tell me, your servant, who would sit upon the throne of my lord the king after him?”

28 King David answered, saying, “Call Bathsheba to me.” When she had entered before the king and stood before him,

29 the king swore and said, “The Lord lives, who rescued my soul from every distress:

30 just as I swore to you by the Lord God of Israel, saying, ‘Solomon your son shall reign after me, and he shall sit upon my throne in my place,’ so shall I do this day.”

31 Bathsheba lowered her face to the earth and adored the king, saying, “May my lord David live forever.”

32 King David also said, “Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada to me.” When they had entered before the king,

33 he said to them, “Take your lord’s servants with you, set Solomon my son upon my mule, and lead him into Gihon.

34 There let Zadok the priest and Nathan the prophet anoint him king over Israel. You shall sound the trumpet and say, ‘May King Solomon live!’

35 You shall ascend after him, and he shall come and sit upon my throne. He shall reign in my place, and I shall command him to be leader over Israel and over Judah.”

36 Benaiah son of Jehoiada answered the king, saying, “Amen. So may the Lord God of my lord the king speak.

37 Just as the Lord was with my lord the king, so may he be with Solomon, and may he make Solomon’s throne more exalted than the throne of my lord King David.”

38 Therefore Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites descended. They set Solomon upon King David’s mule and led him into Gihon.

39 Zadok the priest took the horn of oil from the tabernacle and anointed Solomon. They sounded the trumpet, and all the people said, “May King Solomon live!”

40 The entire multitude ascended after him, the people playing flutes and rejoicing with great joy, and the earth resounded from their cry.

41 Adonijah and all who had been invited by him heard it, and the feast had already ended. Joab also, when he had heard the sound of the trumpet, said, “What does the cry of the tumultuous city mean?”

42 While he was still speaking, Jonathan son of Abiathar the priest came. Adonijah said to him, “Enter, for you are a valiant man and one who announces good things.”

43 Jonathan answered Adonijah, “By no means! For our lord King David has appointed Solomon king.

44 He sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites, and they set him upon the king’s mule.

45 Zadok the priest and Nathan the prophet anointed him king in Gihon. They ascended from there rejoicing, and the city resounded. This is the sound you heard.

46 Moreover, Solomon sits upon the throne of the kingdom.

47 The king’s servants entered and blessed our lord King David, saying, ‘May God enlarge Solomon’s name above your name, and may he magnify his throne above your throne.’ And the king adored upon his bed.

48 He spoke: ‘Blessed is the Lord God of Israel, who today has given one sitting upon my throne while my eyes see it.’”

49 Therefore all who had been invited by Adonijah were terrified. They arose and each went his own way.

50 But Adonijah, fearing Solomon, arose, departed, and took hold of the horn of the altar.

51 They reported to Solomon, saying, “Behold, Adonijah fears King Solomon and has taken hold of the horn of the altar, saying, ‘Let King Solomon swear to me today that he will not kill his servant with the sword.’”

52 Solomon said, “If he is a good man, not even one hair of his shall fall to the earth. But if evil is found in him, he shall die.”

53 Therefore King Solomon sent and brought him away from the altar. Entering, he adored King Solomon. Solomon said to him, “Go into your house.”

Chapter 2

1 Now the days of David drew near that he should die, and he commanded Solomon his son, saying,

2 “I am entering the way of all the earth. Be strengthened and be a man.

3 Observe the charges of the Lord your God, that you may walk in his ways, keep his ceremonies, his precepts, his judgments, and his testimonies, as it is written in the law of Moses, that you may understand everything you do and wherever you turn,

4 that the Lord may confirm his words that he spoke concerning me, saying, ‘If your sons guard their ways and walk before me in truth with all their heart and all their soul, a man from you shall not be taken away from the throne of Israel.’

5 You also know what Joab son of Zeruiah did to me, what he did to the two commanders of Israel’s army, Abner son of Ner and Amasa son of Jether. He killed them and shed the blood of war in peace, and he placed the gore of battle upon the belt around his loins and upon the shoe on his feet.

6 Therefore you shall act according to your wisdom and shall not lead his gray hair peacefully down to the realm of the dead.

7 But you shall also repay favor to the sons of Barzillai the Gileadite, and they shall be among those who eat at your table, for they met me when I fled from the face of Absalom your brother.

8 You also have with you Shimei son of Gera, a son of Benjamin from Bahurim, who cursed me with an exceedingly grievous curse when I went to the camp. But because he descended to meet me when I crossed the Jordan, I swore to him by the Lord, saying, ‘I shall not kill you with the sword.’

9 You shall not allow him to be innocent. But you are a wise man, that you may know what you shall do to him, and you shall lead his gray hairs down with blood to the realm of the dead.”

10 Therefore David slept with his fathers and was buried in the City of David.

11 The days during which David reigned over Israel were forty years. He reigned in Hebron seven years and in Jerusalem thirty-three.

12 Solomon sat upon the throne of David his father, and his kingdom was exceedingly strengthened.

13 Then Adonijah son of Haggith entered to Bathsheba, Solomon’s mother. She said to him, “Is your entrance peaceful?” He answered, “It is peaceful.”

14 And he added, “I have a word for you.” She said to him, “Speak.” And he said,

15 “You know that the kingdom was mine and that all Israel had set me before itself as king. But the kingdom was transferred and became my brother’s, for it was appointed to him by the Lord.

16 Now, therefore, I ask one petition of you: do not confound my face.” She said to him, “Speak.”

17 He said, “I pray that you speak to King Solomon—for he cannot deny you anything—that he may give me Abishag the Shunammite as wife.”

18 Bathsheba said, “Good. I shall speak to the king for you.”

19 Therefore Bathsheba came to King Solomon to speak to him for Adonijah. The king arose to meet her and adored her, and he sat upon his throne. A throne was placed for the king’s mother, and she sat at his right hand.

20 She said to him, “I beseech one little petition of you. Do not confound my face.” The king said to her, “Ask, my mother, for it is not lawful that I turn away your face.”

21 She said, “Let Abishag the Shunammite be given as wife to Adonijah your brother.”

22 King Solomon answered and said to his mother, “Why do you ask Abishag the Shunammite for
Adonijah? Ask the kingdom for him also, for he is my brother, older than I, and he has Abiathar the priest
and Joab son of Zeruiah.”

23 Therefore King Solomon swore by the Lord, saying, “May God do these things to me and add these also,
for Adonijah has spoken this word against his own soul.

24 And now the Lord lives, who has strengthened me, set me upon the throne of David my father, and
made me a house just as he spoke: Adonijah shall be killed this day.”

25 King Solomon sent by the hand of Benaiah son of Jehoiada, who killed him, and he died.

26 The king also said to Abiathar the priest, “Go to your field in Anathoth. You are indeed a man of death,
but I shall not kill you today, because you carried the ark of the Lord God before David my father and
endured labor in everything in which my father labored.”

27 Therefore Solomon cast out Abiathar, that he should not be priest of the Lord, so that the word of the
Lord which he had spoken concerning the house of Eli in Shiloh might be fulfilled.

28 News came to Joab that Joab had turned aside after Adonijah and had not turned aside after Solomon.
Therefore Joab fled into the tabernacle of the Lord and took hold of the horn of the altar.

29 It was reported to King Solomon that Joab had fled into the tabernacle of the Lord and was beside the
altar. Solomon sent Benaiah son of Jehoiada, saying, “Go, kill him.”

30 Benaiah came to the tabernacle of the Lord and said to him, “Thus says the king: ‘Come out.’” He said,
“I shall not come out, but I shall die here.” Benaiah reported the word back to the king, saying, “Thus Joab
spoke, and thus he answered me.”

31 The king said to him, “Do as he has spoken. Kill him and bury him, and you shall remove from me and
from my father’s house the innocent blood shed by Joab.

32 The Lord shall return his blood upon his own head, because he killed two just men, better than himself.
He killed them with the sword while my father David did not know it: Abner son of Ner, commander of
Israel’s army, and Amasa son of Jether, commander of Judah’s army.

33 Their blood shall return upon Joab’s head and upon the head of his seed forever. But may peace from
the Lord be upon David, his seed, his house, and his throne forever.”

34 Therefore Benaiah son of Jehoiada ascended, attacked him, and killed him. He was buried in his house
in the desert.

35 The king appointed Benaiah son of Jehoiada over the army in his place, and he set Zadok the priest in
Abiathar’s place.

36 The king also sent and called Shimei. He said to him, “Build yourself a house in Jerusalem and dwell
there. You shall not go out from there, here or there.

37 On whatever day you go out and cross the brook Kidron, know that you shall be killed. Your blood shall
be upon your own head.”

38 Shimei said to the king, “The word is good. Just as my lord the king has spoken, so shall your servant
do.” Therefore Shimei dwelt in Jerusalem for many days.

39 But it happened after three years that Shimei’s servants fled to Achish son of Maacah, king of Gath. It
was reported to Shimei that his servants had gone into Gath.

40 Shimei arose, saddled his donkey, and went to Achish in Gath to seek his servants, and he brought them
back from Gath.

41 It was reported to Solomon that Shimei had gone from Jerusalem into Gath and returned.

42 Sending, he called him and said to him, “Did I not bind you by witness through the Lord and forewarn you, ‘On whatever day you go out here or there, know that you shall die’? And you answered me, ‘The word I have heard is good.’

43 Why, therefore, did you not keep the oath of the Lord and the precept that I commanded you?”

44 The king said to Shimei, “You know all the evil of which your heart is conscious, which you did to David my father. The Lord has returned your malice upon your own head.

45 But King Solomon shall be blessed, and David’s throne shall be stable before the Lord forever.”

46 Therefore the king commanded Benaiah son of Jehoiada, who went out and struck him, and he died.

Chapter 3

1 Therefore the kingdom was strengthened in Solomon’s hand, and he was joined by affinity to Pharaoh, king of Egypt. For he took Pharaoh’s daughter and brought her into the City of David until he finished building his own house, the house of the Lord, and the wall of Jerusalem all around.

2 Nevertheless, the people sacrificed in the high places, for a temple had not been built for the name of the Lord until that day.

3 Solomon loved the Lord, walking in the precepts of David his father, except that he sacrificed and burned incense in the high places.

4 And so he went to Gibeon to sacrifice there, for that was the greatest high place. Solomon offered one thousand victims as a holocaust upon that altar in Gibeon.

5 The Lord appeared to Solomon in a dream by night, saying, “Ask what you desire, that I may give it to you.”

6 Solomon said, “You showed great mercy to your servant David my father, just as he walked in your sight in truth, justice, and an upright heart with you. You guarded your great mercy for him and gave him a son sitting upon his throne, as it is today.

7 And now, O Lord God, you have made your servant reign in place of David my father. But I am a little boy, ignorant of my going out and my coming in.

8 Your servant is in the midst of the people you have chosen, an infinite people who cannot be numbered or counted because of their multitude.

9 Therefore you shall give your servant a docile heart, that he may be able to judge your people and discern between good and evil. For who will be able to judge this people, this great people of yours?”

10 Therefore the word was pleasing before the Lord, because Solomon had asked a thing of this kind.

11 The Lord said to Solomon, “Because you asked this word and did not ask for yourself many days, riches, or the souls of your enemies, but asked for yourself wisdom to discern judgment,

12 behold, I have done according to your words and have given you a wise and understanding heart, so much that no one like you was before you, nor shall anyone arise after you.

13 But I have also given you these things that you did not ask: namely, riches and glory, so that no one among all kings in past days shall have been like you.

14 But if you walk in my ways and keep my precepts and my commandments, just as your father walked, I shall make your days long.”

15 Therefore Solomon awoke and understood that it was a dream. When he had come to Jerusalem, he stood before the ark of the covenant of the Lord, offered holocausts, made peace victims, and prepared a great feast for all his servants.

16 Then two women who were harlots came to the king and stood before him.

17 One of them said, “I beseech you, my lord: I and this woman lived in one house, and I gave birth beside her in the bedchamber.

18 On the third day after I gave birth, this woman also gave birth. We were together, and no one else was with us in the house except the two of us.

19 But this woman’s son died in the night, for while sleeping she crushed him.

20 Rising in the silence of the untimely night, she took my son from my side while I, your handmaid, slept, and placed him in her bosom. But her own son, who was dead, she placed in my bosom.

21 When I arose in the morning to give milk to my son, he appeared dead. But looking at him more diligently in the clear light, I perceived that he was not mine whom I had borne.”

22 The other woman answered, “It is not as you say. Your son is dead, but mine lives.” On the contrary, the first woman said, “You lie! For my son lives, and your son is dead.” And in this manner they disputed before the king.

23 Then the king said, “This woman says, ‘My son lives, and your son is dead.’ And that woman answers, ‘No, but your son is dead, and mine lives.’”

24 Therefore the king said, “Bring me a sword.” When they had brought a sword before the king,

25 he said, “Divide the living infant into two parts, and give half to one and half to the other.”

26 But the woman whose son was living said to the king—for her bowels were moved over her son—“I beseech you, my lord, give the living infant to her, and do not kill him.” On the contrary, the other said, “Let him be neither mine nor yours, but let him be divided.”

27 The king answered and said, “Give the living infant to this woman, and let him not be killed, for she is his mother.”

28 And so all Israel heard the judgment that the king had judged. They feared the king, seeing that the wisdom of God was in him to execute judgment.

Chapter 4

1 Now King Solomon reigned over all Israel.

2 These were the princes he had: Azariah son of Zadok the priest;

3 Elihoreph and Ahijah, sons of Shisha, scribes; Jehoshaphat son of Ahilud, keeper of the records;

4 Benaiah son of Jehoiada over the army; and Zadok and Abiathar, priests;

5 Azariah son of Nathan over those who attended the king; Zabud son of Nathan, priest and friend of the king;

6 Ahishar, governor of the house; and Adoniram son of Abda over the tribute.

7 Solomon had twelve prefects over all Israel who provided provisions for the king and his house. Each one supplied what was necessary for one month of the year.

8 These are their names: Ben-hur in Mount Ephraim;

9 Ben-dekar in Makaz, Shaalbim, Beth-shemesh, Elon, and Beth-hanan;

10 Ben-hesed in Arubboth—Socoh and all the land of Hepher belonged to him;

11 Ben-abinadab, who had all Naphath-dor and had Taphath daughter of Solomon as wife;

12 Baanah son of Ahilud governed Taanach, Megiddo, and all Beth-shan, which is beside Zarethan beneath Jezreel, from Beth-shan as far as Abel-meholah opposite Jokmeam;

13 Ben-geber in Ramoth-gilead—he had the villages of Jair son of Manasseh in Gilead and presided over all the region of Argob, which is in Bashan: sixty great and walled cities that had bronze bars;

14 Ahinadab son of Iddo presided in Mahanaim;

15 Ahimaaz in Naphtali—he also had Basemath daughter of Solomon in marriage;

16 Baanah son of Hushai in Asher and Bealoth;

17 Jehoshaphat son of Paruah in Issachar;

18 Shimei son of Ela in Benjamin;

19 Geber son of Uri in the land of Gilead, in the land of Sihon king of the Amorite and Og king of Bashan, over everything that was in that land.

20 Judah and Israel were innumerable as the sand of the sea in multitude, eating, drinking, and rejoicing.

21 Solomon held in his dominion all the kingdoms from the river to the land of the Philistines and as far as the border of Egypt. They offered him gifts and served him all the days of his life.

22 Solomon’s food for each day was thirty cors of fine flour and sixty cors of flour,

23 ten fat oxen, twenty pasture-fed oxen, and one hundred rams, besides hunted deer, gazelles, buffaloes, and fattened birds.

24 For he possessed the entire region beyond the river, from Tiphsah as far as Gaza, and all the kings of those regions. He had peace on every side all around.

25 Judah and Israel dwelt without any fear, each one beneath his vine and beneath his fig tree, from Dan as far as Beersheba, all the days of Solomon.

26 Solomon had forty thousand stalls for chariot horses and twelve thousand horsemen.

27 The king’s prefects mentioned above nourished them. They also provided what was necessary for King Solomon’s table at their appointed time with immense care.

28 They also carried barley and straw for the horses and beasts of burden to the place where the king was, according to what had been appointed for them.

29 God also gave Solomon wisdom, exceedingly great prudence, and breadth of heart like the sand that is upon the seashore.

30 Solomon’s wisdom surpassed the wisdom of all the Eastern peoples and the Egyptians.

31 He was wiser than all men: wiser than Ethan the Ezrahite, Heman, Chalcol, and Darda, sons of Mahol. He was renowned among all the nations around him.

32 Solomon also spoke three thousand parables, and his songs were one thousand and five.

33 He discussed trees, from the cedar that is in Lebanon as far as the hyssop that comes out from the wall. He discoursed about beasts of burden, birds, reptiles, and fish.

34 People came from all nations to hear Solomon’s wisdom, and from all the kings of the earth who heard of his wisdom.

Chapter 5

1 Hiram king of Tyre also sent his servants to Solomon, for he had heard that they had anointed him king in place of his father, because Hiram had been David’s friend at all times.

2 Solomon sent to Hiram, saying,

3 “You know the desire of David my father and that he was unable to build a house for the name of the Lord his God because of the wars pressing around him, until the Lord placed them beneath the sole of his feet.

4 But now the Lord my God has given me rest all around, and there is neither satan nor evil encounter.

5 For this reason I intend to build a temple for the name of the Lord my God, just as the Lord spoke to David my father, saying, ‘Your son, whom I shall set upon your throne in your place, he shall build a house for my name.’

6 Therefore command your servants to cut cedars from Lebanon for me, and let my servants be with your servants. I shall give you whatever wages you ask for your servants, for you know that among my people there is no man who knows how to cut timber like the Sidonians.”

7 When Hiram had heard Solomon’s words, he rejoiced exceedingly and said, “Blessed is the Lord God today, who has given David a most wise son over this exceedingly great people.”

8 Hiram sent to Solomon, saying, “I have heard everything you commanded me. I shall do all your desire concerning cedar and fir timber.

9 My servants shall bring it down from Lebanon to the sea, and I shall arrange it into rafts upon the sea as far as the place you designate to me. I shall land it there, and you shall take it away. You shall provide what is necessary for me, that food may be given to my house.”

10 And so Hiram gave Solomon cedar timber and fir timber according to all his desire.

11 Solomon provided Hiram twenty thousand cors of wheat as food for his house and twenty cors of the purest oil. Solomon gave these things to Hiram each year.

12 The Lord also gave wisdom to Solomon, just as he had spoken to him. There was peace between Hiram and Solomon, and the two struck a covenant.

13 King Solomon chose laborers from all Israel, and the levy was thirty thousand men.

14 He sent them into Lebanon, ten thousand each month by turns, so that they were in their houses for two months. Adoniram was over this levy.

15 Solomon had seventy thousand who carried burdens and eighty thousand stonecutters in the mountain,

16 besides the overseers who presided over the individual works, three thousand three hundred in number, who commanded the people and those doing the work.

17 The king commanded them to take up great stones, precious stones for the temple’s foundation, and square them.

18 Solomon’s masons and Hiram’s masons shaped them, while the Gebalites prepared the timber and stones to build the house.

Chapter 6

1 And it happened in the four hundred eightieth year after the children of Israel went out from the land of Egypt, in the fourth year, in the month of Ziv—which is the second month—of Solomon’s reign over Israel, that the house began to be built for the Lord.

2 The house that King Solomon was building for the Lord was sixty cubits in length, twenty cubits in width, and thirty cubits in height.

3 The portico before the temple was twenty cubits long, according to the measure of the temple’s width, and it was ten cubits wide before the face of the temple.

4 He made oblique windows in the temple.

5 He built floors upon the wall of the temple all around, upon the walls of the house around the temple and the oracle, and he made side chambers all around.

6 The floor beneath was five cubits wide, the middle floor six cubits wide, and the third floor seven cubits wide. He placed beams around the outside of the house so that they would not be fastened into the temple walls.

7 While the house was being built, it was built from stones shaped and perfected beforehand. Neither hammer, axe, nor any iron tool was heard in the house while it was being built.

8 The door of the middle side chamber was in the right part of the house. By a winding stair they ascended into the middle upper room, and from the middle into the third.

9 He built the house and completed it, and he covered the house with cedar-paneled ceilings.

10 He built a floor five cubits high over the entire house and covered the house with cedar timber.

11 And the word of the Lord came to Solomon, saying,

12 “Concerning this house that you are building: if you walk in my precepts, execute my judgments, and keep all my commandments, walking in them, I shall confirm for you my word that I spoke to David your father.

13 I shall dwell in the midst of the children of Israel and shall not forsake my people Israel.”

14 Therefore Solomon built the house and completed it.

15 He built the walls inside the house with cedar panels. From the floor of the house to the summit of the walls and as far as the ceilings, he covered the interior with cedar timber, and he covered the house’s floor with fir boards.

16 At the rear part of the temple he built cedar paneling twenty cubits long, from the floor as far as the upper parts, and he made the inner house of the oracle into the Holy of Holies.

17 The temple itself before the doors of the oracle was forty cubits long.

18 The whole house was clothed with cedar inside, having its crafted turnings and joints and projecting carvings. Everything was clothed with cedar panels, and no stone at all could appear in the wall.

19 He had made the oracle in the middle of the house, in the inner part, that he might place the ark of the covenant of the Lord there.

20 The oracle was twenty cubits long, twenty cubits wide, and twenty cubits high. He covered and clothed it with the purest gold, and he also clothed the altar with cedar.

21 He also covered the house before the oracle with the purest gold and fastened the plates with golden nails.

22 There was nothing in the temple that was not covered with gold. He also covered the entire altar of the oracle with gold.

23 In the oracle he made two cherubim from olive wood, ten cubits high.

24 One wing of a cherub was five cubits, and the cherub’s other wing was five cubits; that is, they measured ten cubits from the end of one wing to the end of the other wing.

25 The second cherub was also ten cubits. The two cherubim were of equal measure and one workmanship.

26 That is, one cherub had a height of ten cubits, and likewise the second cherub.

27 He placed the cherubim in the middle of the inner temple. The cherubim extended their wings: one wing touched one wall, and a wing of the second cherub touched the other wall, while their other wings touched one another in the middle part of the temple.

28 He also covered the cherubim with gold.

29 He carved all the walls of the temple all around with various carvings and turned work. He made upon them cherubim, palms, and various images, as though projecting from and coming out of the wall.

30 He also covered the floor of the house with gold, inside and outside.

31 At the entrance of the oracle he made little doors of olive wood and five-sided doorposts.

32 He made two doors of olive wood and carved upon them an image of cherubim, forms of palms, and reliefs projecting greatly. He covered them with gold, covering the cherubim, the palms, and the rest with gold.

33 At the entrance of the temple he also made four-sided doorposts of olive wood,

34 and two doors of fir wood on either side. Each door was double and opened while holding to the other.

35 He carved cherubim, palms, and carvings projecting greatly, and he covered everything with golden plates, squared according to rule.

36 He built the inner court with three courses of polished stones and one course of cedar timber.

37 In the fourth year the house of the Lord was founded in the month of Ziv.

38 In the eleventh year, in the month of Bul—which is the eighth month—the house was completed in all its work and all its vessels. He built it in seven years.

Chapter 7

1 Solomon built his own house in thirteen years and brought it all the way to perfection.

2 He also built the House of the Forest of Lebanon, one hundred cubits long, fifty cubits wide, and thirty cubits high, with four walkways between cedar columns, for he had cut cedar timbers into columns.

3 He clothed the entire chamber with cedar panels. It was supported by forty-five columns, and one row had fifteen columns

4 set opposite one another,

5 facing one another with equal space between the columns. Above the columns were four-sided timbers, all equal.

6 He made a portico of columns fifty cubits long and thirty cubits wide, and another portico before the greater portico, with columns and architraves over the columns.

7 He also made the Portico of the Throne, in which the tribunal is, and he covered it with cedar timber from the floor to the summit.

8 The little house in which he sat to judge was in the middle of the portico and of similar workmanship. He also made a house for Pharaoh’s daughter, whom Solomon had taken as wife, with workmanship like this portico.

9 Everything was of precious stones, which were sawn to a certain rule and measure, both inside and outside, from the foundation to the summit of the walls, and outside as far as the great court.

10 The foundations were of precious stones, great stones of ten or eight cubits.

11 Above were precious stones cut to equal measure, and cedar likewise.

12 The great round court had three courses of cut stones and one course of shaped cedar, as did the inner court of the house of the Lord and the portico of the house.

13 King Solomon also sent and brought Hiram from Tyre,

14 the son of a widowed woman from the tribe of Naphtali, whose father was a Tyrian, a bronze artisan, full of wisdom, understanding, and knowledge to do every work in bronze. When he had come to King Solomon, he did all his work.

15 He cast two bronze columns. One column was eighteen cubits high, and a line twelve cubits long encircled each column.

16 He also made two capitals to be placed upon the heads of the columns, cast from bronze. One capital was five cubits high, and the other capital was five cubits high.

17 They were made like a net and chains woven together with wondrous workmanship. Each cast capital of the columns had seven rows of network on one capital and seven networks on the other capital.

18 He completed the columns and made two rows around each network to cover the capitals that were upon the summit with pomegranates. He did the same with the second capital.

19 The capitals upon the heads of the columns were fashioned like lily-work in the portico, four cubits high.

20 And again there were other capitals upon the summit of the columns above, beside the measure of the column opposite the networks. There were two hundred rows of pomegranates around the second capital.

21 He set up the two columns in the temple’s portico. When he had set up the right column, he called it by the name Jachin. Likewise, he raised the second column and called its name Boaz.

22 Upon the heads of the columns he placed work in the form of a lily, and the work of the columns was completed.

23 He also made a cast sea, ten cubits from rim to rim, round all around. Its height was five cubits, and a cord thirty cubits long encircled it all around.

24 Carving beneath the rim encircled it, surrounding the sea by ten cubits. There were two rows of grooved carvings, cast together.

25 It stood upon twelve oxen, of which three looked toward the north, three toward the west, three toward the south, and three toward the east. The sea was above them, and all their hind parts were hidden inward.

26 The basin’s thickness was three inches. Its rim was like the rim of a cup and the leaf of an opening lily. It held two thousand baths.

27 He made ten bronze bases. Each base was four cubits long, four cubits wide, and three cubits high.

28 The workmanship of the bases themselves was engraved, with carvings between the joints.

29 Between the little crowns and interlacings were lions, oxen, and cherubim, and likewise above upon the joints. Beneath the lions and oxen were what appeared to be hanging bronze straps.

30 Each base had four wheels and bronze axles, and upon its four parts were what appeared to be little shoulders, cast beneath the basin and facing one another.

31 The mouth of the basin was inside at the summit of the capital. What appeared outside was one cubit, entirely round, and likewise it was a cubit and a half. At the corners of the columns were various carvings, and the spaces between the columns were square, not round.

32 The four wheels at the four corners of a base were joined together beneath the base. One wheel was a cubit and a half high.

33 The wheels were like those customarily made upon a chariot. Their axles, spokes, rims, and hubs were all cast.

34 Those four little shoulders at each corner of a single base were cast from and joined to the base itself.

35 At the summit of the base was a certain round form half a cubit high, fashioned so that the basin could be placed upon it, having its carvings and various sculptures from itself.

36 Upon those bronze panels and at the corners he also carved cherubim, lions, and palms, as though in the likeness of a standing man, so that they appeared not carved but applied all around.

37 In this manner he made ten bases, with one casting, measure, and similar carving.

38 He also made ten bronze basins. One basin held forty baths and was four cubits. He placed each basin upon each one of the ten bases.

39 He set ten bases, five at the right part of the temple and five at the left. But he placed the sea at the right part of the temple, toward the east, facing south.

40 Therefore Hiram made pots, bowls, and hooks and completed all King Solomon’s work in the temple of the Lord:

41 the two columns; the two cords of the capitals over the capitals of the columns; and the two networks to cover the two cords that were over the heads of the columns;

42 four hundred pomegranates upon the two networks, two rows of pomegranates upon each network, to cover the cords of the capitals that were over the heads of the columns;

43 the ten bases and the ten basins upon the bases;

44 the one sea and the twelve oxen beneath the sea;

45 and the pots, bowls, and hooks. All the vessels Hiram made for King Solomon in the house of the Lord were of brass.

46 The king cast them in the plain country of the Jordan, in the clay soil between Succoth and Zarethan.

47 Solomon set out all the vessels, but because of their exceedingly great multitude the weight of the bronze was not determined.

48 Solomon made all the vessels in the house of the Lord: the golden altar and the golden table upon which the bread of presentation was placed;

49 the golden lampstands, five at the right and five at the left opposite the oracle, of pure gold; forms like lily blossoms; golden lamps above; and golden tongs;

50 pitchers, forks, bowls, little mortars, and censers of the purest gold. The hinges of the doors of the inner house of the Holy of Holies and the doors of the temple house were of gold.

51 He completed all the work Solomon was doing in the house of the Lord. He brought in the things David his father had sanctified—silver, gold, and vessels—and placed them in the treasuries of the house of the Lord.

Chapter 8

1 Then all the elders of Israel gathered with the princes of the tribes and the leaders of the families of the children of Israel to King Solomon in Jerusalem, that they might carry the ark of the covenant of the Lord from the City of David, that is, from Zion.

2 All Israel assembled to King Solomon in the month of Ethanim, on the solemn day. This is the seventh month.

3 All the elders of Israel came, and the priests took up the ark.

4 They carried the ark of the Lord, the tabernacle of the covenant, and all the vessels of the sanctuary that were in the tabernacle. The priests and Levites carried them.

5 King Solomon and all the multitude of Israel who had assembled to him walked with him before the ark, and they sacrificed sheep and oxen beyond estimation and number.

6 The priests brought the ark of the covenant of the Lord into its place, into the temple’s oracle, into the Holy of Holies, beneath the wings of the cherubim.

7 For the cherubim spread their wings over the place of the ark and covered the ark and its poles from above.

8 Since the poles projected and their ends appeared outside the sanctuary before the oracle, they did not appear farther outside. They have been there to the present day.

9 Nothing was in the ark except the two stone tablets that Moses had placed in it at Horeb, when the Lord struck a covenant with the children of Israel as they went out from the land of Egypt.

10 And it happened, when the priests had gone out from the sanctuary, that a cloud filled the house of the Lord.

11 The priests could not stand and minister because of the cloud, for the glory of the Lord had filled the house of the Lord.

12 Then Solomon said, “The Lord said that he would dwell in a cloud.

13 I have surely built a house for your habitation, your most firm throne forever.”

14 The king turned his face and blessed the entire assembly of Israel, for the entire assembly of Israel was standing.

15 Solomon said, “Blessed is the Lord God of Israel, who spoke with his mouth to David my father and fulfilled it with his hands, saying,

16 ‘From the day I led my people Israel out of Egypt, I did not choose a city from all the tribes of Israel that a house might be built and my name might be there. But I chose David to be over my people Israel.’

17 David my father desired to build a house for the name of the Lord God of Israel.

18 The Lord said to David my father, ‘Because you thought in your heart to build a house for my name, you did well in considering this very thing in your mind.

19 Nevertheless, you shall not build me a house. Instead, your son who shall come out from your loins—he shall build a house for my name.’

20 The Lord has confirmed his word that he spoke. I have stood in place of David my father and sat upon the throne of Israel, just as the Lord spoke, and I have built a house for the name of the Lord God of Israel.

21 There I established a place for the ark in which is the covenant of the Lord that he struck with our fathers when they went out from the land of Egypt.”

22 Solomon stood before the altar of the Lord in the sight of the assembly of Israel and spread his hands toward heaven.

23 He said, “O Lord God of Israel, there is no god like you in heaven above or upon the earth below. You guard the pact and mercy for your servants who walk before you with all their heart.

24 You have kept for your servant David my father the things you spoke to him. You spoke with your mouth and fulfilled them with your hands, as this day proves.

25 Now, therefore, O Lord God of Israel, preserve for your servant David my father the things you spoke to him, saying, ‘A man from you who sits upon the throne of Israel shall not be taken away before me, provided only that your sons guard their way and walk before me as you walked in my sight.’

26 And now, O Lord God of Israel, let your words that you spoke to your servant David my father be established.

27 Is it therefore to be thought that God truly dwells upon the earth? For if heaven and the heavens of heavens cannot contain you, how much less this house that I have built?

28 But look upon the prayer of your servant and upon his pleas, O Lord my God. Hear the hymn and prayer that your servant prays before you today,

29 that your eyes may be open over this house night and day, over the house concerning which you said, ‘My name shall be there,’ that you may hear the prayer your servant prays to you in this place.

30 May you hear the supplication of your servant and your people Israel, whatever they pray in this place. You shall hear in heaven, in the place of your habitation, and when you hear, you shall be gracious.

31 If a man sins against his neighbor and is bound by some oath under which he is constrained, and he comes because of the oath before your altar in your house,

32 you shall hear in heaven, act, and judge your servants, condemning the impious and returning his way upon his head, and justifying the just and repaying him according to his justice.

33 If your people Israel flee their enemies because they will have sinned against you, and, doing penance and confessing your name, they come, pray, and supplicate you in this house,

34 hear in heaven and forgive the sin of your people Israel, and you shall bring them back into the land you gave to their fathers.

35 If heaven is closed and it does not rain because of their sins, and, praying in this place, they do penance toward your name and turn away from their sins because of their affliction,

36 hear them in heaven and forgive the sins of your servants and your people Israel. Show them the good way by which they may walk, and give rain upon your land, which you gave to your people as a possession.

37 If famine arises in the land, or pestilence, corrupted air, blight, locust, or mildew, or if their enemy afflicts them by besieging their gates—every plague, every sickness,

38 every curse and imprecation that befalls any man from your people Israel—if anyone knows the plague of his own heart and spreads his hands in this house,

39 you shall hear in heaven, in the place of your habitation, be propitiated, and act so as to give each one according to all his ways, just as you see his heart—for you alone know the heart of all the children of men—

40 that they may fear you all the days they live upon the face of the land you gave to our fathers.

41 Moreover, when a foreigner who is not from your people Israel comes from a distant land because of your name—for your great name, your strong hand, and your arm

42 extended everywhere shall be heard of—when, therefore, he comes and prays in this place,

43 you shall hear in heaven, in the firmament of your habitation, and do everything for which the foreigner calls upon you, that all the peoples of the lands may learn to fear your name as your people Israel does and may prove that your name has been invoked over this house that I have built.

44 If your people go out to war against their enemies by whatever way you send them, they shall pray to you toward the way of the city you have chosen and toward the house I have built for your name.

45 You shall hear their prayers and pleas in heaven and execute their judgment.

46 But if they sin against you—for there is no man who does not sin—and in anger you deliver them to their enemies and they are led captive into the land of their enemies, far or near,

47 and they do penance in their heart in the place of captivity, and, being converted, supplicate you in their captivity, saying, ‘We have sinned; we have acted iniquitously; we have conducted ourselves impiously,’

48 and they return to you with all their heart and all their soul in the land of their enemies to which they were led captive, and pray to you toward the way of their land that you gave to their fathers, the city you chose, and the temple I built for your name,

49 you shall hear their prayers and pleas in heaven, in the firmament of your throne, and execute their judgment.

50 You shall be propitiated toward your people who sinned against you and toward all their iniquities by which they transgressed against you. You shall give them mercy before those who held them captive, that they may have mercy upon them.

51 For they are your people and your inheritance, whom you led out from the land of Egypt, from the midst of the iron furnace.

52 Let your eyes be open to the supplication of your servant and your people Israel, that you may hear them in everything for which they call upon you.

53 For you separated them for yourself as an inheritance from all the peoples of the earth, just as you spoke through Moses your servant when you led our fathers out of Egypt, O Lord God.”

54 And it happened, when Solomon had finished praying to the Lord all this prayer and supplication, that he arose from before the altar of the Lord, for he had fixed both knees upon the earth and spread his hands toward heaven.

55 Therefore he stood and blessed the entire assembly of Israel with a loud voice, saying,

56 “Blessed is the Lord, who has given rest to his people Israel according to everything he spoke. Not even one word has fallen from all the good things he spoke through Moses his servant.

57 May the Lord our God be with us as he was with our fathers, neither forsaking us nor casting us away.

58 Rather, may he incline our hearts to himself, that we may walk in all his ways and keep his commandments, his ceremonies, and his judgments, whatever he commanded our fathers.

59 And may these words of mine, by which I have supplicated before the Lord, draw near to the Lord our God day and night, that he may execute judgment for his servant and for his people Israel day by day,

60 that all the peoples of the earth may know that the Lord himself is God and there is no other besides him.

61 May our heart also be perfect with the Lord our God, that we may walk in his decrees and keep his commandments, as also today.”

62 Therefore the king and all Israel with him sacrificed victims before the Lord.

63 Solomon slaughtered peace victims, which he sacrificed to the Lord: twenty-two thousand oxen and one hundred twenty thousand sheep. And the king and the children of Israel dedicated the temple of the Lord.

64 On that day the king sanctified the middle of the court that was before the house of the Lord, for there he made the holocaust, the sacrifice, and the fat of the peace offerings, because the bronze altar that was before the Lord was too small and could not contain the holocaust, the sacrifice, and the fat of the peace offerings.

65 Therefore at that time Solomon held a celebrated solemnity, and all Israel with him, a great multitude from the entrance of Hamath as far as the brook of Egypt, before the Lord our God, for seven days and seven days, that is, fourteen days.

66 On the eighth day he sent the peoples away. Blessing the king, they departed to their tents rejoicing and with a cheerful heart over all the good things the Lord had done for David his servant and Israel his people.

Chapter 9

1 And it happened, when Solomon had completed the building of the house of the Lord, the king’s house, and everything he had desired and willed to do,

2 that the Lord appeared to him a second time, just as he had appeared to him in Gibeon.

3 The Lord said to him, “I have heard your prayer and your supplication, which you supplicated before me. I have sanctified this house that you built, that I might place my name there forever, and my eyes and my heart shall be there all days.

4 And you, if you walk before me as your father walked, in simplicity of heart and equity, and do everything I commanded you and keep my statutes and my judgments,

5 I shall establish the throne of your kingdom over Israel forever, just as I spoke to David your father, saying, ‘A man from your stock shall not be taken away from the throne of Israel.’

6 But if you and your sons turn completely away, not following me or keeping my commandments and ceremonies that I set before you, but go and worship foreign gods and adore them,

7 I shall take Israel away from the face of the land I gave them, and the temple I sanctified for my name I shall cast away from my sight. Israel shall become a proverb and a tale among all peoples.

8 This house shall become an example. Everyone who passes by it shall be astonished, shall hiss, and shall say, ‘Why has the Lord done thus to this land and this house?’

9 They shall answer, ‘Because they forsook the Lord their God, who led their fathers out from the land of Egypt, followed foreign gods, adored them, and worshiped them. For this reason the Lord brought all this evil upon them.’”

10 Now when twenty years had been completed after Solomon built the two houses, that is, the house of the Lord and the king’s house—

11 Hiram king of Tyre having provided Solomon cedar and fir timber and gold according to everything for which he had need—then Solomon gave Hiram twenty towns in the land of Galilee.

12 Hiram went out from Tyre to see the towns Solomon had given him, and they did not please him.

13 He said, “Are these the cities you have given me, brother?” And he called them the land of Cabul to this day.

14 Hiram also sent King Solomon one hundred twenty talents of gold.

15 This is the sum of the expenses King Solomon raised to build the house of the Lord, his own house, Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer.

16 Pharaoh king of Egypt ascended, took Gezer, burned it with fire, and killed the Canaanite who dwelt in the city. He gave it as a dowry to his daughter, Solomon’s wife.

17 Therefore Solomon built Gezer and Lower Beth-horon,

18 Baalath, and Palmyra in the land of the desert.

19 He fortified all the villages that belonged to him and were without walls, the cities of chariots, the cities of horsemen, and whatever pleased him to build in Jerusalem, Lebanon, and all the land of his dominion.

20 All the people who remained from the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were not of the children of Israel—

21 their sons who remained in the land, whom the children of Israel had not been able to exterminate—Solomon made tributaries to this day.

22 But Solomon did not appoint anyone from the children of Israel to serve. Instead, they were warriors, his ministers, princes, commanders, and prefects of chariots and horses.

23 There were five hundred fifty chief overseers over all Solomon’s works, who had the people subjected to them and commanded the appointed works.

24 Pharaoh’s daughter ascended from the City of David into her house, which Solomon had built for her. Then he built Millo.

25 Three times each year Solomon offered holocausts and peace victims upon the altar he had built for the Lord and burned incense before the Lord, and the temple was perfected.

26 King Solomon also made a fleet in Ezion-geber, which is beside Elath upon the shore of the Red Sea, in the land of Edom.

27 Hiram sent his servants with that fleet, seafaring men knowledgeable about the sea, with Solomon’s servants.

28 When they had come to Ophir, they took from there four hundred twenty talents of gold and carried it to King Solomon.

Chapter 10

1 The queen of Sheba also, having heard Solomon’s fame in the name of the Lord, came to test him with riddles.

2 She entered Jerusalem with a great company and riches, with camels bearing spices, exceedingly infinite gold, and precious gems. She came to King Solomon and spoke to him everything she had in her heart.

3 Solomon taught her all the words she had proposed. There was no word that could be hidden from the king and that he did not answer her.

4 When the queen of Sheba saw all Solomon’s wisdom and the house he had built,

5 the food of his table, the dwellings of his servants, the ranks of his ministers, their garments, his cupbearers, and the holocausts he offered in the house of the Lord, she had no spirit left.

6 She said to the king, “The word I heard in my land

7 concerning your words and your wisdom is true. I did not believe those who reported it to me until I myself came, saw with my own eyes, and proved that half the truth had not been reported to me. Your wisdom and works are greater than the report I heard.

8 Blessed are your men, and blessed are your servants who always stand before you and hear your wisdom.

9 Blessed be the Lord your God, to whom you were pleasing and who placed you upon the throne of Israel. Because the Lord loved Israel forever, he appointed you king to execute judgment and justice.”

10 Therefore she gave the king one hundred twenty talents of gold, exceedingly many spices, and precious gems. Spices so abundant as those the queen of Sheba gave King Solomon were never brought again.

11 Hiram’s fleet also, which carried gold from Ophir, brought from Ophir exceedingly much thyine wood and precious gems.

12 From the thyine wood the king made supports for the house of the Lord and the king’s house, and harps and lyres for singers. Thyine wood of this kind was not brought nor seen to the present day.

13 King Solomon gave the queen of Sheba everything she desired and asked from him, besides what he had offered her freely as a royal gift. She returned and went into her land with her servants.

14 The weight of gold brought to Solomon each year was six hundred sixty-six talents of gold,

15 besides what the men over the revenues, the merchants, all who sold wares, all the kings of Arabia, and the leaders of the land brought.

16 King Solomon also made two hundred shields from the purest gold. He gave six hundred shekels of gold for the plates of one shield.

17 And he made three hundred bucklers from refined gold. Three hundred minas of gold clothed one buckler. The king placed them in the House of the Forest of Lebanon.

18 King Solomon also made a great throne of ivory and clothed it with exceedingly yellow gold.

19 It had six steps, and the summit of the throne was round at the back. Two arms on either side held the seat, and two lions stood beside each arm.

20 Twelve little lions stood upon the six steps, on either side. Work of this kind was not made in any kingdom.

21 All the vessels from which King Solomon drank were also gold, and all the furnishings of the House of the Forest of Lebanon were of the purest gold. There was no silver, nor was it considered of any value in Solomon’s days,

22 because once every three years the king’s fleet went by sea with Hiram’s fleet to Tarshish, carrying back from there gold, silver, elephants’ teeth, apes, and peacocks.

23 Therefore King Solomon was magnified above all the kings of the earth in riches and wisdom.

24 All the earth desired Solomon’s face, that it might hear his wisdom, which God had given in his heart.

25 Each one brought him gifts every year: vessels of silver and gold, garments, weapons of war, spices, horses, and mules.

26 Solomon gathered chariots and horsemen. He had one thousand four hundred chariots and twelve thousand horsemen, and he stationed them throughout fortified cities and with the king in Jerusalem.

27 He made the abundance of silver in Jerusalem as great as that of stones, and he provided a multitude of cedars like the sycamores that grow in the plains.

28 Horses were brought out for Solomon from Egypt and from Coa. For the king’s merchants bought them from Coa and brought them at an appointed price.

29 A four-horse chariot came out from Egypt for six hundred shekels of silver and a horse for one hundred fifty. In this manner all the kings of the Hittites and of Syria sold horses.

Chapter 11

1 But King Solomon loved many foreign women, including Pharaoh’s daughter, Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

2 from the nations concerning which the Lord had said to the children of Israel, “You shall not enter to them, nor shall any of them enter to yours, for they will most certainly turn away your hearts so that you follow their gods.” And so Solomon was joined to these with most ardent love.

3 He had seven hundred wives who were like queens and three hundred concubines, and the women turned away his heart.

4 When he was already old, his heart was corrupted through women so that he followed foreign gods, and his heart was not perfect with the Lord his God as the heart of David his father had been.

5 Instead, Solomon worshiped Ashtoreth, goddess of the Sidonians, and Molech, idol of the Ammonites.

6 Solomon did what was not pleasing before the Lord and did not fulfill the following of the Lord as David his father had done.

7 Then Solomon built a shrine for Chemosh, idol of Moab, upon the mountain opposite Jerusalem, and for Molech, idol of the children of Ammon.

8 In this manner he acted for all his foreign wives, who burned incense and sacrificed to their gods.

9 Therefore the Lord became angry with Solomon because his mind had turned away from the Lord God of Israel, who had appeared to him a second time

10 and had commanded him concerning this word, that he should not follow foreign gods. But he did not keep what the Lord commanded him.

11 And so the Lord said to Solomon, “Because you have held this with you and have not kept my pact and my precepts that I commanded you, I shall surely tear apart your kingdom and give it to your servant.

12 Nevertheless, I shall not do this in your days because of David your father. From the hand of your son I shall tear it away.

13 Nor shall I take away the whole kingdom, but I shall give one tribe to your son because of David my servant and Jerusalem, which I chose.”

14 But the Lord raised up an adversary against Solomon, Hadad the Edomite, from the royal seed that was in Edom.

15 For when David was in Edom and Joab, commander of the army, had ascended to bury those who had been killed and had killed every male in Edom—

16 for Joab and all Israel remained there six months until he destroyed every male in Edom—

17 Hadad himself fled, and Edomite men from his father’s servants with him, that he might enter Egypt. Hadad was a little boy.

18 When they had arisen from Midian, they came into Paran, took men from Paran with them, and entered Egypt to Pharaoh king of Egypt. He gave Hadad a house, appointed food for him, and allotted land.

19 Hadad found exceedingly great grace before Pharaoh, so much that he gave him as wife the sister of his own wife, the natural sister of Queen Tahpenes.

20 The sister of Tahpenes bore him a son, Genubath, and Tahpenes nourished him in Pharaoh’s house. Genubath dwelt with Pharaoh among his sons.

21 When Hadad had heard in Egypt that David had slept with his fathers and that Joab, commander of the army, was dead, he said to Pharaoh, “Send me away, that I may go into my own land.”

22 Pharaoh said to him, “For what do you lack with me, that you seek to go into your own land?” He answered, “Nothing, but I beseech you to send me away.”

23 God also raised up an adversary against him, Rezon son of Eliada, who had fled from Hadadezer king of Zobah, his lord.

24 He gathered men against him and became a prince of robbers when David killed them. They went to Damascus, dwelt there, and appointed him king in Damascus.

25 He was an adversary to Israel all the days of Solomon. And this is the evil of Hadad and the hatred against Israel: he reigned in Syria.

26 Jeroboam also, son of Nebat, an Ephraimite from Zeredah and Solomon’s servant, whose mother was named Zeruah, a widowed woman, lifted his hand against the king.

27 This is the cause of his rebellion against him: Solomon built Millo and leveled the chasm of the City of David his father.

28 Now Jeroboam was a valiant and powerful man. Solomon, seeing that the young man was of good character and industrious, had appointed him prefect over the tribute of the entire house of Joseph.

29 Therefore it happened at that time, when Jeroboam went out from Jerusalem, that Ahijah the Shilonite prophet, covered with a new cloak, found him on the road. The two of them alone were in the field.

30 Taking hold of his new cloak with which he was covered, Ahijah tore it into twelve parts.

31 He said to Jeroboam, “Take ten torn pieces for yourself, for thus says the Lord God of Israel: ‘Behold, I shall tear the kingdom from Solomon’s hand and give you ten tribes.

32 But one tribe shall remain to him because of David my servant and Jerusalem, the city I chose from all the tribes of Israel,

33 because he forsook me and adored Ashtoreth, goddess of the Sidonians, Chemosh, god of Moab, and Molech, god of the children of Ammon. He did not walk in my ways, that he might execute justice before me and keep my precepts and judgments as David his father did.

34 Nor shall I take the entire kingdom from his hand. Instead, I shall appoint him leader all the days of his life because of David my servant, whom I chose, who kept my commandments and my precepts.

35 But I shall take the kingdom from his son’s hand and give you ten tribes.

36 To his son I shall give one tribe, that a lamp may remain for David my servant all days before me in Jerusalem, the city I chose that my name might be there.

37 But you I shall take, and you shall reign over everything your soul desires, and you shall be king over Israel.

38 Therefore, if you hear everything I command you, walk in my ways, and do what is upright before me, keeping my commandments and my precepts just as David my servant did, I shall be with you. I shall build you a faithful house, just as I built a house for David, and I shall deliver Israel to you.

39 I shall afflict David’s seed because of this, but not for all days.’”

40 Therefore Solomon desired to kill Jeroboam. But he arose and fled into Egypt to Shishak king of Egypt and was in Egypt until Solomon’s death.

41 Now the rest of Solomon’s words, everything he did, and his wisdom—behold, they are all written in the Book of the Words of the Days of Solomon.

42 The days Solomon reigned in Jerusalem over all Israel were forty years.

43 Solomon slept with his fathers and was buried in the City of David his father, and Rehoboam his son reigned in his place.

Chapter 12

1 Rehoboam came to Shechem, for all Israel had gathered there to appoint him king.

2 But Jeroboam son of Nebat, while he was still a fugitive in Egypt from the face of King Solomon, heard of his death and returned from Egypt.

3 They sent and called him. Therefore Jeroboam and all the multitude of Israel came and spoke to Rehoboam, saying,

4 “Your father placed an exceedingly hard yoke upon us. Therefore now lessen a little of your father’s exceedingly hard dominion and of the most grievous yoke he placed upon us, and we shall serve you.”

5 He said to them, “Go away until the third day, and return to me.” When the people had gone,

6 King Rehoboam entered into counsel with the elders who had stood before Solomon his father while he was still living. He said, “What counsel do you give me, that I may answer this people?”

7 They said to him, “If today you obey this people, serve them, yield to their petition, and speak gentle words to them, they shall be your servants all days.”

8 But he forsook the counsel the elders had given him and summoned the young men who had been raised with him and stood before him.

9 He said to them, “What counsel do you give me, that I may answer this people who said to me, ‘Make lighter the yoke your father placed upon us’?”

10 The young men who had been raised with him said to him, “Thus you shall speak to this people who spoke to you, saying, ‘Your father made our yoke heavy; you lighten us.’ Thus you shall speak to them: ‘My smallest finger is thicker than my father’s back.

11 And now my father placed a heavy yoke upon you, but I shall add to your yoke. My father cut you with whips, but I shall cut you with scorpions.’”

12 Therefore Jeroboam and all the people came to Rehoboam on the third day, just as the king had spoken, saying, “Return to me on the third day.”

13 The king answered the people harshly, forsaking the counsel the elders had given him.

14 He spoke to them according to the counsel of the young men, saying, “My father made your yoke heavy, but I shall add to your yoke. My father cut you with whips, but I shall cut you with scorpions.”

15 The king did not yield to the people, because the Lord had turned away from him, that he might raise up his word which he had spoken by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.

16 Therefore the people, seeing that the king was unwilling to hear them, answered him, saying, “What part do we have in David? Or what inheritance in the son of Jesse? Go to your tents, O Israel. Now see to your own house, David!” And Israel went to their tents.

17 But Rehoboam reigned over the children of Israel, whoever dwelt in the cities of Judah.

18 Therefore King Rehoboam sent Adoram, who was over the tribute, and all Israel stoned him, and he died. But King Rehoboam hastily mounted the chariot and fled into Jerusalem.

19 Israel withdrew from the house of David to the present day.

20 And it happened, when all Israel heard that Jeroboam had returned, that they sent and called him to the gathered assembly and appointed him king over all Israel. No one followed the house of David except the tribe of Judah alone.

21 Rehoboam came to Jerusalem and gathered all the house of Judah and the tribe of Benjamin, one hundred eighty thousand chosen fighting men, that they might fight against the house of Israel and restore the kingdom to Rehoboam son of Solomon.

22 But the word of the Lord came to Shemaiah, a man of God, saying,

23 “Speak to Rehoboam son of Solomon, king of Judah, and to all the house of Judah and Benjamin and the rest of the people, saying,

24 ‘Thus says the Lord: You shall not ascend or fight against your brothers, the children of Israel. Let each man return to his house, for this word has been done by me.’” They heard the word of the Lord and returned from the journey, just as the Lord had commanded them.

25 Jeroboam built Shechem in Mount Ephraim and dwelt there. Going out from there, he built Penuel.

26 Jeroboam said in his heart, “Now the kingdom shall return to the house of David

27 if this people ascends to make sacrifices in the house of the Lord in Jerusalem. The heart of this people shall turn to their lord Rehoboam king of Judah, and they shall kill me and return to him.”

28 Having devised counsel, he made two golden calves and said to them, “Do not ascend to Jerusalem any longer. Behold your gods, O Israel, who led you out from the land of Egypt.”

29 He placed one in Bethel and the other in Dan.

30 This word became a sin, for the people went as far as Dan to adore the calf.

31 He made shrines in the high places and priests from the lowest of the people, who were not of the children of Levi.

32 He appointed a solemn day in the eighth month, on the fifteenth day of the month, in imitation of the solemnity celebrated in Judah. Ascending the altar, he acted likewise in Bethel, that he might sacrifice to the calves he had fashioned, and he appointed in Bethel priests of the high places he had made.

33 He ascended upon the altar he had built in Bethel, on the fifteenth day of the eighth month, which he had devised from his own heart. He made a solemnity for the children of Israel and ascended upon the altar to burn incense.

Chapter 13

1 And behold, a man of God came from Judah in the word of the Lord to Bethel while Jeroboam stood upon the altar casting incense.

2 He cried out against the altar in the word of the Lord and said, “Altar, altar, thus says the Lord: ‘Behold, a son shall be born to the house of David, Josiah by name. Upon you he shall sacrifice the priests of the high places who now kindle incense upon you, and he shall burn human bones upon you.’”

3 He gave a sign that day, saying, “This shall be the sign that the Lord has spoken: behold, the altar shall be torn apart, and the ashes that are in it shall be poured out.”

4 When the king had heard the word of the man of God, which he had cried against the altar in Bethel, he extended his hand from the altar, saying, “Seize him!” The hand he had extended against him withered, and he was unable to draw it back to himself.

5 The altar also was torn apart, and the ashes were poured out from the altar according to the sign that the man of God had foretold in the word of the Lord.

6 The king said to the man of God, “Beseech the face of the Lord your God and pray for me, that my hand may be restored to me.” The man of God prayed before the face of the Lord, and the king’s hand returned to him and became as it had been before.

7 The king spoke to the man of God, “Come home with me that you may eat, and I shall give you gifts.”

8 The man of God answered the king, “If you give me half your house, I shall not come with you, nor shall I eat bread or drink water in this place.

9 For thus it was commanded to me in the word of the Lord, who ordered: ‘You shall not eat bread or drink water, nor shall you return by the way you came.’”

10 Therefore he departed by another way and did not return by the road on which he had come to Bethel.

11 Now a certain old prophet dwelt in Bethel. His sons came to him and told him all the works the man of God had done that day in Bethel. They told their father the words he had spoken to the king.

12 Their father said to them, “By what way did he depart?” His sons showed him the way by which the man of God who had come from Judah had departed.

13 He said to his sons, “Saddle the donkey for me.” When they had saddled it, he mounted

14 and departed after the man of God. He found him sitting beneath a terebinth and said to him, “Are you the man of God who came from Judah?” He answered, “I am.”

15 He said to him, “Come home with me, that you may eat bread.”

16 He said, “I cannot return or come with you, nor shall I eat bread or drink water in this place,

17 because the Lord spoke to me in the word of the Lord, saying, ‘You shall not eat bread or drink water there, nor shall you return by the way you went.’”

18 He said to him, “I also am a prophet like you, and an angel spoke to me in the word of the Lord, saying, ‘Lead him back with you into your house, that he may eat bread and drink water.’” He deceived him

19 and led him back with him. Therefore he ate bread in his house and drank water.

20 While they sat at the table, the word of the Lord came to the prophet who had led him back.

21 He cried out to the man of God who had come from Judah, saying, “Thus says the Lord: ‘Because you were not obedient to the mouth of the Lord and did not keep the commandment the Lord your God commanded you,

22 but returned and ate bread and drank water in the place where he commanded you not to eat bread or drink water, your corpse shall not be brought into the tomb of your fathers.’”

23 When he had eaten and drunk, the old prophet saddled his donkey for the prophet whom he had led back.

24 When the man had departed, a lion found him on the road and killed him. His corpse lay cast upon the road, while the donkey stood beside him and the lion stood beside the corpse.

25 And behold, men passing by saw the corpse cast upon the road and the lion standing beside the corpse. They came and spread the report in the city in which that old prophet dwelt.

26 When the prophet who had led him back from the road heard this, he said, “It is the man of God who was disobedient to the mouth of the Lord. The Lord delivered him to the lion, which broke him and killed him according to the word of the Lord that he spoke to him.”

27 He said to his sons, “Saddle the donkey for me.” When they had saddled it

28 and he had departed, he found the man’s corpse cast upon the road, with the donkey and the lion standing beside the corpse. The lion had not eaten from the corpse or harmed the donkey.

29 Therefore the prophet took the corpse of the man of God, placed it upon the donkey, returned, and brought it into the old prophet’s city that he might mourn him.

30 He placed the corpse in his own tomb, and they mourned him: “Alas, alas, my brother!”

31 When they had mourned him, he said to his sons, “When I am dead, bury me in the tomb in which the man of God is buried. Place my bones beside his bones.

32 For surely the word he foretold in the word of the Lord shall come against the altar that is in Bethel and against all the shrines of the high places that are in the cities of Samaria.”

33 After these words Jeroboam did not return from his most evil way. On the contrary, he made priests of the high places from the lowest of the people. Whoever desired it filled his own hand and became a priest of the high places.

34 Because of this cause the house of Jeroboam sinned and was overthrown and erased from the face of the earth.

Chapter 14

1 At that time Abijah son of Jeroboam became sick.

2 Jeroboam said to his wife, “Arise and change your appearance so that you are not recognized as Jeroboam’s wife, and go to Shiloh, where Ahijah the prophet is, who spoke to me that I would reign over this people.

3 Also take in your hand ten loaves, a little cake, and a vessel of honey, and go to him, for he shall tell you what will happen to this boy.”

4 Jeroboam’s wife did as he had said. Rising, she went to Shiloh and came to Ahijah’s house. But he was unable to see, because his eyes had grown dim from old age.

5 The Lord said to Ahijah, “Behold, Jeroboam’s wife enters to consult you concerning her son, who is sick. You shall speak this and this to her.” Therefore, when she entered and concealed that she was who she was,

6 Ahijah heard the sound of her feet entering through the door and said, “Enter, wife of Jeroboam. Why do you pretend to be another? But I have been sent to you as a harsh messenger.

7 Go and say to Jeroboam, ‘Thus says the Lord God of Israel: Because I exalted you from the midst of the people and gave you as leader over my people Israel,

8 tore the kingdom from the house of David and gave it to you, yet you were not like my servant David, who kept my commandments, followed me with all his heart, and did what was pleasing in my sight,

9 but you worked evil above all who were before you and made for yourself foreign gods and molten images, that you might provoke me to anger, and cast me behind your body,

10 therefore behold, I shall bring evil upon the house of Jeroboam. I shall strike from Jeroboam the one who pisses against the wall, the one shut up, and the last in Israel. I shall clean away the remnants of the house of Jeroboam just as dung is customarily cleaned away until all is pure.

11 Those of Jeroboam who die in the city, the dogs shall eat. But those who die in the field, the birds of heaven shall devour, for the Lord has spoken.’

12 You, therefore, arise and go into your house. At the very entrance of your feet into the city, the boy shall die.

13 All Israel shall mourn him and bury him, for he alone from Jeroboam shall be brought into the tomb, because in the house of Jeroboam a good word from the Lord God of Israel was found concerning him.

14 But the Lord shall appoint for himself a king over Israel who shall strike the house of Jeroboam on this day and at this time.

15 The Lord God shall strike Israel as a reed is accustomed to be moved in the water. He shall uproot Israel from this good land that he gave to their fathers and scatter them beyond the river, because they made groves for themselves to provoke the Lord.

16 The Lord shall deliver Israel because of Jeroboam’s sins, because he sinned and caused Israel to sin.”

17 Therefore Jeroboam’s wife arose, departed, and came to Tirzah. When she entered the threshold of the house, the boy died.

18 They buried him, and all Israel mourned him according to the word of the Lord, which he had spoken by the hand of his servant Ahijah the prophet.

19 Now the rest of Jeroboam’s words, how he fought and how he reigned—behold, they are written in the Book of the Words of the Days of the Kings of Israel.

20 The days Jeroboam reigned were twenty-two years. He slept with his fathers, and Nadab his son reigned in his place.

21 Rehoboam son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city the Lord chose from all the tribes of Israel that he might place his name there. His mother’s name was Naamah the Ammonite.

22 Judah did evil before the Lord, and by the sins they committed they provoked him above everything their fathers had done.

23 For they also built for themselves altars, statues, and groves upon every high hill and beneath every leafy tree.

24 There were also effeminate men in the land, and they committed all the abominations of the nations whom the Lord had crushed before the face of the children of Israel.

25 Now in the fifth year of Rehoboam’s reign, Shishak king of Egypt ascended against Jerusalem.

26 He took the treasuries of the house of the Lord and the royal treasuries and plundered everything, including the golden shields Solomon had made.

27 In their place King Rehoboam made bronze shields and delivered them into the hands of the commanders of the shield-bearers and of those who kept watch before the door of the king’s house.

28 When the king entered the house of the Lord, those whose office was to go before him carried them, and afterward they carried them back to the shield-bearers’ armory.

29 Now the rest of Rehoboam’s words and everything he did—behold, they are written in the Book of the Words of the Days of the Kings of Judah.

30 There was war between Rehoboam and Jeroboam all days.

31 Rehoboam slept with his fathers and was buried with them in the City of David. His mother’s name was Naamah the Ammonite, and Abijam his son reigned in his place.

Chapter 15

1 Therefore in the eighteenth year of the reign of Jeroboam son of Nebat, Abijam reigned over Judah.

2 He reigned three years in Jerusalem. His mother’s name was Maacah daughter of Absalom.

3 He walked in all the sins his father had committed before him, and his heart was not perfect with the Lord his God as the heart of David his father had been.

4 But because of David, the Lord his God gave him a lamp in Jerusalem, that he might raise up his son after him and establish Jerusalem,

5 because David had done what was upright in the eyes of the Lord and had not turned away from anything he commanded him all the days of his life, except in the matter of Uriah the Hittite.

6 Nevertheless, there was war between Rehoboam and Jeroboam throughout all the time of his life.

7 Now the rest of Abijam’s words and everything he did—are these not written in the Book of the Words of the Days of the Kings of Judah? There was also battle between Abijam and Jeroboam.

8 Abijam slept with his fathers, and they buried him in the City of David. Asa his son reigned in his place.

9 Therefore in the twentieth year of Jeroboam king of Israel, Asa king of Judah began to reign.

10 He reigned forty-one years in Jerusalem. His mother’s name was Maacah daughter of Absalom.

11 Asa did what was upright before the Lord, as David his father had done.

12 He took the effeminate men away from the land and cleansed away all the filth of the idols his fathers had made.

13 Moreover, he removed Maacah his mother so that she would not be princess in the rites of Priapus and in the grove she had consecrated. He overturned its cave, shattered the most filthy image, and burned it at the brook Kidron.

14 But he did not take away the high places. Nevertheless, Asa’s heart was perfect with the Lord all his days.

15 He brought into the house of the Lord the things his father had sanctified and vowed: silver, gold, and vessels.

16 There was war between Asa and Baasha king of Israel all their days.

17 Baasha king of Israel also ascended into Judah and built Ramah, that no one might be able to go out or enter from the side of Asa king of Judah.

18 Therefore Asa took all the silver and gold that remained in the treasuries of the house of the Lord and the treasuries of the royal house and gave it into the hands of his servants. He sent them to Ben-hadad son of Tabrimmon son of Hezion, king of Syria, who dwelt in Damascus, saying,

19 “There is a covenant between me and you and between my father and your father. Therefore I have sent you gifts of silver and gold, and I ask that you come and make void the covenant you have with Baasha king of Israel, that he may withdraw from me.”

20 Ben-hadad yielded to King Asa and sent the commanders of his army against the cities of Israel. They struck Ijon, Dan, Abel-beth-maacah, all Chinneroth, and indeed all the land of Naphtali.

21 When Baasha heard this, he ceased building Ramah and returned to Tirzah.

22 King Asa sent a proclamation throughout all Judah, saying, “Let no one be excused.” They took away the stones of Ramah and its timber with which Baasha had built, and from them King Asa built Geba of Benjamin and Mizpah.

23 Now the rest of all Asa’s words, all his valiant deeds, everything he did, and the cities he built—are these not written in the Book of the Words of the Days of the Kings of Judah? Nevertheless, in the time of his old age, his feet were in pain.

24 He slept with his fathers and was buried with them in the City of David his father. Jehoshaphat his son reigned in his place.

25 But Nadab son of Jeroboam reigned over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

26 He did what was evil in the sight of the Lord and walked in the ways of his father and in his sins by which he caused Israel to sin.

27 Baasha son of Ahijah, from the house of Issachar, laid an ambush for him and struck him at Gibbethon, which is a city of the Philistines, for Nadab and all Israel were besieging Gibbethon.

28 Therefore Baasha killed him in the third year of Asa king of Judah and reigned in his place.

29 When he had begun to reign, he struck the entire house of Jeroboam. He did not leave even one soul from his seed until he erased him, according to the word of the Lord which he had spoken by the hand of his servant Ahijah the Shilonite,

30 because of Jeroboam’s sins, which he committed and by which he caused Israel to sin, and because of the offense by which he provoked the Lord God of Israel.

31 Now the rest of Nadab’s words and everything he accomplished—are these not written in the Book of the Words of the Days of the Kings of Israel?

32 There was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, Baasha son of Ahijah began to reign over all Israel in Tirzah, for twenty-four years.

34 He did evil before the Lord and walked in the way of Jeroboam and in his sin by which he caused Israel to sin.

Chapter 16

1 The word of the Lord came to Jehu son of Hanani against Baasha, saying,

2 “Because I exalted you from the dust and appointed you leader over my people Israel, but you walked in the way of Jeroboam and caused my people Israel to sin so that you provoked me through their sins,

3 behold, I shall mow down the posterity of Baasha and the posterity of his house, and I shall make your house like the house of Jeroboam son of Nebat.

4 Whoever of Baasha dies in the city, the dogs shall eat him. Whoever of him dies in the countryside, the birds of heaven shall eat him.”

5 Now the rest of Baasha’s words, whatever he did, and his battles—are these not written in the Book of the Words of the Days of the Kings of Israel?

6 Therefore Baasha slept with his fathers and was buried in Tirzah. Elah his son reigned in his place.

7 But when the word of the Lord had come by the hand of Jehu son of Hanani the prophet against Baasha and his house, and against all the evil he had done before the Lord to provoke him through the works of his hands, that he should become like the house of Jeroboam—for this cause he killed him; that is, Jehu son of Hanani the prophet.

8 In the twenty-sixth year of Asa king of Judah, Elah son of Baasha began to reign over Israel in Tirzah, for two years.

9 His servant Zimri, commander of half the horsemen, rebelled against him. Elah was in Tirzah, drinking and drunk in the house of Arza, governor of Tirzah.

10 Therefore Zimri rushed in, struck him, and killed him in the twenty-seventh year of Asa king of Judah, and he reigned in his place.

11 When he had begun to reign and sat upon his throne, he struck the entire house of Baasha and left from it no one who pissed against the wall, neither his kindred nor his friends.

12 Zimri erased the entire house of Baasha according to the word of the Lord, which he had spoken to Baasha by the hand of Jehu the prophet,

13 because of all the sins of Baasha and the sins of Elah his son, who sinned and caused Israel to sin, provoking the Lord God of Israel with their vanities.

14 Now the rest of Elah’s words and everything he did—are these not written in the Book of the Words of the Days of the Kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the army was besieging Gibbethon, a city of the Philistines.

16 When it heard that Zimri had rebelled and killed the king, all Israel in the camp that day made Omri, who was commander of the army, king over Israel.

17 Therefore Omri and all Israel with him ascended from Gibbethon and besieged Tirzah.

18 But Zimri, seeing that the city was about to be stormed, entered the palace and burned himself with the royal house, and he died

19 in his sins that he had committed, doing evil before the Lord, walking in Jeroboam’s way and in his sin by which he caused Israel to sin.

20 Now the rest of Zimri’s words, his ambush, and his tyranny—are these not written in the Book of the Words of the Days of the Kings of Israel?

21 Then the people of Israel were divided into two parts. Half the people followed Tibni son of Ginath, that it might appoint him king, and half followed Omri.

22 But the people who were with Omri prevailed over the people who followed Tibni son of Ginath. Tibni died, and Omri reigned.

23 In the thirty-first year of Asa king of Judah, Omri began to reign over Israel for twelve years. He reigned in Tirzah six years.

24 He bought the mountain of Samaria from Shemer for two talents of silver. He built upon it and called the city he had built Samaria, after the name of Shemer, lord of the mountain.

25 Omri did evil in the sight of the Lord and acted wickedly above all who were before him.

26 He walked in all the way of Jeroboam son of Nebat and in his sins by which he caused Israel to sin, that he might provoke the Lord God of Israel through his vanities.

27 Now the rest of Omri’s words and the battles he conducted—are these not written in the Book of the Words of the Days of the Kings of Israel?

28 Omri slept with his fathers and was buried in Samaria. Ahab his son reigned in his place.

29 But Ahab son of Omri began to reign over Israel in the thirty-eighth year of Asa king of Judah. Ahab son of Omri reigned over Israel in Samaria for twenty-two years.

30 Ahab son of Omri did evil in the sight of the Lord above all who were before him.

31 Nor was it enough for him to walk in the sins of Jeroboam son of Nebat. Moreover, he took as wife Jezebel daughter of Ethbaal, king of the Sidonians. He went, served Baal, and adored him.

32 He placed an altar to Baal in the temple of Baal that he had built in Samaria,

33 and he planted a grove. Ahab added by his work to provoke the Lord God of Israel above all the kings of Israel who were before him.

34 In his days Hiel of Bethel built Jericho. Upon Abiram his firstborn he founded it, and upon Segub his youngest he placed its gates, according to the word of the Lord that he had spoken by the hand of Joshua son of Nun.

Chapter 17

1 Elijah the Tishbite, from the inhabitants of Gilead, said to Ahab, “The Lord God of Israel lives, in whose sight I stand: there shall be neither dew nor rain in these years except according to the words of my mouth.”

2 The word of the Lord came to him, saying,

3 “Withdraw from here, go toward the east, and hide in the brook Cherith, which is opposite the Jordan.

4 There you shall drink from the brook, and I have commanded the ravens to feed you there.”

5 Therefore he departed and acted according to the word of the Lord. When he had gone, he sat by the brook Cherith, which is opposite the Jordan.

6 The ravens carried him bread and flesh in the morning, and likewise bread and flesh in the evening, and he drank from the brook.

7 But after some days the brook dried up, for it had not rained upon the land.

8 Therefore the word of the Lord came to him, saying,

9 “Arise and go to Zarephath of the Sidonians, and you shall remain there, for I have commanded a widowed woman there to feed you.”

10 He arose and went to Zarephath. When he had come to the city gate, a widowed woman appeared to him gathering wood. He called her and said to her, “Give me a little water in a vessel, that I may drink.”

11 When she went to bring it, he called after her back, saying, “Bring me also, I pray, a morsel of bread in your hand.”

12 She answered, “The Lord your God lives: I have no bread except as much flour as a handful can hold in a jar and a little oil in a flask. Behold, I am gathering two pieces of wood, that I may enter and make it for myself and my son, that we may eat and die.”

13 Elijah said to her, “Do not fear. Go and do as you have said. Nevertheless, first make for me from that little flour a small loaf baked beneath the ashes and bring it to me. Afterward you shall make some for yourself and your son.

14 For thus says the Lord God of Israel: ‘The jar of flour shall not fail, nor shall the flask of oil diminish, until the day when the Lord shall give rain upon the face of the earth.’”

15 She departed and acted according to Elijah’s word. He ate, and she and her house, and from that day

16 the jar of flour did not fail and the flask of oil was not diminished, according to the word of the Lord that he had spoken by the hand of Elijah.

17 Now it happened after these things that the son of the woman, the mistress of the house, became sick. His sickness was exceedingly strong, so that no breath remained in him.

18 Therefore she said to Elijah, “What is there between me and you, man of God? Have you entered to me that my iniquities might be remembered and that you might kill my son?”

19 Elijah said to her, “Give me your son.” He took him from her bosom, carried him into the upper room where he himself remained, and placed him upon his own little bed.

20 He cried to the Lord and said, “O Lord my God, have you even afflicted the widow by whom I am sustained, however meagerly, that you would kill her son?”

21 He stretched himself out and measured himself over the boy three times. He cried to the Lord and said, “O Lord my God, let the soul of this boy, I beseech you, return into his bowels.”

22 The Lord heard Elijah’s voice, and the boy’s soul returned within him, and he revived.

23 Elijah took the boy, brought him down from the upper room into the lower house, and delivered him to his mother. He said to her, “Behold, your son lives.”

24 The woman said to Elijah, “Now by this I know that you are a man of God and that the word of the Lord in your mouth is true.”

Chapter 18

1 After many days the word of the Lord came to Elijah in the third year, saying, “Go and show yourself to Ahab, that I may give rain upon the face of the earth.”

2 Therefore Elijah went to show himself to Ahab. Now the famine was severe in Samaria.

3 Ahab called Obadiah, steward of his house. Obadiah feared the Lord exceedingly.

4 For when Jezebel killed the prophets of the Lord, he took one hundred prophets, hid them fifty and fifty in caves, and fed them with bread and water.

5 Therefore Ahab said to Obadiah, “Go through the land to all the springs of water and into all the valleys, in hope that we may find grass and save the horses and mules, and that the beasts of burden may not utterly perish.”

6 They divided the regions between themselves that they might go around them. Ahab went by one road, and Obadiah went separately by another road.

7 While Obadiah was on the road, Elijah met him. When he recognized him, he fell upon his face and said, “Are you my lord Elijah?”

8 He answered him, “I am. Go and say to your lord, ‘Elijah is here.’”

9 He said, “What have I sinned, that you deliver me, your servant, into Ahab’s hand so that he may kill me?

10 The Lord your God lives: there is no nation or kingdom to which my lord has not sent in search of you. When all answered, ‘He is not here,’ he bound each kingdom and nation by oath because you were not found at all.

11 And now you say to me, ‘Go and say to your lord, “Elijah is here.”’

12 When I have withdrawn from you, the Spirit of the Lord shall carry you away to a place I do not know. I shall enter and report to Ahab, and when he does not find you, he shall kill me. Yet your servant has feared the Lord from his infancy.

13 Has it not been reported to you, my lord, what I did when Jezebel killed the prophets of the Lord—how I hid one hundred men from the prophets of the Lord, fifty and fifty in caves, and fed them with bread and water?

14 And now you say, ‘Go and say to your lord, “Elijah is here,”’ so that he may kill me?”

15 Elijah said, “The Lord of hosts lives, before whose face I stand: today I shall appear to him.”

16 Therefore Obadiah went to meet Ahab and informed him, and Ahab came to meet Elijah.

17 When he saw him, he said, “Are you the one who troubles Israel?”

18 He said, “I have not troubled Israel, but you and your father’s house have, because you forsook the commandments of the Lord and followed the Baals.

19 Nevertheless, now send and gather all Israel to me on Mount Carmel, with the four hundred fifty prophets of Baal and the four hundred prophets of the groves who eat from Jezebel’s table.”

20 Ahab sent to all the children of Israel and gathered the prophets on Mount Carmel.

21 Elijah approached all the people and said, “How long do you limp into two parts? If the Lord is God, follow him. But if Baal, follow him.” The people did not answer him a word.

22 Elijah again said to the people, “I alone remain a prophet of the Lord, but the prophets of Baal are four hundred fifty men.

23 Let two oxen be given to us. Let them choose one ox for themselves, cut it into pieces, and place it upon wood, but let them put no fire beneath it. I shall prepare the other ox and place it upon wood, but I shall put no fire beneath it.

24 Call upon the names of your gods, and I shall call upon the name of my Lord. Let the God who hears through fire be God.” All the people answered and said, “An excellent proposal.”

25 Therefore Elijah said to the prophets of Baal, “Choose one ox for yourselves and act first, because you are more numerous. Call upon the names of your gods, but put no fire beneath it.”

26 When they had taken the ox that he had given them, they prepared it and called upon Baal’s name from morning until midday, saying, “Baal, hear us!” There was no voice and no one who answered, and they leaped over the altar they had made.

27 When it was already midday, Elijah mocked them, saying, “Cry with a louder voice, for he is a god. Perhaps he is speaking, or is at an inn, or on a journey, or surely is sleeping, that he may be awakened.”

28 Therefore they cried with a loud voice and cut themselves according to their rite with knives and little lances until they were drenched in blood.

29 But after midday had passed, and while they prophesied, the time came when the sacrifice is customarily offered. No voice was heard, no one answered, and no one attended to those praying.

30 Elijah said to all the people, “Come to me.” When the people had approached him, he repaired the altar of the Lord that had been destroyed.

31 He took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, “Israel shall be your name.”

32 From the stones he built an altar in the name of the Lord, and he made a channel like two little plowed furrows around the altar.

33 He arranged the wood, divided the ox by its members, and placed it upon the wood.

34 He said, “Fill four pitchers with water and pour it upon the holocaust and upon the wood.” Again he said, “Do this a second time also.” When they had done it a second time, he said, “Do the same a third time also.” They did it a third time,

35 and the waters ran around the altar, and the channel’s trench was filled with water.

36 When it was already time for the holocaust to be offered, Elijah the prophet approached and said, “O Lord God of Abraham, Isaac, and Israel, show today that you are the God of Israel, that I am your servant, and that according to your command I have done all these things.

37 Hear me, O Lord, hear me, that this people may learn that you are the Lord God and that you have converted their heart again.”

38 Then the fire of the Lord fell and devoured the holocaust, the wood, the stones, and the dust, licking up also the water that was in the channel.

39 When all the people saw this, they fell upon their faces and said, “The Lord himself is God! The Lord himself is God!”

40 Elijah said to them, “Seize the prophets of Baal, and let not even one of them escape.” When they had seized them, Elijah led them to the brook Kishon and killed them there.

41 Elijah said to Ahab, “Ascend, eat and drink, for there is the sound of much rain.”

42 Ahab ascended to eat and drink, but Elijah ascended to Carmel’s summit. Bowed to the earth, he placed his face between his knees.

43 He said to his servant, “Ascend and look toward the sea.” When he had ascended and looked, he said, “There is nothing.” Again Elijah said to him, “Return seven times.”

44 At the seventh time, behold, a little cloud like the footprint of a man ascended from the sea. Elijah said, “Ascend and say to Ahab, ‘Harness your chariot and descend, lest the rain overtake you.’”

45 While he turned himself here and there, behold, the heavens grew dark with clouds and wind, and a great rain came. Therefore Ahab mounted and went into Jezreel.

46 The hand of the Lord came upon Elijah. Girding his loins, he ran before Ahab until he came to Jezreel.

Chapter 19

1 Ahab reported to Jezebel everything Elijah had done and how he had killed all the prophets with the sword.

2 Jezebel sent a messenger to Elijah, saying, “May the gods do these things to me and add these also, unless by this hour tomorrow I make your soul like the soul of one of them.”

3 Therefore Elijah feared. Rising, he departed wherever his will carried him. He came to Beersheba of Judah and left his servant there.

4 He proceeded into the desert, one day’s journey. When he had come and sat beneath one juniper tree, he asked for his soul that he might die and said, “It is enough for me, O Lord. Take my soul, for I am no better than my fathers.”

5 He cast himself down and fell asleep in the shade of the juniper. And behold, an angel of the Lord touched him and said to him, “Arise and eat.”

6 He looked, and behold, at his head was a loaf baked beneath the ashes and a vessel of water. Therefore he ate and drank and again fell asleep.

7 The angel of the Lord returned a second time, touched him, and said to him, “Arise, eat, for a great journey remains for you.”

8 When he had arisen, he ate and drank. In the strength of that food he walked forty days and forty nights as far as Horeb, the mountain of God.

9 When he had come there, he remained in a cave. And behold, the word of the Lord came to him and said to him, “What are you doing here, Elijah?”

10 He answered, “With zeal I have been zealous for the Lord God of hosts, because the children of Israel have forsaken your pact. They have destroyed your altars and killed your prophets with the sword. I alone am left, and they seek my soul to take it away.”

11 He said to him, “Go out and stand upon the mountain before the Lord.” And behold, the Lord passed by. A great and strong wind, overturning mountains and crushing rocks, went before the Lord, but the Lord was not in the wind. After the wind came an earthquake, but the Lord was not in the earthquake.

12 After the earthquake came fire, but the Lord was not in the fire. After the fire came the whisper of a gentle breeze.

13 When Elijah had heard it, he covered his face with his cloak, went out, and stood at the door of the cave. And behold, a voice came to him, saying, “What are you doing here, Elijah?” He answered,

14 “With zeal I have been zealous for the Lord God of hosts, because the children of Israel have forsaken your pact. They have destroyed your altars and killed your prophets with the sword. I alone am left, and they seek my soul to take it away.”

15 The Lord said to him, “Go and return by your way through the desert to Damascus. When you have arrived there, you shall anoint Hazael king over Syria.

16 You shall anoint Jehu son of Nimshi king over Israel, and Elisha son of Shaphat, who is from Abel-meholah, you shall anoint as prophet in your place.

17 And it shall be: whoever flees Hazael’s sword, Jehu shall kill him, and whoever flees Jehu’s sword, Elisha shall kill him.

18 I shall leave for myself in Israel seven thousand men whose knees have not bowed before Baal and every mouth that has not adored him by kissing the hand.”

19 Therefore Elijah departed from there and found Elisha son of Shaphat plowing with twelve yokes of oxen. He himself was one of those plowing with the twelve yokes of oxen. When Elijah had come to him, he cast his cloak upon him.

20 Immediately leaving the oxen, Elisha ran after Elijah and said, “Let me kiss my father and my mother, I pray, and then I shall follow you.” He said to him, “Go and return, for what was mine I have done to you.”

21 Returning from him, Elisha took a pair of oxen and slaughtered it. Upon the oxen’s plow he cooked the flesh and gave it to the people, and they ate. Rising, he departed, followed Elijah, and ministered to him.

Chapter 20

1 Now Ben-hadad king of Syria gathered his entire army, with thirty-two kings, horses, and chariots. Ascending, he fought against Samaria and besieged it.

2 Sending messengers into the city to Ahab king of Israel,

3 he said, “Thus says Ben-hadad: ‘Your silver and your gold are mine, and your best wives and sons are mine.’”

4 The king of Israel answered, “According to your word, my lord the king, I and everything mine are yours.”

5 The messengers returned and said, “Thus says Ben-hadad, who sent us to you: ‘You shall give me your silver, your gold, your wives, and your sons.

6 Therefore tomorrow at this same hour I shall send my servants to you. They shall search your house and your servants’ houses, and everything that pleases them they shall place in their hands and take away.’”

7 The king of Israel called all the elders of the land and said, “Take notice and see that he seeks an occasion against us. For he sent to me for my wives, sons, silver, and gold, and I did not refuse.”

8 All the elders and all the people said to him, “Do not hear him or yield to him.”

9 Therefore he answered Ben-hadad’s messengers, “Say to my lord the king: ‘Everything for which you sent to me, your servant, at first, I shall do. But this thing I cannot do.’”

10 The messengers returned and reported it to him. He sent back and said, “May the gods do these things to me and add these also if the dust of Samaria is enough for the handfuls of all the people who follow me.”

11 The king of Israel answered and said, “Tell him: ‘Let not the one who is girded boast as the one who is ungirded.’”

12 And it happened, when Ben-hadad heard this word, that he and the kings were drinking in pavilions. He said to his servants, “Surround the city.” And they surrounded it.

13 And behold, one prophet approached Ahab king of Israel and said to him, “Thus says the Lord: ‘Surely you have seen all this exceedingly great multitude. Behold, I shall deliver it into your hand today, that you may know that I am the Lord.’”

14 Ahab said, “Through whom?” He said, “Thus says the Lord: ‘Through the foot attendants of the princes of the provinces.’” He said, “Who shall begin to fight?” The prophet said, “You.”

15 Therefore he counted the young men of the princes of the provinces and found their number to be two hundred thirty-two. After them he counted the people, all the children of Israel, seven thousand.

16 They went out at midday. But Ben-hadad was drinking drunk in his pavilion, and the thirty-two kings who had come to his aid were with him.

17 The young men of the princes of the provinces went out at the front. Therefore Ben-hadad sent, and they reported to him, saying, “Men have gone out from Samaria.”

18 He said, “Whether they come for peace, seize them alive, or whether to fight, take them alive.”

19 Therefore the young men of the princes of the provinces went out, and the rest of the army followed.

20 Each one struck the man who came against him. The Syrians fled, and Israel pursued them. Ben-hadad king of Syria also fled on horseback with his horsemen.

21 Moreover, the king of Israel went out, struck the horses and chariots, and struck Syria with a great slaughter.

22 The prophet approached the king of Israel and said to him, “Go, be strengthened, know, and see what you shall do, for in the following year the king of Syria shall ascend against you.”

23 The servants of the king of Syria said to him, “Their gods are gods of the mountains; therefore they overcame us. But it is better that we fight against them in the plains, and we shall overcome them.

24 Therefore do this thing: remove each of the kings from your army and put commanders in their place.

25 Restore the number of soldiers of yours who fell, horse for each former horse and chariot for each chariot you had before. We shall fight against them in the plains, and you shall see that we shall overcome them.” He believed their counsel and acted so.

26 Therefore after the year had passed, Ben-hadad counted the Syrians and ascended to Aphek to fight against Israel.

27 But the children of Israel were counted, and taking provisions, they set out opposite them. They encamped against them like two little flocks of goats, while the Syrians filled the land.

28 One man of God approached and said to the king of Israel, “Thus says the Lord: ‘Because the Syrians said, “The Lord is God of the mountains and is not God of the valleys,” I shall give all this great multitude into your hand, and you shall know that I am the Lord.’”

29 For seven days these and those arranged their battle lines opposite one another. On the seventh day battle was joined, and the children of Israel struck one hundred thousand Syrian footmen in one day.

30 Those who remained fled into the city of Aphek, and the wall fell upon twenty-seven thousand men who remained. But Ben-hadad fled, entered the city, and went into an inner chamber within a chamber.

31 His servants said to him, “Behold, we have heard that the kings of the house of Israel are merciful. Therefore let us put sackcloth upon our loins and ropes upon our heads and go out to the king of Israel. Perhaps he will save our souls.”

32 They girded their loins with sackcloth, placed ropes upon their heads, came to the king of Israel, and said to him, “Your servant Ben-hadad says, ‘Let my soul live, I pray.’” He said, “If he still lives, he is my brother.”

33 The men took this as an omen. Hastening, they seized the word from his mouth and said, “Your brother Ben-hadad.” He said to them, “Go and bring him to me.” Therefore Ben-hadad came out to him, and he lifted him into his chariot.

34 He said to him, “I shall restore the cities my father took from your father, and make streets for yourself in Damascus, just as my father made in Samaria. And I, having entered covenant, shall withdraw from you.” Therefore he struck a covenant and sent him away.

35 Then a certain man from the sons of the prophets said to his companion in the word of the Lord, “Strike me.” But he was unwilling to strike.

36 He said to him, “Because you were unwilling to hear the voice of the Lord, behold, you shall withdraw from me, and a lion shall strike you.” When he had withdrawn a little from him, a lion found him and struck him.

37 Finding another man, he said to him, “Strike me.” He struck him and wounded him.

38 Therefore the prophet departed and met the king on the road, and by sprinkling dust he changed his face and his eyes.

39 When the king passed, he cried to the king and said, “Your servant went out to fight at close quarters. When one man had fled, someone brought him to me and said, ‘Guard this man. If he slips away, your soul shall be for his soul, or you shall weigh out a talent of silver.’

40 But while I, troubled, turned here and there, suddenly he was gone.” The king of Israel said to him, “This is your judgment, which you yourself have decreed.”

41 But he immediately wiped the dust from his face, and the king of Israel recognized that he was from the prophets.

42 He said to him, “Thus says the Lord: ‘Because you sent away from your hand a man worthy of death, your soul shall be for his soul and your people for his people.’”

43 Therefore the king of Israel returned to his house, refusing to hear, and came furious into Samaria.

Chapter 21

1 After these words, at that time there was a vineyard belonging to Naboth the Jezreelite, which was in Jezreel beside the palace of Ahab king of Samaria.

2 Therefore Ahab spoke to Naboth, saying, “Give me your vineyard, that I may make for myself a garden of vegetables, because it is nearby and close to my house. I shall give you a better vineyard for it, or, if you think it more convenient, the price in silver for as much as it is worth.”

3 Naboth answered him, “May the Lord be gracious to me, lest I give you the inheritance of my fathers.”

4 Therefore Ahab came into his house indignant and gnashing his teeth over the word Naboth the Jezreelite had spoken to him, saying, “I shall not give you the inheritance of my fathers.” Casting himself upon his little bed, he turned his face toward the wall and did not eat bread.

5 Jezebel his wife entered to him and said, “What is this, that your soul is grieved? And why do you not eat bread?”

6 He answered her, “I spoke to Naboth the Jezreelite and said to him, ‘Give me your vineyard for money, or, if it pleases you, I shall give you a better vineyard for it.’ And he said, ‘I shall not give you my vineyard.’”

7 Therefore Jezebel his wife said to him, “You are of great authority and govern the kingdom of Israel well. Arise, eat bread, and be of an even spirit. I shall give you the vineyard of Naboth the Jezreelite.”

8 And so she wrote letters in Ahab’s name, sealed them with his ring, and sent them to the elders and nobles who were in his city and dwelt with Naboth.

9 This was the sense of the letters: “Proclaim a fast and cause Naboth to sit among the foremost of the people.

10 Suborn two men, sons of Belial, against him, and let them bear false witness, saying, ‘He blessed God and the king.’ Lead him out and stone him, and so let him die.”

11 Therefore the elders and nobles who were his fellow citizens and dwelt with him in the city acted just as Jezebel had commanded them and as it was written in the letters she had sent to them.

12 They proclaimed a fast and caused Naboth to sit among the foremost of the people.

13 Two men, sons of the devil, were brought, and they caused them to sit against him. They, namely as devilish men, spoke testimony against him before the multitude: “Naboth blessed God and the king.” For this reason they led him outside the city and killed him with stones.

14 They sent to Jezebel, saying, “Naboth has been stoned and is dead.”

15 And it happened, when Jezebel heard that Naboth had been stoned and was dead, that she spoke to Ahab: “Arise and possess the vineyard of Naboth the Jezreelite, who was unwilling to yield to you and give it for money, for Naboth does not live but is dead.”

16 When Ahab heard this, namely that Naboth was dead, he arose and descended into the vineyard of Naboth the Jezreelite to possess it.

17 Therefore the word of the Lord came to Elijah the Tishbite, saying,

18 “Arise and descend to meet Ahab king of Israel, who is in Samaria. Behold, he has descended to Naboth’s vineyard to possess it.

19 You shall speak to him, saying, ‘Thus says the Lord: You killed; moreover, you possessed.’ After these things you shall add, ‘Thus says the Lord: In this place where the dogs licked Naboth’s blood, they shall also lick your blood.’”

20 Ahab said to Elijah, “Have you found me your enemy?” He said, “I have found you, because you have been sold to do evil in the sight of the Lord.

21 Behold, I shall bring evil upon you, mow down your posterity, and kill from Ahab the one who pisses against the wall, the one shut up, and the last in Israel.

22 I shall make your house like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah, because you acted so as to provoke me to anger and caused Israel to sin.

23 The Lord also spoke concerning Jezebel, saying, ‘The dogs shall eat Jezebel in the field of Jezreel.’

24 If one of Ahab dies in the city, the dogs shall eat him. But if one dies in the field, the birds of heaven shall eat him.”

25 Therefore there was no other like Ahab, who was sold to do evil in the sight of the Lord, for Jezebel his wife incited him.

26 He became abominable, so much that he followed the idols the Amorites had made, whom the Lord consumed from the face of the children of Israel.

27 And so, when Ahab heard these words, he tore his garments, covered his flesh with sackcloth, fasted, slept in sackcloth, and walked with lowered head.

28 The word of the Lord came to Elijah the Tishbite, saying,

29 “Have you not seen Ahab humbled before me? Therefore, because he has been humbled for my sake, I shall not bring evil in his days, but in the days of his son I shall bring evil upon his house.”

Chapter 22

1 Therefore three years passed without war between Syria and Israel.

2 But in the third year, Jehoshaphat king of Judah descended to the king of Israel.

3 The king of Israel said to his servants, “Do you not know that Ramoth-gilead is ours, and we neglect to take it from the hand of the king of Syria?”

4 He said to Jehoshaphat, “Will you come with me to fight in Ramoth-gilead?”

5 Jehoshaphat said to the king of Israel, “As I am, so are you. My people and your people are one, and my horsemen are your horsemen.” Jehoshaphat said to the king of Israel, “Seek today, I pray, the word of the Lord.”

6 Therefore the king of Israel gathered the prophets, about four hundred men, and said to them, “Ought I go to Ramoth-gilead to fight, or remain at rest?” They answered, “Ascend, and the Lord shall give it into the king’s hand.”

7 But Jehoshaphat said, “Is there not some prophet of the Lord here, that we may inquire through him?”

8 The king of Israel said to Jehoshaphat, “One man remains through whom we can inquire of the Lord, but I hate him because he does not prophesy good to me, but evil: Micaiah son of Imlah.” Jehoshaphat said to him, “Do not speak so, O king.”

9 Therefore the king of Israel called a certain eunuch and said to him, “Hasten to bring Micaiah son of Imlah.”

10 The king of Israel and Jehoshaphat king of Judah each sat upon his throne, clothed in royal attire, in the threshing floor beside the entrance of Samaria’s gate, while all the prophets prophesied in their sight.

11 Zedekiah son of Chenaanah also made iron horns for himself and said, “Thus says the Lord: ‘With these you shall winnow Syria until you erase it.’”

12 All the prophets prophesied likewise, saying, “Ascend to Ramoth-gilead and go prosperously, and the Lord shall deliver it into the king’s hands.”

13 But the messenger who had gone to call Micaiah spoke to him, saying, “Behold, the words of the prophets proclaim good to the king with one mouth. Therefore let your word be like theirs, and speak good.”

14 Micaiah said to him, “The Lord lives: whatever the Lord says to me, this I shall speak.”

15 Therefore he came to the king, and the king said to him, “Micaiah, ought we go to Ramoth-gilead to fight, or cease?” He answered him, “Ascend and go prosperously, and the Lord shall deliver it into the king’s hands.”

16 The king said to him, “Again and again I adjure you to speak to me nothing except what is true in the name of the Lord.”

17 He said, “I saw all Israel scattered upon the mountains like sheep having no shepherd. The Lord said, ‘These have no lord. Let each one return to his house in peace.’”

18 Therefore the king of Israel said to Jehoshaphat, “Did I not tell you that he does not prophesy good to me, but always evil?”

19 But Micaiah continued and said, “Therefore hear the word of the Lord. I saw the Lord sitting upon his throne and all the army of heaven standing beside him on his right and left.

20 The Lord said, ‘Who shall deceive Ahab king of Israel, that he may ascend and fall in Ramoth-gilead?’ One spoke words of this kind, and another otherwise.

21 Then a spirit went out, stood before the Lord, and said, ‘I shall deceive him.’ The Lord said to him, ‘By what?’

22 He said, ‘I shall go out and be a lying spirit in the mouth of all his prophets.’ The Lord said, ‘You shall deceive him and prevail. Go out and do so.’

23 Now, therefore, behold, the Lord has given a spirit of lying in the mouth of all your prophets who are here, and the Lord has spoken evil against you.”

24 Zedekiah son of Chenaanah approached, struck Micaiah on the jaw, and said, “Did the Spirit of the Lord therefore leave me and speak to you?”

25 Micaiah said, “You shall see on that day when you enter an inner chamber within a chamber to hide yourself.”

26 The king of Israel said, “Take Micaiah, and let him remain with Amon, prince of the city, and with Joash son of Amelech.

27 Say to them, ‘Thus says the king: Put this man in prison and sustain him with bread of tribulation and water of distress until I return in peace.’”

28 Micaiah said, “If you return in peace, the Lord has not spoken in me.” And he said, “Hear, all peoples.”

29 Therefore the king of Israel and Jehoshaphat king of Judah ascended into Ramoth-gilead.

30 The king of Israel said to Jehoshaphat, “Take armor and enter the battle, and put on your garments.” But the king of Israel changed his appearance and entered the war.

31 The king of Syria had commanded the thirty-two commanders of the chariots, saying, “You shall not fight against anyone small or great, but against the king of Israel alone.”

32 Therefore when the commanders of the chariots saw Jehoshaphat, they supposed that he was the king of Israel. Making an assault, they fought against him, and Jehoshaphat cried out.

33 The commanders of the chariots understood that he was not the king of Israel, and they ceased from him.

34 But a certain man drew a bow and directed an arrow uncertainly, and by chance he struck the king of Israel between the lung and the stomach. The king said to his charioteer, “Turn your hand and cast me out from the army, for I am gravely wounded.”

35 Therefore battle was joined that day, and the king of Israel stood in his chariot against the Syrians. He died in the evening, and the blood of the wound flowed into the hollow of the chariot.

36 Before the sun set, a herald sounded throughout the entire army, saying, “Let each one return to his city and his land.”

37 The king died and was carried into Samaria, and they buried the king in Samaria.

38 They washed his chariot in the pool of Samaria, and the dogs licked his blood, and they washed the reins, according to the word of the Lord that he had spoken.

39 Now the rest of Ahab’s words, everything he did, the ivory house he built, and all the cities he constructed—are these not written in the Book of the Words of the Days of the Kings of Israel?

40 Therefore Ahab slept with his fathers, and Ahaziah his son reigned in his place.

41 But Jehoshaphat son of Asa had begun to reign over Judah in the fourth year of Ahab king of Israel.

42 He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother’s name was Azubah daughter of Shilhi.

43 He walked in all the way of Asa his father and did not turn away from it. He did what was upright in the sight of the Lord.

44 Nevertheless, he did not take away the high places, for the people still sacrificed and burned incense in the high places.

45 Jehoshaphat had peace with the king of Israel.

46 Now the rest of Jehoshaphat's words, the works he accomplished, and his battles—are these not written in the Book of the Words of the Days of the Kings of Judah?

47 He also took away from the land the remnants of the effeminate men who had remained in the days of Asa his father.

48 At that time no king had been appointed in Edom.

49 King Jehoshaphat had made fleets upon the sea that would sail to Ophir for gold, but they were unable to go because they were shattered in Ezion-geber.

50 Then Ahaziah son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat was unwilling.

51 Jehoshaphat slept with his fathers and was buried with them in the City of David his father. Jehoram his son reigned in his place.

52 Ahaziah son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel two years.

53 He did evil in the sight of the Lord and walked in the way of his father and his mother and in the way of Jeroboam son of Nebat, who caused Israel to sin.

54 He also served Baal and adored him, and he provoked the Lord God of Israel according to everything his father had done.

Second Kings

Chapter 1

1 Now Moab transgressed against Israel after Ahab died.

2 Ahaziah fell through the lattice of his upper room, which he had in Samaria, and became ill. He sent messengers, saying to them, “Go, consult Beelzebub, the god of Ekron, as to whether I can survive this illness of mine.”

3 But the angel of the Lord (YHWH) spoke to Elijah the Tishbite, saying, “Rise and go up to meet the messengers of the king of Samaria, and say to them: ‘Is there no God in Israel, that you go to consult Beelzebub, the god of Ekron?

4 For this reason, thus says the Lord: From the bed upon which you have gone up, you shall not come down, but you shall surely die.’” And Elijah departed.

5 The messengers returned to Ahaziah, and he said to them, “Why have you returned?”

6 But they answered him, “A man met us and said to us: ‘Go and return to the king who sent you, and say to him: Thus says the Lord: Is it because there was no God in Israel that you send to consult Beelzebub, the god of Ekron? Therefore, from the bed upon which you have gone up, you shall not come down, but you shall surely die.’”

7 He said to them, “What was the appearance and dress of that man who met you and spoke these words?”

8 They said, “A hairy man, girded about his loins with a leather belt.” He said, “It is Elijah the Tishbite.”

9 He sent to him a captain of fifty and the fifty men under him. The captain went up to him, and as Elijah sat on the summit of the mountain, he said, “Man of God, the king commands that you come down.”

10 Elijah answered and said to the captain of fifty, “If I am a man of God, let fire descend from heaven and devour you and your fifty.” And so fire descended from heaven and devoured him and the fifty who were with him.

11 Again he sent to him another captain of fifty and fifty men with him. He spoke to him: “Man of God, thus says the king: Hurry, come down.”

12 Elijah answered and said, “If I am a man of God, let fire descend from heaven and devour you and your fifty.” Therefore fire descended from heaven and devoured him and his fifty.

13 Again he sent a third captain of fifty and the fifty who were with him. When he had come, he bent his knees before Elijah, implored him, and said, “Man of God, do not despise my soul or the souls of your servants who are with me.

14 Behold, fire descended from heaven and devoured the first two captains of fifty and the fifty men who were with each of them. But now I implore you to have mercy upon my soul.”

15 Then the angel of the Lord spoke to Elijah, saying, “Go down with him; do not fear.” Therefore he rose and went down with him to the king,

16 and spoke to him: “Thus says the Lord: Because you sent messengers to consult Beelzebub, the god of Ekron, as though there were no God in Israel from whom you could inquire a word, therefore, from the bed upon which you have gone up, you shall not come down, but you shall surely die.”

17 Therefore he died according to the word of the Lord that Elijah had spoken, and Joram his brother reigned in his place, in the second year of Joram son of Jehoshaphat, king of Judah, for he had no son.

18 But the rest of the acts of Ahaziah that he performed—are these not written in the book of the chronicles of the kings of Israel?

Chapter 2

1 Now it happened, when the Lord intended to lift Elijah into heaven by a whirlwind, that Elijah and Elisha were going from Gilgal.

2 Elijah said to Elisha, “Remain here, for the Lord has sent me as far as Bethel.” Elisha said to him, “As the Lord lives, and as your soul lives, I shall not leave you.” And when they had gone down to Bethel,

3 the sons of the prophets who were in Bethel came out to Elisha and said to him, “Do you know that today the Lord will take your master away from you?” He answered, “I also know. Be silent.”

4 Then Elijah said to Elisha, “Remain here, for the Lord has sent me to Jericho.” And he said, “As the Lord lives, and as your soul lives, I shall not leave you.” And when they had come to Jericho,

5 the sons of the prophets who were in Jericho approached Elisha and said to him, “Do you know that today the Lord will take your master away from you?” He said, “I also know. Be silent.”

6 Then Elijah said to him, “Remain here, for the Lord has sent me as far as the Jordan.” He said, “As the Lord lives, and as your soul lives, I shall not leave you.” Therefore they both went on together,

7 and fifty men from the sons of the prophets followed them and stood opposite them at a distance, while the two of them stood upon the Jordan.

8 Elijah took his cloak, rolled it up, and struck the waters. They were divided to either side, and the two crossed over on dry ground.

9 When they had crossed over, Elijah said to Elisha, “Ask what you wish me to do for you before I am taken away from you.” Elisha said, “I implore you, let your spirit be doubled in me.”

10 He answered, “You have asked a difficult thing. Nevertheless, if you see me when I am taken away from you, you shall have what you asked; but if you do not see me, you shall not.”

11 And as they went on, walking and conversing, behold, a fiery chariot and fiery horses divided the two of them, and Elijah ascended into heaven by a whirlwind.

12 Elisha saw it and cried out, “My father, my father! The chariot of Israel and its charioteer!” And he saw him no more. He took hold of his garments and tore them into two pieces.

13 He lifted up Elijah’s cloak, which had fallen from him, and returning, he stood upon the bank of the Jordan.

14 With Elijah’s cloak, which had fallen from him, he struck the waters, but they were not divided. He said, “Where is the God of Elijah, even now?” Then he struck the waters, and they were divided this way and that, and Elisha crossed over.

15 When the sons of the prophets who were in Jericho opposite him saw this, they said, “Elijah’s spirit has rested upon Elisha.” Coming to meet him, they adored him, prostrate upon the ground,

16 and said to him, “Behold, with your servants are fifty strong men who can go and seek your master, lest perhaps the spirit of the Lord has taken him and cast him upon one of the mountains or into one of the valleys.” He said, “Do not send them.”

17 But they pressed him until he consented and said, “Send them.” They sent fifty men, who searched for three days but did not find him.

18 They returned to him while he was dwelling in Jericho, and he said to them, “Did I not say to you, ‘Do not send them’?”

19 The men of the city also said to Elisha, “Behold, the situation of this city is excellent, as you yourself, my lord, perceive, but the waters are very bad and the land is barren.”

20 He said, “Bring me a new vessel and put salt into it.” When they had brought it,

21 he went out to the spring of the waters, cast the salt into it, and said, “Thus says the Lord: I have healed these waters, and there shall no longer be death or barrenness in them.”

22 Therefore the waters were healed, even to this day, according to the word Elisha had spoken.

23 He went up from there to Bethel. As he was ascending along the way, little boys came out from the city and mocked him, saying, “Go up, baldhead! Go up, baldhead!”

24 When he looked back, he saw them and cursed them in the name of the Lord. Two bears came out from the forest and tore forty-two of the boys.

25 Then he departed from there to Mount Carmel, and from there he returned to Samaria.

Chapter 3

1 Now Joram son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat, king of Judah, and he reigned twelve years.

2 He did evil before the Lord, but not as his father and mother had done, for he removed the statues of Baal that his father had made.

3 Nevertheless, he clung to the sins of Jeroboam son of Nebat, who had caused Israel to sin, and he did not depart from them.

4 Now Mesha, king of Moab, raised much livestock and paid the king of Israel one hundred thousand lambs and one hundred thousand rams with their fleeces.

5 But when Ahab died, he transgressed the covenant he had with the king of Israel.

6 Therefore King Joram went out from Samaria that day and mustered all Israel.

7 He sent to Jehoshaphat, king of Judah, saying, “The king of Moab has revolted from me. Come with me against him to battle.” He answered, “I shall go up. What is mine is yours; my people are your people, and my horses are your horses.”

8 He said, “By what way shall we go up?” He answered, “By the wilderness of Edom.”

9 Therefore the king of Israel, the king of Judah, and the king of Edom went on. They made a circuit by a seven-day journey, and there was no water for the army or the beasts that followed them.

10 The king of Israel said, “Alas, alas, alas! The Lord has gathered us three kings together to deliver us into the hands of Moab.”

11 Jehoshaphat said, “Is there a prophet of the Lord here, so that we may implore the Lord through him?” One of the king of Israel’s servants answered, “Elisha son of Shaphat is here, who poured water upon Elijah’s hands.”

12 Jehoshaphat said, “The word of the Lord is with him.” So the king of Israel, Jehoshaphat king of Judah, and the king of Edom went down to him.

13 Elisha said to the king of Israel, “What is there between me and you? Go to the prophets of your father and your mother.” The king of Israel said to him, “Why has the Lord gathered these three kings together to deliver them into the hands of Moab?”

14 Elisha said to him, “As the Lord of hosts lives, in whose sight I stand, if I did not have regard for the face of Jehoshaphat, king of Judah, I would certainly neither attend to you nor look upon you.

15 But now bring me a harpist.” And when the harpist played, the hand of the Lord came upon him, and he said,

16 “Thus says the Lord: Make ditch after ditch in the bed of this torrent.

17 For thus says the Lord: You shall see neither wind nor rain, yet this channel shall be filled with waters, and you, your households, and your beasts shall drink.

18 This is a small thing in the sight of the Lord; moreover, he shall also deliver Moab into your hands.

19 You shall strike every fortified city and every choice town, cut down every fruit-bearing tree, stop up all the springs of water, and cover every excellent field with stones.”

20 Therefore in the morning, at the time when the sacrifice is usually offered, behold, waters came by the way of Edom, and the land was filled with waters.

21 Now all the Moabites, hearing that the kings had come up to fight against them, summoned everyone old enough to be girded with a belt, and they stood at the borders.

22 Rising early in the morning, when the sun had now risen opposite the waters, the Moabites saw the waters opposite them, red like blood,

23 and said, “It is blood from the sword! The kings have fought one another and have killed each other. Now go to the spoil, Moab!”

24 They went into Israel’s camp, but Israel rose and struck Moab, and they fled before them. Therefore the victors came and struck Moab.

25 They destroyed the cities; every man cast a stone into every excellent field until they filled it; they stopped up every spring of water and cut down every fruit-bearing tree, until only the earthen walls remained. The city was surrounded by slingers and struck for the greater part.

26 When the king of Moab saw that the enemies had prevailed, he took with him seven hundred men who drew the sword, so that they might break through to the king of Edom, but they could not.

27 Seizing his firstborn son, who would have reigned in his place, he offered him as a holocaust upon the wall. And there arose great indignation in Israel; immediately they withdrew from him and returned to their own land.

Chapter 4

1 Now a certain woman from among the wives of the prophets cried out to Elisha, saying, “Your servant, my husband, is dead, and you know that your servant feared the Lord. And behold, the creditor has come to take my two sons to serve him.”

2 Elisha said to her, “What do you want me to do for you? Tell me, what do you have in your house?” She answered, “Your maidservant has nothing in my house except a little oil with which I may anoint myself.”

3 He said to her, “Go, borrow from all your neighbors many empty vessels,

4 then enter and shut your door when you and your sons are inside. Pour from the oil into all these vessels, and when they are full, take them away.”

5 Therefore the woman went and shut the door upon herself and her sons. They presented the vessels, and she poured.

6 When the vessels were full, she said to her son, “Bring me another vessel.” He answered, “I have none.” And the oil stopped.

7 Then she came and told the man of God. He said, “Go, sell the oil and repay your creditor. Then you and your sons may live upon what remains.”

8 Now it happened one day that Elisha passed through Shunem. A great woman was there, and she detained him to eat bread. Because he passed that way frequently, he turned aside to her to eat bread.

9 She said to her husband, “I perceive that this is a holy man of God who passes by us frequently.

10 Therefore let us make a small upper room for him and place in it a little bed, a table, a chair, and a lampstand, so that when he comes to us, he may remain there.”

11 And it happened one day that, arriving, he turned aside into the upper room and rested there.

12 He said to Gehazi his servant, “Call this Shunammite woman.” When he had called her and she stood before him,

13 he said to his servant, “Say to her: ‘Behold, you have diligently ministered to us in all things. What do you want me to do for you? Do you have some matter, and do you want me to speak to the king or the commander of the army?’” She answered, “I dwell in the midst of my own people.”

14 He said, “Then what does she want me to do for her?” Gehazi said, “Do not ask: she has no son, and her husband is old.”

15 Therefore he commanded him to call her. When she had been called and stood before the door,

16 he said to her, “At this season, at this same hour, if life accompanies you, you shall have a son in your womb.” But she answered, “Please do not, my lord, man of God; do not lie to your maidservant.”

17 The woman conceived and bore a son at the season and the same hour that Elisha had declared.

18 Now the boy grew. One day he went out to his father and to the reapers,

19 and said to his father, “My head hurts! My head hurts!” But he said to a servant, “Take him and lead him to his mother.”

20 When he had taken him and brought him to his mother, she placed him upon her knees until midday, and he died.

21 She went up and laid him upon the man of God’s bed, shut the door, and went out.

22 She called her husband and said, “Send with me, I implore you, one of the servants and a donkey, so that I may hurry to the man of God and return.”

23 He said to her, “For what reason are you going to him? Today is neither the new moon nor the Sabbath.” She answered, “I shall go.”

24 She saddled the donkey and commanded the servant, “Drive and hurry. Do not delay me as I go; do as I command you.”

25 Therefore she departed and came to the man of God upon Mount Carmel. When the man of God saw her opposite him, he said to Gehazi his servant, “Behold, that Shunammite woman.

26 Go now to meet her and say to her, ‘Is all well with you, your husband, and your son?’” She answered, “All is well.”

27 When she had come to the man of God on the mountain, she grasped his feet. Gehazi approached to remove her, but the man of God said, “Let her be, for her soul is in bitterness, and the Lord has hidden it from me and has not told me.”

28 She said to him, “Did I ask my lord for a son? Did I not say to you, ‘Do not deceive me’?”

29 He said to Gehazi, “Gird your loins, take my staff in your hand, and go. If a man meets you, do not greet him; and if anyone greets you, do not answer him. Place my staff upon the boy’s face.”

30 But the boy’s mother said, “As the Lord lives, and as your soul lives, I shall not leave you.” Therefore he rose and followed her.

31 Gehazi had gone before them and placed the staff upon the boy’s face, but there was neither voice nor sensation. He returned to meet Elisha and reported to him, saying, “The boy did not arise.”

32 Therefore Elisha entered the house, and behold, the dead boy lay upon his bed.

33 Entering, he shut the door upon himself and the boy and prayed to the Lord.

34 He went up and lay upon the boy. He placed his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands. He bent himself over him, and the boy’s flesh grew warm.

35 Then returning, he walked once through the house, here and there. He went up and lay upon him, and the boy yawned seven times and opened his eyes.

36 He called Gehazi and said to him, “Call this Shunammite woman.” When she had been called, she entered to him. He said, “Take your son.”

37 She came, fell at his feet, and adored upon the ground. Then she took her son and went out.

38 Elisha returned to Gilgal. Now there was a famine in the land, and the sons of the prophets dwelt before him. He said to one of his servants, “Set on the large pot and cook stew for the sons of the prophets.”

39 One went out into the field to gather wild herbs. He found what was like a wild vine, gathered wild gourds from it, and filled his cloak. Returning, he cut them into the pot of stew, for he did not know what they were.

40 Then they poured it out for their companions to eat. When they had tasted the cooked food, they cried out, saying, “Death is in the pot, man of God!” And they could not eat.

41 But he said, “Bring flour.” When they had brought it, he cast it into the pot and said, “Pour it out for the multitude, so that they may eat.” And there was no longer any bitterness in the pot.

42 A certain man came from Baal-shalisha, bringing the man of God bread of the firstfruits: twenty barley loaves and new grain in his sack. He said, “Give it to the people, so that they may eat.”

43 His servant answered him, “How much is this, that I should set it before one hundred men?” Again he said, “Give it to the people, so that they may eat, for thus says the Lord: They shall eat, and some shall remain.”

44 Therefore he set it before them. They ate, and some remained, according to the word of the Lord.

Chapter 5

1 Naaman, commander of the king of Syria’s army, was a great and honored man before his lord, for through him the Lord had given salvation to Syria. He was a strong and wealthy man, but a leper.

2 Now raiders had gone out from Syria and had led away captive from the land of Israel a little girl, who waited upon Naaman’s wife.

3 She said to her mistress, “If only my lord had been with the prophet who is in Samaria, he certainly would have healed him of the leprosy he has.”

4 Therefore Naaman went in to his lord and reported to him, saying, “Thus and thus spoke the girl from the land of Israel.”

5 The king of Syria said to him, “Go, and I shall send letters to the king of Israel.” When he departed, he took with him ten talents of silver, six thousand gold pieces, and ten changes of garments.

6 He delivered the letter to the king of Israel in these words: “When you receive this letter, know that I have sent Naaman my servant to you so that you may heal him of his leprosy.”

7 When the king of Israel read the letter, he tore his garments and said, “Am I God, able to kill and give life, that this man sends someone to me so that I may heal him of his leprosy? Mark this and see that he seeks occasions against me.”

8 When Elisha the man of God heard that the king of Israel had torn his garments, he sent to him, saying, “Why have you torn your garments? Let him come to me, and let him know that there is a prophet in Israel.”

9 Therefore Naaman came with horses and chariots and stood at the door of Elisha’s house.

10 Elisha sent a messenger to him, saying, “Go and wash seven times in the Jordan, and your flesh shall recover health, and you shall be cleansed.”

11 Naaman departed angry, saying, “I thought he would come out to me, stand and invoke the name of the Lord his God, touch the place of leprosy with his hand, and heal me.

12 Are not the Abana and Pharpar, rivers of Damascus, better than all the waters of Israel, so that I might wash in them and be cleansed?” Therefore he turned and departed indignantly.

13 His servants approached him and spoke to him: “Father, even if the prophet had told you some great thing, surely you ought to have done it. How much more, now that he has said to you, ‘Wash, and you shall be cleansed’?”

14 He went down and washed seven times in the Jordan according to the word of the man of God. His flesh was restored like the flesh of a little child, and he was cleansed.

15 Returning to the man of God with his whole company, he came and stood before him and said, “Truly I know that there is no other God in all the earth except in Israel alone. Therefore I implore you to accept a blessing from your servant.”

16 But he answered, “As the Lord lives, before whom I stand, I shall not accept it.” And though Naaman pressed him, he would not consent at all.

17 Naaman said, “As you wish. But I implore you, grant to your servant that I may take away a load of earth for two mules, for your servant shall no longer offer holocaust or victim to foreign gods, but only to the Lord.

18 But this is the one thing for which you should implore the Lord on behalf of your servant: when my lord enters the temple of Rimmon to adore, and he leans upon my hand, if I adore in the temple of Rimmon while he adores in that same place, may the Lord forgive your servant for this matter.”

19 He said to him, “Go in peace.” Therefore he departed from him at the chosen time of the land.

20 But Gehazi, servant of the man of God, said, “My lord has spared this Syrian Naaman by not accepting from him what he brought. As the Lord lives, I shall run after him and accept something from him.”

21 Gehazi followed behind Naaman. When Naaman saw him running toward him, he leaped down from the chariot to meet him and said, “Is all well?”

22 He said, “All is well. My lord sent me to you, saying, ‘Just now two young men from the sons of the prophets have come to me from Mount Ephraim. Give them one talent of silver and two changes of garments.’”

23 Naaman said, “It is better that you accept two talents.” He pressed him, bound two talents of silver in two sacks together with two changes of garments, and placed them upon two of his servants, who carried them before Gehazi.

24 When evening had now come, he took them from their hands, stored them in the house, and dismissed the men, and they departed.

25 Then he entered and stood before his lord. Elisha said, “Where have you come from, Gehazi?” He answered, “Your servant went nowhere.”

26 But he said, “Was not my heart present when the man turned back from his chariot to meet you? Now, then, you have accepted silver and garments so that you may buy olive groves, vineyards, sheep, oxen, menservants, and maidservants.

27 But Naaman’s leprosy shall also cling to you and to your seed forever.” And he went out from him a leper like snow.

Chapter 6

1 Now the sons of the prophets said to Elisha, “Behold, the place where we dwell before you is too narrow for us.

2 Let us go as far as the Jordan, and let each of us take one piece of timber from the forest, so that we may build a place there for ourselves to dwell.” He said, “Go.”

3 One of them said, “Then come with your servants as well.” He answered, “I shall come.”

4 And he went with them. When they came to the Jordan, they cut wood.

5 It happened that as one man cut timber, the iron of the axe fell into the water. He cried out and said, “Alas, alas, alas, my lord! And this very thing was borrowed.”

6 The man of God said, “Where did it fall?” He showed him the place. Therefore he cut off a piece of wood and cast it there, and the iron floated.

7 He said, “Take it.” The man extended his hand and took it.

8 Now the king of Syria was warring against Israel, and he took counsel with his servants, saying, “Let us set an ambush in such and such a place.”

9 Therefore the man of God sent to the king of Israel, saying, “Beware that you do not pass through that place, for the Syrians are there in ambush.”

10 And so the king of Israel sent to the place of which the man of God had told him, forestalled them, and guarded himself there not once or twice.

11 The heart of the king of Syria was troubled by this matter. Calling his servants together, he said, “Why do you not tell me who among us is betraying me to the king of Israel?”

12 One of his servants said, “By no means, my lord king. Rather, Elisha the prophet who is in Israel tells the king of Israel every word you speak in your bedchamber.”

13 He said to them, “Go and see where he is, so that I may send and seize him.” They reported to him, saying, “Behold, he is in Dothan.”

14 Therefore he sent horses, chariots, and the strength of the army there. When they arrived by night, they surrounded the city.

15 Rising at first light, the servant of the man of God went out and saw the army around the city, with horses and chariots. He reported to him, saying, “Alas, alas, alas, my lord! What shall we do?”

16 But he answered, “Do not fear, for there are more with us than with them.”

17 When Elisha had prayed, he said, “Lord, open this man’s eyes so that he may see.” The Lord opened the servant’s eyes, and he saw; and behold, the mountain was full of fiery horses and chariots around Elisha.

18 The enemies came down to him, but Elisha prayed to the Lord, saying, “Strike this nation, I implore you, with blindness.” And the Lord struck them so that they could not see, according to Elisha’s word.

19 Elisha said to them, “This is not the way, nor is this the city. Follow me, and I shall show you the man you seek.” Therefore he led them into Samaria.

20 When they had entered Samaria, Elisha said, “Lord, open these men’s eyes so that they may see.” The Lord opened their eyes, and they saw that they were in the midst of Samaria.

21 When the king of Israel saw them, he said to Elisha, “Shall I strike them, my father?”

22 But he said, “You shall not strike them, for you did not capture them with your sword and bow, so that you might strike them. Instead, set bread and water before them so that they may eat and drink and go to their lord.”

23 A great preparation of food was set before them, and they ate and drank. He dismissed them, and they went to their lord. After this, the Syrian raiders no longer came into the land of Israel.

24 Now after these things, Ben-hadad, king of Syria, gathered his entire army, went up, and besieged Samaria.

25 A great famine arose in Samaria, and it was besieged so long that a donkey’s head sold for eighty pieces of silver and a fourth part of a cab of doves’ dung for five pieces of silver.

26 As the king of Israel passed along the wall, a certain woman cried out to him, saying, “Save me, my lord king!”

27 He said, “The Lord does not save you; from where can I save you—from the threshing floor or the winepress?” Then the king said to her, “What do you want?” She answered,

28 “This woman said to me, ‘Give your son so that we may eat him today, and tomorrow we shall eat my son.’

29 Therefore we cooked my son and ate him. The next day I said to her, ‘Give your son so that we may eat him,’ but she hid her son.”

30 When the king heard this, he tore his garments as he passed along the wall, and all the people saw the sackcloth with which he was clothed against his flesh underneath.

31 He said, “May God do these things to me and add these things also if the head of Elisha son of Shaphat remains upon him today.”

32 Now Elisha sat in his house, and the elders sat with him. The king sent a man ahead, but before that messenger arrived, Elisha said to the elders, “Do you know that this son of a murderer has sent someone here to cut off my head? See, then: when the messenger comes, shut the door and do not permit him to enter, for behold, the sound of his lord’s feet is behind him.”

33 While he was still speaking to them, the messenger who was coming to him appeared. And he said, “Behold, such great evil is from the Lord. What more shall I await from the Lord?”

Chapter 7

1 Then Elisha said, “Hear the word of the Lord. Thus says the Lord: At this time tomorrow, a measure of fine flour shall be one stater, and two measures of barley one stater, at the gate of Samaria.”

2 One of the commanders upon whose hand the king leaned answered the man of God and said, “Even if the Lord made floodgates in heaven, could what you say possibly happen?” He said, “You shall see it with your eyes, but you shall not eat from it.”

3 Now there were four leprous men beside the entrance of the gate, and they said to one another, “Why do we wish to remain here until we die?

4 If we choose to enter the city, we shall die of famine; and if we remain here, we must die. Come, therefore, and let us desert to the Syrian camp. If they spare us, we shall live; but if they choose to kill us, we shall die nevertheless.”

5 Therefore they rose in the evening to go to the Syrian camp. When they came to the beginning of the Syrian camp, they found no one there.

6 For the Lord had caused the sound of chariots, horses, and a very great army to be heard in the Syrian camp. They said to one another, “Behold, the king of Israel has hired against us the kings of the Hittites and Egyptians, and they have come upon us.”

7 Therefore they rose and fled in the darkness. They abandoned their tents, horses, and donkeys in the camp and fled, desiring only to save their souls.

8 And so, when those lepers came to the beginning of the camp, they entered one tent and ate and drank. They took silver, gold, and garments from there, went away, and hid them. Again they returned to another tent and similarly took things from there and hid them.

9 They said to one another, “We are not doing right, for this is a day of good news. If we remain silent and refuse to report it until morning, we shall be accused of a crime. Come, let us go and report it in the king’s court.”

10 When they came to the city gate, they told those there, saying, “We went to the Syrian camp and found no man there, but only tethered horses and donkeys and tents standing.”

11 Therefore the gatekeepers went and reported it inside the king’s palace.

12 He rose in the night and said to his servants, “I shall tell you what the Syrians have done to us. They know that we suffer from famine, and therefore they have gone out from the camp and are hiding in the fields, saying, ‘When they come out from the city, we shall capture them alive, and then we shall be able to enter the city.’”

13 One of his servants answered, “Let us take five of the horses that remain in the city—for these alone remain from the whole multitude of Israel, since the others have been consumed—and send them, so that we may investigate.”

14 Therefore they brought two horses, and the king sent them toward the Syrian camp, saying, “Go and see.”

15 They went after them as far as the Jordan, and behold, the entire way was full of garments and vessels that the Syrians had cast away in their panic. The messengers returned and informed the king.

16 The people went out and plundered the Syrian camp. A measure of fine flour became one stater and two measures of barley one stater, according to the word of the Lord.

17 Now the king stationed at the gate that commander upon whose hand he leaned. The crowd trampled him at the entrance of the gate, and he died, according to what the man of God had spoken when the king came down to him.

18 It happened according to the word of the man of God that he had spoken to the king when he said, “Two measures of barley shall be one stater, and a measure of fine flour one stater, at this same time tomorrow at the gate of Samaria,”

19 when that commander had answered the man of God and said, “Even if the Lord made floodgates in heaven, could what you say possibly happen?” And he had said to him, “You shall see it with your eyes, but you shall not eat from it.”

20 Therefore it happened to him as had been foretold: the people trampled him at the gate, and he died.

Chapter 8

1 Now Elisha spoke to the woman whose son he had restored to life, saying, “Rise and go, you and your household, and sojourn wherever you find a place, for the Lord has called a famine, and it shall come upon the land for seven years.”

2 She rose and acted according to the word of the man of God. Going with her household, she sojourned in the land of the Philistines for many days.

3 When the seven years had ended, the woman returned from the land of the Philistines and went out to appeal to the king for her house and fields.

4 Now the king was speaking with Gehazi, servant of the man of God, saying, “Tell me all the great things Elisha has done.”

5 As he told the king how Elisha had raised the dead, the woman whose son he had restored to life appeared, crying out to the king for her house and fields. Gehazi said, “My lord king, this is the woman, and this is her son whom Elisha raised.”

6 The king questioned the woman, and she told him. The king assigned one eunuch to her, saying, “Restore to her everything that is hers and all the revenues of the fields from the day she left the land until the present.”

7 Elisha also came to Damascus, and Ben-hadad, king of Syria, was ill. They reported to him, saying, “The man of God has come here.”

8 The king said to Hazael, “Take gifts with you, go to meet the man of God, and consult the Lord through him, saying, ‘Shall I be able to escape this illness of mine?’”

9 Therefore Hazael went to meet him, having with him gifts and every good thing of Damascus, loads for forty camels. When he stood before him, he said, “Your son Ben-hadad, king of Syria, has sent me to you, saying, ‘Shall I be able to recover from this illness of mine?’”

10 Elisha said to him, “Go, say to him, ‘You shall recover.’ But the Lord has shown me that he shall surely die.”

11 He stood with him and became troubled until his face was suffused, and the man of God wept.

12 Hazael said to him, “Why does my lord weep?” He said, “Because I know the evils you shall do to the children of Israel. You shall burn their fortified cities with fire, kill their young men with the sword, dash their little children to pieces, and rip open their pregnant women.”

13 Hazael said, “For what is your servant, a dog, that I should do this great thing?” Elisha said, “The Lord has shown me that you shall be king of Syria.”

14 When he departed from Elisha, he came to his lord, who said to him, “What did Elisha say to you?” He answered, “He told me, ‘You shall recover.’”

15 When the next day came, he took a blanket, poured water upon it, and spread it over his face. When he died, Hazael reigned in his place.

16 In the fifth year of Joram son of Ahab, king of Israel, and of Jehoshaphat, king of Judah, Joram son of Jehoshaphat began to reign as king of Judah.

17 He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

18 He walked in the ways of the kings of Israel, as the house of Ahab had walked, for Ahab’s daughter was his wife. And he did what was evil in the sight of the Lord.

19 Yet the Lord was unwilling to destroy Judah because of David his servant, as he had promised him that he would give a lamp to him and to his sons all their days.

20 In his days, Edom revolted so that it was no longer under Judah, and it appointed a king for itself.

21 Joram came to Seir with all the chariots with him. Rising by night, he struck the Edomites who surrounded him and the commanders of the chariots, but the people fled to their tents.

22 Therefore Edom revolted so that it was no longer under Judah, even to this day. Then Libnah also revolted at that time.

23 But the rest of the acts of Joram and everything he did—are these not written in the book of the chronicles of the kings of Judah?

24 Joram slept with his fathers and was buried with them in the City of David, and Ahaziah his son reigned in his place.

25 In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Joram, king of Judah, began to reign.

26 Ahaziah was twenty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother’s name was Athaliah, daughter of Omri, king of Israel.

27 He walked in the ways of the house of Ahab and did what was evil before the Lord, like the house of Ahab, for he was a son-in-law of the house of Ahab.

28 He also went with Joram son of Ahab to fight against Hazael, king of Syria, at Ramoth-gilead, and the Syrians wounded Joram.

29 He returned to be healed at Jezreel because the Syrians had wounded him while he fought against Hazael, king of Syria, at Ramoth. Then Ahaziah son of Joram, king of Judah, went down to visit Joram son of Ahab at Jezreel because he lay ill there.

Chapter 9

1 Now Elisha the prophet called one of the sons of the prophets and said to him, “Gird your loins, take this
little flask of oil in your hand, and go to Ramoth-gilead.

2 When you arrive there, you shall see Jehu son of Jehoshaphat son of Nimshi. Enter, raise him from
among his brothers, and lead him into an inner chamber.

3 Taking the little flask of oil, pour it upon his head and say, ‘Thus says the Lord: I have anointed you king
over Israel.’ Then open the door, flee, and do not remain there.”

4 Therefore the young man, the prophet’s servant, went to Ramoth-gilead.

5 He entered there, and behold, the commanders of the army were sitting. He said, “I have a word for you,
O commander.” Jehu said, “For whom among all of us?” He said, “For you, O commander.”

6 He rose and entered the chamber. The young man poured the oil upon his head and said, “Thus says the
Lord God of Israel: I have anointed you king over the people of the Lord, Israel.

7 You shall strike the house of Ahab your lord, and I shall avenge the blood of my servants the prophets
and the blood of all the servants of the Lord from the hand of Jezebel.

8 I shall destroy the entire house of Ahab and kill from Ahab every one who pisses against the wall, both
the confined and the last in Israel.

9 I shall make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son
of Ahijah.

10 The dogs shall also eat Jezebel in the field of Jezreel, and there shall be no one to bury her.” Then he
opened the door and fled.

11 Jehu went out to the servants of his lord, and they said to him, “Is all well? Why did this madman come
to you?” He said to them, “You know the man and what he spoke.”

12 But they answered, “That is false. Rather, tell us.” He said to them, “Thus and thus he spoke to me,
saying, ‘Thus says the Lord: I have anointed you king over Israel.’”

13 Therefore they hurried, and each man took his cloak and placed it beneath Jehu’s feet in the likeness of
a tribunal. They sounded the trumpet and said, “Jehu has become king!”

14 And so Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram and all Israel had
besieged Ramoth-gilead against Hazael, king of Syria,

15 and he had returned to be healed at Jezreel because of the wounds the Syrians had inflicted upon him
while he fought against Hazael, king of Syria. Jehu said, “If it pleases you, let no fugitive leave the city to
go and report it in Jezreel.”

16 He mounted and departed for Jezreel, for Joram lay ill there, and Ahaziah, king of Judah, had gone
down to visit Joram.

17 Therefore the watchman who stood upon the tower of Jezreel saw Jehu’s company coming and said, “I
see a company.” Joram said, “Take a chariot and send it to meet them, and let the one who goes say, ‘Is all
at peace?’”

18 Therefore the man who had mounted the chariot went to meet him and said, “Thus says the king: Is all
at peace?” Jehu said, “What have you to do with peace? Pass behind me and follow.” The watchman also
reported, saying, “The messenger came to them and does not return.”

19 He sent a second chariot of horses. It came to them, and the man said, “Thus says the king: Is there
peace?” Jehu said, “What have you to do with peace? Pass behind me and follow.”

20 The watchman reported, saying, “He came as far as them and does not return. The driving is like the driving of Jehu son of Nimshi, for he drives headlong.”

21 Joram said, “Harness the chariot.” They harnessed his chariot, and Joram, king of Israel, and Ahaziah, king of Judah, went out, each in his own chariot. They went out to meet Jehu and found him in the field of Naboth the Jezreelite.

22 When Joram saw Jehu, he said, “Is there peace, Jehu?” But he answered, “What peace can there be while the fornications of Jezebel your mother and her many sorceries flourish?”

23 Joram turned his hand and fled, saying to Ahaziah, “Treachery, Ahaziah!”

24 But Jehu drew his bow with his hand and struck Joram between the shoulders. The arrow went out through his heart, and immediately he fell in his chariot.

25 Jehu said to Bidkar the commander, “Take him and cast him into the field of Naboth the Jezreelite. For I remember when you and I, sitting in a chariot, followed Ahab his father, that the Lord raised this burden upon him, saying,

26 ‘As surely as I saw yesterday the blood of Naboth and the blood of his sons, says the Lord, I shall repay you in this field, says the Lord.’ Now, therefore, take him and cast him into the field according to the word of the Lord.”

27 When Ahaziah, king of Judah, saw this, he fled by the way of the garden house. Jehu pursued him and said, “Strike this man also in his chariot.” They struck him on the ascent of Gur, which is beside Ibleam. He fled to Megiddo and died there.

28 His servants placed him upon his chariot and carried him to Jerusalem. They buried him in his sepulcher with his fathers in the City of David.

29 In the eleventh year of Joram son of Ahab, Ahaziah had begun to reign over Judah.

30 Jehu came to Jezreel. When Jezebel heard of his arrival, she painted her eyes with antimony, adorned her head, and looked out through the window

31 at Jehu entering through the gate, and said, “Can there be peace for Zimri, who killed his lord?”

32 Jehu lifted his face toward the window and said, “Who is this?” Two or three eunuchs leaned toward him.

33 He said to them, “Throw her down.” They threw her down, and the wall was spattered with her blood, and the horses’ hooves trampled her.

34 When he had entered to eat and drink, he said, “Go and see to that accursed woman, and bury her, for she is a king’s daughter.”

35 When they went to bury her, they found nothing except her skull, feet, and the ends of her hands.

36 Returning, they reported it to him. Jehu said, “This is the word of the Lord that he spoke through his servant Elijah the Tishbite, saying, ‘In the field of Jezreel, the dogs shall eat Jezebel’s flesh,

37 and Jezebel’s flesh shall be like dung upon the face of the earth in the field of Jezreel, so that those passing by shall say: Is this that Jezebel?’”

Chapter 10

1 Now Ahab had seventy sons in Samaria. Therefore Jehu wrote letters and sent them to Samaria, to the nobles of the city, the elders, and Ahab’s guardians, saying,

2 “As soon as you receive these letters—you who have your lord’s sons, chariots, horses, fortified cities, and weapons—

3 choose the best and the one who pleases you from among your lord’s sons, place him upon his father’s throne, and fight for your lord’s house.”

4 They feared exceedingly and said, “Behold, two kings could not stand before him, so how shall we be able to resist?”

5 Therefore those over the household, the prefects of the city, the elders, and the guardians sent to Jehu, saying, “We are your servants. Whatever you command, we shall do. We shall not appoint a king for ourselves. Do whatever pleases you.”

6 He wrote them a second letter, saying, “If you are mine and obey me, take the heads of your lord’s sons and come to me at this same hour tomorrow in Jezreel.” Now the king’s sons, seventy men, were being raised among the nobles of the city.

7 When the letters came to them, they took the king’s sons and killed the seventy men. They placed their heads in baskets and sent them to him at Jezreel.

8 A messenger came and informed him, saying, “They have brought the heads of the king’s sons.” He answered, “Place them in two heaps beside the entrance of the gate until morning.”

9 When day dawned, he went out, stood, and said to all the people, “You are just. If I conspired against my lord and killed him, who struck all these?

10 See now that none of the Lord’s words that the Lord spoke against the house of Ahab has fallen to the ground. The Lord has done what he spoke by the hand of his servant Elijah.”

11 Therefore Jehu struck everyone remaining from the house of Ahab in Jezreel, all his nobles, acquaintances, and priests, until no remnant of him remained.

12 He rose and went to Samaria. When he came to the Shepherds’ Chamber along the way,

13 he found the brothers of Ahaziah, king of Judah, and said to them, “Who are you?” They answered, “We are Ahaziah’s brothers, and we have come down to greet the king’s sons and the queen’s sons.”

14 He said, “Seize them alive.” When they had seized them alive, they slaughtered them at the cistern beside the Chamber—forty-two men—and he left none of them.

15 When he departed from there, he found Jehonadab son of Rechab coming to meet him, and he blessed him. He said to him, “Is your heart upright, as my heart is with your heart?” Jehonadab said, “It is.” “If it is,” he said, “give me your hand.” He gave him his hand, and Jehu lifted him up to himself into the chariot.

16 He said to him, “Come with me and see my zeal for the Lord.” And having placed him in his chariot,

17 he led him into Samaria. He struck everyone who remained of Ahab in Samaria, even to the last one, according to the word of the Lord that he had spoken through Elijah.

18 Therefore Jehu gathered all the people and said to them, “Ahab worshiped Baal a little, but I shall worship him more.

19 Now, therefore, summon to me all the prophets of Baal, all his servants, and all his priests. Let no one fail to come, for I have a great sacrifice for Baal. Whoever is absent shall not live.” But Jehu did this deceitfully so that he might destroy Baal’s worshipers.

20 He said, “Sanctify a solemn day for Baal.” And he summoned them.

21 He sent throughout all the borders of Israel, and all Baal’s servants came. Not even one remained who did not come. They entered the temple of Baal, and the house of Baal was filled from end to end.

22 He said to those who were over the garments, “Bring out garments for all Baal’s servants.” And they brought garments out for them.

23 Jehu and Jehonadab son of Rechab entered the temple of Baal. Jehu said to Baal’s worshipers, “Search and see that none of the Lord’s servants is among you, but Baal’s servants alone.”

24 Therefore they entered to make victims and holocausts. Jehu had prepared eighty men outside for himself and had said to them, “If anyone escapes from among these men whom I bring into your hands, your soul shall be for his soul.”

25 Now when the holocaust was completed, Jehu commanded his soldiers and commanders, “Enter and strike them. Let no one escape.” The soldiers and commanders struck them with the edge of the sword and cast them out. Then they went into the city of the temple of Baal,

26 brought the statue out from Baal’s shrine, and burned it.

27 They crushed it, destroyed the temple of Baal, and made latrines in its place, even to this day.

28 Thus Jehu abolished Baal from Israel.

29 Nevertheless, he did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin, nor did he abandon the golden calves that were in Bethel and Dan.

30 The Lord said to Jehu, “Because you have diligently done what was right and pleasing in my eyes, and you have done against the house of Ahab everything that was in my heart, your sons shall sit upon the throne of Israel to the fourth generation.”

31 But Jehu did not take care to walk in the law of the Lord God of Israel with his whole heart, for he did not depart from the sins of Jeroboam, who had caused Israel to sin.

32 In those days the Lord began to grow weary of Israel, and Hazael struck them throughout all the borders of Israel,

33 from the Jordan toward the eastern region: all the land of Gilead, Gad, Reuben, and Manasseh, from Aroer, which is above the torrent Arnon, including Gilead and Bashan.

34 But the rest of Jehu’s acts, everything he did, and his might—are these not written in the book of the chronicles of the kings of Israel?

35 Jehu slept with his fathers, and they buried him in Samaria. Jehoahaz his son reigned in his place.

36 The days that Jehu reigned over Israel in Samaria were twenty-eight years.

Chapter 11

1 Now Athaliah, the mother of Ahaziah, seeing that her son was dead, rose and killed all the royal seed.

2 But Jehosheba, daughter of King Joram and sister of Ahaziah, took Joash son of Ahaziah and stole him away from among the king's sons who were being killed, together with his nurse, from the bedchamber. She hid him from Athaliah's face so that he would not be killed.

3 He remained secretly with her for six years in the house of the Lord, while Athaliah reigned over the land.

4 But in the seventh year, Jehoiada sent and took the centurions and soldiers and brought them to himself in the temple of the Lord. He struck a covenant with them and, putting them under oath in the house of the Lord, showed them the king's son.

5 He commanded them, saying, "This is the thing you must do:

6 Let one-third of you enter on the Sabbath and keep watch over the king's house. Let one-third be at the Gate of Sur, and one-third at the gate behind the dwelling of the shield-bearers, and you shall keep watch over the house of Messa.

7 But let the two divisions of you, all who go out on the Sabbath, keep watch over the house of the Lord around the king.

8 You shall surround him, having your weapons in your hands. If anyone enters the enclosure of the temple, let him be killed. You shall be with the king when he enters and when he goes out."

9 The centurions did according to everything Jehoiada the priest had commanded them. Each took his men, both those entering on the Sabbath and those going out on the Sabbath, and they came to Jehoiada the priest.

10 He gave them the spears and weapons of King David that were in the house of the Lord.

11 They stood, each man having his weapons in his hand, from the temple's right side to the altar and house's left side, around the king.

12 He brought out the king's son and placed upon him the diadem and the testimony. They made him king and anointed him. Clapping their hands, they said, "Long live the king!"

13 Athaliah heard the sound of the people running and entered among the crowds in the temple of the Lord.

14 She saw the king standing upon the tribunal according to custom, with the singers and trumpets near him, and all the people of the land rejoicing and sounding trumpets. She tore her garments and cried out, "Conspiracy! Conspiracy!"

15 Jehoiada commanded the centurions who were over the army and said to them, "Lead her outside the temple enclosure, and let whoever follows her be struck with the sword." For the priest had said, "Let her not be killed in the temple of the Lord."

16 They laid hands upon her and drove her by the way of the horses' entrance beside the palace, and she was killed there.

17 Therefore Jehoiada struck a covenant between the Lord, the king, and the people, that they should be the Lord's people, and between the king and the people.

18 All the people of the land entered the temple of Baal and destroyed its altars. They violently crushed its images and killed Mattan, the priest of Baal, before the altar. And the priest stationed guards in the house of the Lord.

19 He took the centurions, the companies of the Cherethites and Pelethites, and all the people of the land. They led the king down from the house of the Lord, came by the way of the shield-bearers' gate into the palace, and he sat upon the throne of the kings.

20 All the people of the land rejoiced, and the city became quiet. Athaliah was killed with the sword in the king's house.

21 Joash was seven years old when he began to reign.

Chapter 12

1 In the seventh year of Jehu, Joash began to reign, and he reigned forty years in Jerusalem. His mother’s name was Zibiah of Beersheba.

2 Joash did what was right before the Lord all the days that Jehoiada the priest taught him.

3 Nevertheless, he did not remove the high places, for the people were still sacrificing and burning incense upon the high places.

4 Joash said to the priests, “Let the priests receive according to their order all the money for sacred things that is brought into the temple of the Lord by those passing through, what is offered for the price of a soul, and what people freely bring into the temple of the Lord according to the choice of their heart.

5 Let them repair the breaches of the house wherever they see that restoration is needed.”

6 Yet even by the twenty-third year of King Joash, the priests had not repaired the temple’s breaches.

7 King Joash called Jehoiada the high priest and the priests and said to them, “Why do you not repair the temple’s breaches? Therefore no longer accept money according to your order, but return it for the temple’s restoration.”

8 The priests were forbidden to accept any more money from the people and to repair the breaches of the house.

9 Jehoiada the high priest took one treasury chest, opened a hole in its top, and placed it beside the altar at the right hand of those entering the house of the Lord. The priests who guarded the doors placed in it all the money brought to the temple of the Lord.

10 When they saw that there was a great amount of money in the treasury chest, the king’s scribe and the high priest went up, poured out, and counted the money found in the house of the Lord.

11 They gave it by number and measure into the hands of those who oversaw the masons of the house of the Lord. They spent it on woodworkers and masons who worked in the house of the Lord,

12 on those repairing the breaches and those cutting stone, and to buy timber and hewn stones, so that the restoration of the house of the Lord might be completed in everything that required expense to strengthen the house.

13 Nevertheless, pitchers for the temple of the Lord, small forks, censers, trumpets, or any vessel of gold or silver were not made from the same money brought into the temple of the Lord.

14 For it was given to those doing the work so that the temple of the Lord might be restored.

15 No accounting was made with the men who received the money to distribute it to the craftsmen, for they handled it in good faith.

16 But the money for trespass and the money for sins were not brought into the temple of the Lord, because they belonged to the priests.

17 Then Hazael, king of Syria, went up and fought against Gath and captured it. He directed his face to go up against Jerusalem.

18 For this reason Joash, king of Judah, took all the consecrated things that Jehoshaphat, Joram, and Ahaziah—his fathers, the kings of Judah—had consecrated, and those he himself had offered, together with all the silver that could be found in the treasuries of the temple of the Lord and in the king’s palace. He sent it to Hazael, king of Syria, and Hazael withdrew from Jerusalem.

19 But the rest of the acts of Joash and everything he did—are these not written in the book of the chronicles of the kings of Judah?

20 His servants rose and conspired together, and they struck Joash in the house of Millo on the descent to Silla.

21 For Jozachar son of Shimeath and Jozabad son of Shomer, his servants, struck him, and he died. They buried him with his fathers in the City of David, and Amaziah his son reigned in his place.

Chapter 13

1 In the twenty-third year of Joash son of Ahaziah, king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria for seventeen years.

2 He did evil before the Lord and followed the sins of Jeroboam son of Nebat, who had caused Israel to sin, and he did not turn away from them.

3 The Lord's fury became angry against Israel, and he delivered them into the hand of Hazael, king of Syria, and into the hand of Ben-hadad son of Hazael continually.

4 But Jehoahaz implored the face of the Lord, and the Lord heard him, for he saw Israel's anguish because the king of Syria had crushed them.

5 The Lord gave Israel a savior, and it was delivered from the hand of the king of Syria. The children of Israel dwelt in their tents as yesterday and the day before.

6 Nevertheless, they did not depart from the sins of the house of Jeroboam, who had caused Israel to sin, but walked in them. Indeed, the grove also remained in Samaria.

7 Nothing was left to Jehoahaz of the people except fifty horsemen, ten chariots, and ten thousand foot soldiers, for the king of Syria had killed them and reduced them like dust in the threshing of a floor.

8 But the rest of the acts of Jehoahaz, everything he did, and his might—are these not written in the book of the chronicles of the kings of Israel?

9 Jehoahaz slept with his fathers, and they buried him in Samaria. Joash his son reigned in his place.

10 In the thirty-seventh year of Joash, king of Judah, Joash son of Jehoahaz began to reign over Israel in Samaria for sixteen years.

11 He did what was evil in the sight of the Lord. He did not turn away from all the sins of Jeroboam son of Nebat, who had caused Israel to sin, but walked in them.

12 But the rest of the acts of Joash, everything he did, his might, and how he fought against Amaziah, king of Judah—are these not written in the book of the chronicles of the kings of Israel?

13 Joash slept with his fathers, and Jeroboam sat upon his throne. Joash was buried in Samaria with the kings of Israel.

14 Now Elisha was ill with the illness from which he also died. Joash, king of Israel, went down to him, wept before him, and said, "My father, my father! The chariot of Israel and its charioteer!"

15 Elisha said to him, "Bring a bow and arrows." When he had brought him a bow and arrows,

16 he said to the king of Israel, "Place your hand upon the bow." When he had placed his hand, Elisha placed his own hands over the king's hands,

17 and said, "Open the eastern window." When he had opened it, Elisha said, "Shoot the arrow." He shot, and Elisha said, "The arrow of the Lord's salvation, the arrow of salvation against Syria. You shall strike Syria at Aphek until you consume it."

18 He said, "Take the arrows." When he had taken them, he again said to him, "Strike the ground with the arrow." When he had struck three times and stopped,

19 the man of God became angry against him and said, "If you had struck five, six, or seven times, you would have struck Syria to its destruction. But now you shall strike it three times."

20 Therefore Elisha died, and they buried him. Raiders from Moab came into the land in that same year.

21 Now certain men who were burying a man saw the raiders and cast the corpse into Elisha's sepulcher. When it touched Elisha's bones, the man revived and stood upon his feet.

22 And so Hazael, king of Syria, afflicted Israel all the days of Jehoahaz.

23 But the Lord had mercy upon them and returned to them because of his pact that he had with Abraham, Isaac, and Jacob. He was unwilling to destroy them or cast them away entirely, even to the present time.

24 Then Hazael, king of Syria, died, and Ben-hadad his son reigned in his place.

25 Joash son of Jehoahaz took from the hand of Ben-hadad son of Hazael the cities that he had taken by right of war from the hand of Jehoahaz his father. Joash struck him three times and restored the cities to Israel.

Chapter 14

1 In the second year of Joash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, began to reign.

2 He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother’s name was Jehoaddan of Jerusalem.

3 He did what was right before the Lord, yet not as David his father had. He did according to everything Joash his father had done,

4 except this alone: he did not remove the high places, for the people were still sacrificing and burning incense upon the high places.

5 When he had secured the kingdom, he struck his servants who had killed the king his father.

6 But he did not kill the sons of those who had killed him, according to what is written in the book of the law of Moses, as the Lord commanded, saying, “Fathers shall not die for their sons, nor shall sons die for their fathers, but each one shall die in his own sin.”

7 He struck ten thousand Edomites in the Valley of Salt, seized the Rock in battle, and called its name Joktheel, even to the present day.

8 Then Amaziah sent messengers to Joash son of Jehoahaz son of Jehu, king of Israel, saying, “Come, and let us see one another.”

9 Joash, king of Israel, sent back to Amaziah, king of Judah, saying, “The thistle of Lebanon sent to the cedar that is in Lebanon, saying, ‘Give your daughter to my son as wife.’ But the beasts of the forest that are in Lebanon passed by and trampled the thistle.

10 You have struck and prevailed over Edom, and your heart has lifted you up. Be content with glory and remain in your house. Why do you provoke evil, so that you fall and Judah with you?”

11 Amaziah would not consent. So Joash, king of Israel, went up, and he and Amaziah, king of Judah, saw one another at Beth-shemesh, a town of Judah.

12 Judah was struck before Israel, and each man fled to his tent.

13 Joash, king of Israel, captured Amaziah, king of Judah, son of Joash son of Ahaziah, at Beth-shemesh and brought him to Jerusalem. He broke through the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, four hundred cubits.

14 He took all the gold and silver, all the vessels found in the house of the Lord and in the king’s treasuries, and hostages, and returned to Samaria.

15 But the rest of the acts of Joash, his might, and how he fought against Amaziah, king of Judah—are these not written in the book of the chronicles of the kings of Israel?

16 Joash slept with his fathers and was buried in Samaria with the kings of Israel. Jeroboam his son reigned in his place.

17 Amaziah son of Joash, king of Judah, lived fifteen years after Joash son of Jehoahaz, king of Israel, died.

18 But the rest of the acts of Amaziah—are these not written in the book of the chronicles of the kings of Judah?

19 A conspiracy was formed against him in Jerusalem, and he fled to Lachish. They sent after him to Lachish and killed him there.

20 They carried him away upon horses, and he was buried in Jerusalem with his fathers in the City of David.

21 Then all the people of Judah took Azariah, who was sixteen years old, and appointed him king in place of his father Amaziah.

22 He built Elath and restored it to Judah after the king slept with his fathers.

23 In the fifteenth year of Amaziah son of Joash, king of Judah, Jeroboam son of Joash, king of Israel, began to reign in Samaria for forty-one years.

24 He did what was evil before the Lord. He did not depart from all the sins of Jeroboam son of Nebat, who had caused Israel to sin.

25 He restored the borders of Israel from the entrance of Hamath as far as the Sea of the Wilderness, according to the word of the Lord God of Israel that he spoke through his servant Jonah son of Amittai, the prophet who was from Gath, which is in Opher.

26 For the Lord saw Israel’s exceedingly bitter affliction and that they were consumed, even those confined in prison and the last, and that there was no one to help Israel.

27 The Lord had not spoken that he would erase Israel’s name from beneath heaven, but he saved them by the hand of Jeroboam son of Joash.

28 But the rest of the acts of Jeroboam, everything he did, his might in battle, and how he restored Damascus and Hamath of Judah to Israel—are these not written in the book of the chronicles of the kings of Israel?

29 Jeroboam slept with his fathers, the kings of Israel, and Zechariah his son reigned in his place.

Chapter 15

1 In the twenty-seventh year of Jeroboam, king of Israel, Azariah son of Amaziah, king of Judah, began to reign.

2 He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother’s name was Jecoliah of Jerusalem.

3 He did what was pleasing before the Lord, according to everything Amaziah his father had done.

4 Nevertheless, he did not demolish the high places. The people were still sacrificing and burning incense upon the high places.

5 But the Lord struck the king, and he was a leper until the day of his death and dwelt apart in a separate house. Jotham, the king’s son, governed the palace and judged the people of the land.

6 But the rest of the acts of Azariah and everything he did—are these not written in the book of the chronicles of the kings of Judah?

7 Azariah slept with his fathers, and they buried him with his ancestors in the City of David. Jotham his son reigned in his place.

8 In the thirty-eighth year of Azariah, king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months.

9 He did what was evil before the Lord, as his fathers had done. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

10 Shallum son of Jabesh conspired against him, struck him openly, and killed him, and he reigned in his place.

11 But the rest of the acts of Zechariah—are these not written in the book of the chronicles of the kings of Israel?

12 This is the word of the Lord that he spoke to Jehu, saying, “Your sons shall sit upon the throne of Israel to the fourth generation.” And so it happened.

13 Shallum son of Jabesh began to reign in the thirty-ninth year of Azariah, king of Judah, and he reigned one month in Samaria.

14 Menahem son of Gadi went up from Tirzah, came to Samaria, struck Shallum son of Jabesh in Samaria, and killed him, and he reigned in his place.

15 But the rest of the acts of Shallum and the conspiracy by which he laid an ambush—are these not written in the book of the chronicles of the kings of Israel?

16 Then Menahem struck Tiphsah, everyone who was in it, and its borders from Tirzah, because they had refused to open to him. He killed all its pregnant women and ripped them open.

17 In the thirty-ninth year of Azariah, king of Judah, Menahem son of Gadi began to reign over Israel in Samaria for ten years.

18 He did what was evil before the Lord. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin, throughout all his days.

19 Pul, king of the Assyrians, came into the land, and Menahem gave Pul one thousand talents of silver so that he would help him and strengthen his kingdom.

20 Menahem levied the silver upon Israel, upon all the powerful and wealthy, to give the king of the Assyrians fifty shekels of silver from each one. The king of the Assyrians returned and did not remain in the land.

21 But the rest of the acts of Menahem and everything he did—are these not written in the book of the chronicles of the kings of Israel?

22 Menahem slept with his fathers, and Pekahiah his son reigned in his place.

23 In the fiftieth year of Azariah, king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria for two years.

24 He did what was evil before the Lord. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

25 Pekah son of Remaliah, his commander, conspired against him and struck him in Samaria, in the tower of the king’s house, beside Argob and beside Arieh, and with him fifty men from the sons of the Gileadites. He killed him and reigned in his place.

26 But the rest of the acts of Pekahiah and everything he did—are these not written in the book of the chronicles of the kings of Israel?

27 In the fifty-second year of Azariah, king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria for twenty years.

28 He did what was evil before the Lord. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

29 In the days of Pekah, king of Israel, Tiglath-pileser, king of Assyria, came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali, and he transferred them into Assyria.

30 Hoshea son of Elah conspired and laid an ambush against Pekah son of Remaliah. He struck him and killed him, and he reigned in his place in the twentieth year of Jotham son of Uzziah.

31 But the rest of the acts of Pekah and everything he did—are these not written in the book of the chronicles of the kings of Israel?

32 In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah, began to reign.

33 He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother’s name was Jerusha daughter of Zadok.

34 He did what was pleasing before the Lord. He acted according to everything Uzziah his father had done.

35 Nevertheless, he did not remove the high places. The people were still sacrificing and burning incense upon the high places. He built the highest gate of the house of the Lord.

36 But the rest of the acts of Jotham and everything he did—are these not written in the book of the chronicles of the kings of Judah?

37 In those days the Lord began to send Rezin, king of Syria, and Pekah son of Remaliah against Judah.

38 Jotham slept with his fathers and was buried with them in the City of David his father. Ahaz his son reigned in his place.

Chapter 16

1 In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham, king of Judah, began to reign.

2 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was pleasing in the sight of the Lord his God as David his father had done,

3 but walked in the way of the kings of Israel. Moreover, he consecrated his son, passing him through fire according to the idols of the nations that the Lord had scattered before the children of Israel.

4 He also sacrificed victims and burned incense upon the high places, upon the hills, and beneath every leafy tree.

5 Then Rezin, king of Syria, and Pekah son of Remaliah, king of Israel, went up to Jerusalem to fight. Though they besieged Ahaz, they could not overcome him.

6 At that time Rezin, king of Syria, restored Elath to Syria and expelled the Jews from Elath. The Edomites came into Elath and dwelt there, even to this day.

7 Ahaz sent messengers to Tiglath-pileser, king of the Assyrians, saying, “I am your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who have risen together against me.”

8 Gathering the silver and gold that could be found in the house of the Lord and in the king’s treasuries, he sent gifts to the king of the Assyrians.

9 He consented to Ahaz’s desire, for the king of the Assyrians went up against Damascus and devastated it, transferred its inhabitants to Cyrene, and killed Rezin.

10 King Ahaz went to Damascus to meet Tiglath-pileser, king of the Assyrians. When he saw the altar of Damascus, King Ahaz sent to Uriah the priest its pattern and likeness according to all its workmanship.

11 Uriah the priest built an altar. According to everything King Ahaz had commanded from Damascus, so Uriah the priest made it until King Ahaz returned from Damascus.

12 When the king came from Damascus, he saw the altar and venerated it. He went up and sacrificed his holocausts and his sacrifice,

13 poured his libations, and poured the blood of the peace offerings he had offered upon the altar.

14 But the bronze altar that was before the Lord he moved from the front of the temple, from between the altar and the temple of the Lord, and placed it at the side of the altar toward the north.

15 King Ahaz also commanded Uriah the priest, saying, “Upon the greater altar offer the morning holocaust, the evening sacrifice, the king’s holocaust and his sacrifice, the holocaust of all the people of the land, their sacrifices, and their libations. You shall pour upon it all the blood of the holocaust and all the blood of the victim. But the bronze altar shall be prepared for my will.”

16 Therefore Uriah the priest did according to everything King Ahaz commanded.

17 King Ahaz removed the engraved bases and the laver that was above them. He took down the sea from the bronze oxen that supported it and placed it upon a pavement laid with stone.

18 He also turned into the temple of the Lord the covered structure for the Sabbath that he had built in the temple and the king’s outer entrance, because of the king of the Assyrians.

19 But the rest of the acts of Ahaz that he did—are these not written in the book of the chronicles of the kings of Judah?

20 Ahaz slept with his fathers and was buried with them in the City of David. Hezekiah his son reigned in his place.

Chapter 17

1 In the twelfth year of Ahaz, king of Judah, Hoshea son of Elah began to reign over Israel in Samaria for nine years.

2 He did evil before the Lord, but not as the kings of Israel who had been before him.

3 Shalmaneser, king of the Assyrians, came up against him, and Hoshea became his servant and paid him tribute.

4 When the king of the Assyrians discovered that Hoshea, attempting rebellion, had sent messengers to So, king of Egypt, so that he would not pay tribute to the king of the Assyrians as he had been accustomed to do each year, he besieged him and, having bound him, cast him into prison.

5 He traversed the entire land, went up against Samaria, and besieged it for three years.

6 In the ninth year of Hoshea, the king of the Assyrians captured Samaria and transferred Israel into Assyria. He placed them in Halah and in Habor beside the river Gozan, in the cities of the Medes.

7 For it happened that the children of Israel sinned against the Lord their God, who had led them out from the land of Egypt, from the hand of Pharaoh, king of Egypt, and they worshiped foreign gods.

8 They walked according to the rite of the nations that the Lord had consumed before the children of Israel, and of the kings of Israel, because they had acted likewise.

9 The children of Israel offended the Lord their God with unrighteous words. They built high places for themselves in all their cities, from the watchmen’s tower to the fortified city.

10 They made statues and groves for themselves upon every high hill and beneath every leafy tree.

11 There they burned incense upon altars according to the custom of the nations that the Lord had transferred from before their face. They did the most evil things, provoking the Lord.

12 They worshiped impurities concerning which the Lord had commanded them not to do this thing.

13 The Lord testified in Israel and Judah by the hand of all the prophets and seers, saying, “Turn back from your most evil ways and keep my precepts and ceremonies according to all the law that I commanded your fathers and as I sent to you by the hand of my servants the prophets.”

14 They did not hear but hardened their neck like the neck of their fathers, who were unwilling to obey the Lord their God.

15 They rejected his statutes, the pact he had struck with their fathers, and the testimonies by which he had testified against them. They followed vanities and acted vainly. They followed the nations that were around them, concerning whom the Lord had commanded them not to act as they acted.

16 They abandoned all the precepts of the Lord their God, made two molten calves and groves for themselves, adored the entire host of heaven, and served Baal.

17 They consecrated their sons and daughters through fire, devoted themselves to divinations and auguries, and surrendered themselves to doing evil before the Lord so that they might provoke him.

18 The Lord became exceedingly angry with Israel and removed them from his sight. Nothing remained except the tribe of Judah alone.

19 Yet Judah itself did not keep the commandments of the Lord its God but walked in the errors Israel had committed.

20 The Lord cast away all the seed of Israel, afflicted them, and delivered them into the hand of plunderers until he cast them away from his face.

21 This had continued from the time Israel was torn away from the house of David and they appointed Jeroboam son of Nebat king for themselves, for Jeroboam separated Israel from the Lord and caused them to commit a great sin.

22 The children of Israel walked in all the sins Jeroboam had committed and did not depart from them,

23 until the Lord removed Israel from his face, as he had spoken by the hand of all his servants the prophets. Israel was transferred from its own land into Assyria, even to this day.

24 The king of the Assyrians brought people from Babylon, Cuthah, Avah, Hamath, and Sepharvaim and settled them in the cities of Samaria in place of the children of Israel. They possessed Samaria and dwelt in its cities.

25 When they began to dwell there, they did not fear the Lord, and the Lord sent lions among them, which killed them.

26 It was reported to the king of the Assyrians and said, “The nations you transferred and caused to dwell in the cities of Samaria do not know the statutes of the God of the land. The Lord has sent lions among them, and behold, they kill them because they do not know the rite of the God of the land.”

27 Then the king of the Assyrians commanded, saying, “Lead there one of the priests whom you brought captive from there. Let him go and dwell with them and teach them the statutes of the God of the land.”

28 Therefore, when one of the priests who had been led captive from Samaria came, he dwelt in Bethel and taught them how they should worship the Lord.

29 Each nation fashioned its own god, and they placed them in the shrines of the high places the Samaritans had made, each nation in the cities where it dwelt.

30 For the men of Babylon made Succoth-benoth; the men of Cuthah made Nergal; and the men of Hamath made Ashima.

31 The Avvites made Nibhaz and Tartak. Those who were from Sepharvaim burned their sons with fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 Nevertheless, they also worshiped the Lord. They made priests of the high places for themselves from the least among them and placed them in the lofty shrines.

33 While they worshiped the Lord, they also served their own gods according to the custom of the nations from which they had been transferred to Samaria.

34 Even to the present day they follow the ancient custom. They do not fear the Lord, nor do they keep his ceremonies, judgments, law, and commandment that the Lord commanded the sons of Jacob, whom he named Israel.

35 He had struck a pact with them and commanded them, saying, “Do not fear foreign gods, do not adore them or worship them, and do not sacrifice to them.

36 But fear the Lord your God, who led you out from the land of Egypt with great strength and an outstretched arm; adore him, and sacrifice to him.

37 Keep the ceremonies, judgments, law, and commandment that he wrote for you, so that you may do them all your days, and do not fear foreign gods.

38 Do not forget the pact he struck with you, and do not worship foreign gods.

39 Rather, fear the Lord your God, and he shall rescue you from the hand of all your enemies.”

40 But they did not hear and continued acting according to their former custom.

41 Therefore these nations indeed feared the Lord, yet nevertheless served their idols as well. Their sons and grandsons do as their fathers did, even to the present day.

Chapter 18

1 In the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah, began to reign.

2 He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother’s name was Abi daughter of Zechariah.

3 He did what was good before the Lord, according to everything David his father had done.

4 He destroyed the high places, crushed the statues, cut down the groves, and broke apart the bronze serpent Moses had made, for even until that time the children of Israel burned incense to it. He called its name Nehushtan.

5 He hoped in the Lord God of Israel. Therefore after him there was no one like him among all the kings of Judah, nor among those who had been before him.

6 He clung to the Lord and did not depart from his footsteps. He kept his commandments, which the Lord had commanded Moses.

7 Therefore the Lord was with him, and in everything to which he went forth, he acted wisely. He also rebelled against the king of the Assyrians and did not serve him.

8 He struck the Philistines as far as Gaza and all their borders, from the watchmen’s tower to the fortified city.

9 In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, Shalmaneser, king of the Assyrians, went up against Samaria and assaulted it.

10 He captured it after three years, for Samaria was captured in Hezekiah’s sixth year, that is, the ninth year of Hoshea, king of Israel.

11 The king of the Assyrians transferred Israel into Assyria and settled them in Halah and in Habor, rivers of Gozan, in the cities of the Medes,

12 because they did not hear the voice of the Lord their God but transgressed his pact. They neither heard nor did everything Moses, servant of the Lord, had commanded.

13 In the fourteenth year of King Hezekiah, Sennacherib, king of the Assyrians, went up against all the fortified cities of Judah and captured them.

14 Then Hezekiah, king of Judah, sent messengers to the king of the Assyrians at Lachish, saying, “I have sinned. Withdraw from me, and I shall bear whatever you impose upon me.” Therefore the king of the Assyrians levied upon Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold.

15 Hezekiah gave all the silver found in the house of the Lord and in the king’s treasuries.

16 At that time Hezekiah broke apart the doors of the temple of the Lord and the plates of gold he himself had fastened to them and gave them to the king of the Assyrians.

17 Then the king of the Assyrians sent the Tartan, Rabsaris, and Rabshakeh from Lachish to King Hezekiah with a powerful force at Jerusalem. When they went up, they came to Jerusalem and stood beside the aqueduct of the upper pool, which is on the way to the Fuller’s Field.

18 They called for the king, but Eliakim son of Hilkiah, who was over the house, Shebna the scribe, and Joah son of Asaph, the recorder, came out to them.

19 The Rabshakeh said to them, “Speak to Hezekiah: Thus says the great king, the king of the Assyrians: What is this confidence upon which you rely?

20 Perhaps you have formed a plan to prepare yourself for battle. In whom do you trust, that you dare to rebel?

21 Do you hope in Egypt, that broken reed of a staff, upon which, if a man leans, it shatters, enters his hand, and pierces it? Such is Pharaoh, king of Egypt, to all who trust in him.

22 But if you say to me, ‘We have confidence in the Lord our God,’ is this not he whose high places and altars Hezekiah removed and commanded Judah and Jerusalem, ‘You shall adore before this altar in Jerusalem’?

23 Now, therefore, pass over to my lord, the king of the Assyrians, and I shall give you two thousand horses. See whether you are able to provide riders for them.

24 How, then, can you resist even one satrap from among my lord’s least servants? Do you have confidence in Egypt because of chariots and horsemen?

25 Have I gone up against this place to destroy it without the Lord’s will? The Lord said to me, ‘Go up against this land and destroy it.’”

26 Eliakim son of Hilkiah, Shebna, and Joah said to the Rabshakeh, “We implore you, speak to your servants in Aramaic, for we understand this language, and do not speak to us in Judean while the people upon the wall are listening.”

27 The Rabshakeh answered them, saying, “Did my lord send me to your lord and to you to speak these words, and not rather to the men who sit upon the wall, so that they may eat their own dung and drink their own urine with you?”

28 Therefore the Rabshakeh stood and cried out with a great voice in Judean, saying, “Hear the words of the great king, the king of the Assyrians.

29 Thus says the king: Do not let Hezekiah deceive you, for he shall not be able to rescue you from my hand.

30 Nor let him give you confidence in the Lord, saying, ‘The Lord shall surely deliver us, and this city shall not be given into the hand of the king of the Assyrians.’

31 Do not listen to Hezekiah. For thus says the king of the Assyrians: Do with me what is useful for you, and come out to me. Each one shall eat from his own vine and his own fig tree, and you shall drink waters from your own cisterns,

32 until I come and transfer you into a land like your own land, a fruitful land, fertile with wine, a land of bread and vineyards, a land of olive trees, oil, and honey. You shall live and not die. Do not listen to Hezekiah, who deceives you, saying, ‘The Lord shall deliver us.’

33 Have the gods of the nations delivered their lands from the hand of the king of the Assyrians?

34 Where is the god of Hamath and Arpad? Where is the god of Sepharvaim, Hena, and Avah? Have they delivered Samaria from my hand?

35 Who are they among all the gods of the lands who have rescued their region from my hand, that the Lord should be able to rescue Jerusalem from my hand?”

36 Therefore the people remained silent and answered him nothing, for they had received the king’s command that they should not answer him.

37 Eliakim son of Hilkiah, who was over the house, Shebna the scribe, and Joah son of Asaph, the recorder, came to Hezekiah with their garments torn and reported to him the Rabshakeh’s words.

Chapter 19

1 When King Hezekiah heard these things, he tore his garments, covered himself with sackcloth, and entered the house of the Lord.

2 He sent Eliakim, who was over the house, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, son of Amoz.

3 They said, “Thus says Hezekiah: This day is a day of tribulation, rebuke, and blasphemy. The children have come as far as birth, but she who labors has no strength.

4 Perhaps the Lord your God will hear all the words of the Rabshakeh, whom the king of the Assyrians his lord sent to reproach the living God, and will rebuke the words the Lord your God has heard. Therefore offer prayer for the remnants that have been found.”

5 So the servants of King Hezekiah came to Isaiah.

6 Isaiah said to them, “Thus you shall say to your lord: Thus says the Lord: Do not fear because of the words you have heard, by which the servants of the king of the Assyrians blasphemed me.

7 Behold, I shall send a spirit into him. He shall hear a report and return to his own land, and I shall cast him down by the sword in his own land.”

8 Therefore the Rabshakeh returned and found the king of the Assyrians attacking Libnah, for he had heard that he had withdrawn from Lachish.

9 When he heard it said concerning Tirhakah, king of Ethiopia, “Behold, he has gone out to fight against you,” and went against him, he sent messengers to Hezekiah, saying,

10 “Thus you shall say to Hezekiah, king of Judah: Do not let your God, in whom you have confidence, deceive you, and do not say, ‘Jerusalem shall not be delivered into the hands of the king of the Assyrians.’

11 For you yourself have heard what the kings of the Assyrians have done to all lands and how they devastated them. Then shall you alone be able to be delivered?

12 Have the gods of the nations delivered any of those whom my fathers devastated—Gozan, Haran, Rezeph, and the sons of Eden who were in Telassar?

13 Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Avah?”

14 And so, when Hezekiah received the letters from the messengers’ hand and read them, he went up into the house of the Lord and spread them before the Lord.

15 He prayed in his sight, saying, “O Lord God of Israel, who sits above the cherubim, you alone are God of all the kingdoms of the earth. You made heaven and earth.

16 Incline your ear and hear. Open your eyes, O Lord, and see. Hear all the words of Sennacherib, who sent to reproach the living God before us.

17 Truly, O Lord, the kings of the Assyrians have destroyed the nations and all their lands.

18 They cast their gods into the fire, for they were not gods but works of human hands, made from wood and stone, and they destroyed them.

19 Now, therefore, O Lord our God, save us from his hand, so that all the kingdoms of the earth may know that you alone are the Lord God.”

20 Then Isaiah son of Amoz sent to Hezekiah, saying, “Thus says the Lord God of Israel: I have heard what you implored of me concerning Sennacherib, king of the Assyrians.

21 This is the word the Lord has spoken concerning him: The virgin daughter of Zion has despised you and mocked you. The daughter of Jerusalem has shaken her head behind your back.

22 Whom have you reproached, and whom have you blasphemed? Against whom have you exalted your voice and lifted your eyes on high? Against the Holy One of Israel.

23 By the hand of your servants you reproached the Lord and said: ‘With the multitude of my chariots I ascended the heights of the mountains, the summit of Lebanon. I cut down its lofty cedars and choice fir trees. I entered as far as its boundaries and its forest of Carmel.

24 I cut it down. I drank foreign waters and dried up all enclosed waters with the soles of my feet.’

25 Have you not heard what I have done from the beginning? From ancient days I formed it, and now I have brought it to pass: the fortified cities of fighting hills shall become ruins.

26 Those who dwell in them, weak in hand, trembled and were confounded. They became like grass of the field and the green herb of rooftops, which withered before it reached maturity.

27 I foreknew your dwelling, your going out, your coming in, your way, and your fury against me.

28 You have raged against me, and your pride has risen into my ears. Therefore I shall place a ring in your nostrils and a bit in your lips, and I shall lead you back by the way you came.

29 But for you, Hezekiah, this shall be the sign: eat this year what you find, and in the second year what grows of itself. But in the third year, sow and reap, plant vineyards, and eat their fruit.

30 Whatever remains from the house of Judah shall send a root downward and bear fruit upward.

31 For remnants shall go out from Jerusalem, and what is saved from Mount Zion. The zeal of the Lord of hosts shall do this.

32 For this reason, thus says the Lord concerning the king of the Assyrians: He shall not enter this city, shoot an arrow into it, occupy it with a shield, or surround it with a fortification.

33 By the way he came, he shall return, and he shall not enter this city, says the Lord.

34 I shall protect this city and save it for my own sake and for the sake of David my servant.”

35 Therefore it happened that night that the angel of the Lord came and struck one hundred eighty-five thousand in the camp of the Assyrians. When he rose at first light, he saw all the bodies of the dead, and he withdrew and departed.

36 Sennacherib, king of the Assyrians, returned and remained in Nineveh.

37 While he adored in the temple of Nisroch his god, Adrammelech and Sharezer his sons struck him with the sword and fled into the land of the Armenians. Esarhaddon his son reigned in his place.

Chapter 20

1 In those days Hezekiah became ill even to death. Isaiah son of Amoz, the prophet, came to him and said, “Thus says the Lord God: Set your house in order, for you shall die and not live.”

2 He turned his face toward the wall and prayed to the Lord, saying,

3 “I implore you, O Lord, remember, I pray, how I have walked before you in truth and with a perfect heart and have done what is pleasing before you.” Therefore Hezekiah wept with great weeping.

4 Before Isaiah had gone out through the middle part of the court, the word of the Lord came to him, saying,

5 “Return and say to Hezekiah, leader of my people: Thus says the Lord God of David your father: I have heard your prayer and seen your tears, and behold, I have healed you. On the third day you shall ascend to the temple of the Lord.

6 I shall add fifteen years to your days. I shall also deliver you and this city from the hand of the king of the Assyrians, and I shall protect this city for my own sake and for the sake of David my servant.”

7 Isaiah said, “Bring a mass of figs.” When they had brought it and placed it upon his ulcer, he was healed.

8 Now Hezekiah had said to Isaiah, “What shall be the sign that the Lord will heal me and that I shall ascend to the temple of the Lord on the third day?”

9 Isaiah said to him, “This shall be the sign from the Lord that the Lord will do the word he has spoken: do you wish the shadow to ascend ten lines, or to turn back the same number of steps?”

10 Hezekiah said, “It is easy for the shadow to increase ten lines. I do not want this to happen, but for it to turn backward ten steps.”

11 Therefore Isaiah the prophet invoked the Lord, and he led the shadow backward ten steps along the lines by which it had already descended upon the sundial of Ahaz.

12 At that time Merodach-baladan son of Baladan, king of the Babylonians, sent letters and gifts to Hezekiah, for he had heard that Hezekiah had been ill.

13 Hezekiah rejoiced at their arrival and showed them the house of spices, the gold and silver, the various pigments, the ointments, the house of his vessels, and everything he could have in his treasuries. There was nothing Hezekiah did not show them in his house and throughout all his dominion.

14 Then Isaiah the prophet came to King Hezekiah and said to him, “What did these men say, and from where did they come to you?” Hezekiah said to him, “They came to me from a distant land, from Babylon.”

15 He answered, “What did they see in your house?” Hezekiah said, “They saw everything in my house. There is nothing in my treasuries that I did not show them.”

16 Therefore Isaiah said to Hezekiah, “Hear the word of the Lord:

17 Behold, the days shall come when everything in your house and everything your fathers stored up to this day shall be carried away to Babylon. Nothing shall remain, says the Lord.

18 Some of your sons who shall come forth from you, whom you shall beget, shall also be taken away, and they shall be eunuchs in the palace of the king of Babylon.”

19 Hezekiah said to Isaiah, “The word of the Lord that you have spoken is good. Let there be peace and truth in my days.”

20 But the rest of the acts of Hezekiah, all his might, and how he made the pool and aqueduct and brought waters into the city—are these not written in the book of the chronicles of the kings of Judah?

21 Hezekiah slept with his fathers, and Manasseh his son reigned in his place.

Chapter 21

1 Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother’s name was Hephzibah.

2 He did evil in the sight of the Lord according to the idols of the nations that the Lord had destroyed before the face of the children of Israel.

3 He turned back and built the high places Hezekiah his father had destroyed. He erected altars to Baal, made groves as Ahab, king of Israel, had done, adored the entire host of heaven, and worshiped it.

4 He also built altars in the house of the Lord, concerning which the Lord had said, “In Jerusalem I shall place my name.”

5 He built altars to the entire host of heaven in the two courts of the temple of the Lord.

6 He passed his son through fire, practiced divination, observed auguries, made mediums, and multiplied soothsayers, so that he did evil before the Lord and provoked him.

7 He also placed the idol of the grove he had made in the temple of the Lord, concerning which the Lord had spoken to David and Solomon his son: “In this temple and in Jerusalem, which I chose from all the tribes of Israel, I shall place my name forever.

8 I shall no longer cause Israel’s foot to be moved from the land I gave their fathers, if only they take care to do everything I commanded them and all the law my servant Moses commanded them.”

9 But they did not hear. They were seduced by Manasseh into doing more evil than the nations the Lord had crushed before the face of the children of Israel.

10 The Lord spoke by the hand of his servants the prophets, saying,

11 “Because Manasseh, king of Judah, has committed these most evil abominations, beyond everything the Amorites before him did, and has also caused Judah to sin through his impurities,

12 for this reason, thus says the Lord God of Israel: Behold, I shall bring evils upon Jerusalem and Judah such that both ears of everyone who hears of it shall ring.

13 I shall extend over Jerusalem the measuring line of Samaria and the weight of the house of Ahab. I shall erase Jerusalem as writing tablets are usually erased; wiping it, I shall turn it over and repeatedly draw the stylus across its face.

14 I shall abandon the remnants of my inheritance and deliver them into the hands of their enemies. They shall become devastation and plunder to all their adversaries,

15 because they have done evil before me and persisted in provoking me from the day their fathers came out of Egypt even to this day.”

16 Moreover, Manasseh shed exceedingly much innocent blood until he filled Jerusalem to the mouth, besides his sins by which he caused Judah to sin so that it did evil before the Lord.

17 But the rest of the acts of Manasseh, everything he did, and the sin he committed—are these not written in the book of the chronicles of the kings of Judah?

18 Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzza. Amon his son reigned in his place.

19 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother’s name was Meshullemeth daughter of Haruz of Jotbah.

20 He did evil in the sight of the Lord, as Manasseh his father had done.

21 He walked in every way his father had walked, served the impurities his father had served, and adored them.

22 He abandoned the Lord God of his fathers and did not walk in the way of the Lord.

23 His servants laid an ambush against him and killed the king in his own house.

24 But the people of the land struck everyone who had conspired against King Amon and appointed Josiah his son king in his place.

25 But the rest of the acts of Amon that he did—are these not written in the book of the chronicles of the kings of Judah?

26 They buried him in his sepulcher, in the garden of Uzza. Josiah his son reigned in his place.

Chapter 22

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem. His mother’s name was Jedidah daughter of Adaiah of Bozkath.

2 He did what was pleasing before the Lord and walked in all the ways of David his father. He did not turn aside to the right or the left.

3 Now in the eighteenth year of King Josiah, the king sent Shaphan son of Azaliah son of Meshullam, the scribe of the temple of the Lord, saying to him,

4 “Go to Hilkiah the high priest, so that the money brought into the temple of the Lord, which the temple gatekeepers collected from the people, may be melted down.

5 Let it be given to the craftsmen through those overseeing the house of the Lord, who shall distribute it to those working in the temple of the Lord to repair the temple’s breaches:

6 namely, to carpenters, masons, and those repairing what has been broken, and to buy timber and stone from the quarries to restore the temple of the Lord.

7 Nevertheless, let the silver they receive not be reckoned with them, but let them have it under their authority and in good faith.”

8 Hilkiah the high priest said to Shaphan the scribe, “I have found the book of the law in the house of the Lord.” Hilkiah gave the scroll to Shaphan, and he read it.

9 Shaphan the scribe also came to the king, reported what he had commanded, and said, “Your servants melted down the money found in the house of the Lord and gave it to be distributed to the craftsmen by those overseeing the work of the temple of the Lord.”

10 Shaphan the scribe also told the king, saying, “Hilkiah the priest gave me a book.” When Shaphan had read it before the king,

11 and the king heard the words of the book of the law of the Lord, he tore his garments.

12 He commanded Hilkiah the priest, Ahikam son of Shaphan, Achbor son of Micaiah, Shaphan the scribe, and Asaiah the king’s servant, saying,

13 “Go and consult the Lord concerning me, the people, and all Judah, about the words of this scroll that has been found. For the Lord’s great wrath has been kindled against us because our fathers did not hear the words of this book so as to do everything written for us.”

14 Therefore Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, wife of Shallum son of Tikvah son of Harhas, keeper of the garments, who dwelt in Jerusalem in the Second Quarter, and they spoke to her.

15 She answered them, “Thus says the Lord God of Israel: Say to the man who sent you to me:

16 Thus says the Lord: Behold, I shall bring evils upon this place and its inhabitants—all the words of the law that the king of Judah read—

17 because they abandoned me and sacrificed to foreign gods, provoking me through all the works of their hands. My indignation shall be kindled against this place and shall not be extinguished.

18 But to the king of Judah who sent you to consult the Lord, you shall say this: Thus says the Lord God of Israel: Because you heard the words of the scroll,

19 your heart was terrified, and you humbled yourself before the Lord when you heard the words against this place and its inhabitants, that they should become an astonishment and a curse. You tore your garments and wept before me, and I also heard, says the Lord.

20 Therefore I shall gather you to your fathers, and you shall be gathered to your sepulcher in peace, so that your eyes may not see all the evils I shall bring upon this place.”

Chapter 23

1 They reported to the king what she had said. He sent, and all the elders of Judah and Jerusalem were gathered to him.

2 The king went up to the temple of the Lord, and with him all the men of Judah, all who dwelt in Jerusalem, the priests and prophets, and all the people, from the least to the greatest. With everyone listening, he read all the words of the book of the covenant that had been found in the house of the Lord.

3 The king stood upon the step and struck a covenant before the Lord, that they should walk after the Lord and keep his precepts, testimonies, and ceremonies with their whole heart and their whole soul and raise up the words of this covenant that were written in that book. The people consented to the pact.

4 The king commanded Hilkiah the high priest, the priests of the second order, and the gatekeepers to cast out from the temple of the Lord all the vessels that had been made for Baal, the grove, and the entire host of heaven. He burned them outside Jerusalem in the Kidron Valley and carried their dust to Bethel.

5 He destroyed the soothsayers whom the kings of Judah had appointed to sacrifice upon the high places throughout the cities of Judah and around Jerusalem, and those who burned incense to Baal, the sun, the moon, the twelve signs, and the entire host of heaven.

6 He caused the grove to be carried from the house of the Lord outside Jerusalem into the Kidron Valley. He burned it there, reduced it to dust, and cast it upon the sepulchers of the common people.

7 He also destroyed the little houses of the effeminate men that were in the house of the Lord, for which the women wove what were like little dwellings for the grove.

8 He gathered all the priests from the cities of Judah and defiled the high places where the priests sacrificed, from Geba to Beersheba. He destroyed the altars of the gates at the entrance of the door of Joshua, commander of the city, which was at the left of the city gate.

9 Nevertheless, the priests of the high places did not ascend to the altar of the Lord in Jerusalem but only ate unleavened bread among their brothers.

10 He also defiled Topheth, which is in the Valley of the Son of Hinnom, so that no one would consecrate his son or daughter through fire to Molech.

11 He also removed the horses the kings of Judah had given to the sun at the entrance of the temple of the Lord, beside the chamber of Nathan-melech the eunuch, which was in Pharurim. He burned the chariots of the sun with fire.

12 The king also destroyed the altars upon the roof of Ahaz’s upper room, which the kings of Judah had made, and the altars Manasseh had made in the two courts of the temple of the Lord. He ran from there and scattered their ashes into the torrent Kidron.

13 The king also polluted the high places that were in Jerusalem at the right side of the Mount of Offense, which Solomon, king of Israel, had built for Ashtoreth, idol of the Sidonians; Chemosh, offense of Moab; and Milcom, abomination of the children of Ammon.

14 He crushed the statues and cut down the groves, and he filled their places with the bones of the dead.

15 Moreover, he destroyed the altar that was in Bethel and the high place Jeroboam son of Nebat, who caused Israel to sin, had made. He burned that altar and high place, crushed it to dust, and also burned the grove.

16 Josiah turned and saw the sepulchers there upon the mountain. He sent and took bones from the sepulchers, burned them upon the altar, and polluted it according to the word of the Lord that the man of God had spoken when he foretold these words.

17 He said, “What is that monument I see?” The citizens of that city answered him, “It is the sepulcher of
the man of God who came from Judah and foretold these things that you have done upon the altar of
Bethel.”

18 He said, “Leave him. Let no one move his bones.” And his bones remained untouched with the bones of
the prophet who had come from Samaria.

19 Moreover, Josiah removed all the shrines of the high places that were in the cities of Samaria, which
the kings of Israel had made to provoke the Lord, and he did to them according to all the works he had
done in Bethel.

20 He killed all the priests of the high places who were there upon the altars and burned human bones
upon them. Then he returned to Jerusalem.

21 He commanded all the people, saying, “Make the Passover to the Lord your God according to what is
written in the book of this covenant.”

22 For no such Passover had been made from the days of the judges who judged Israel or throughout all
the days of the kings of Israel and the kings of Judah,

23 as this Passover was made to the Lord in Jerusalem in the eighteenth year of King Josiah.

24 Josiah also removed the mediums, soothsayers, figures of idols, impurities, and abominations that had
been in the land of Judah and Jerusalem so that he might establish the words of the law written in the book
Hilkiah the priest found in the temple of the Lord.

25 Before him there was no king like him who returned to the Lord with his whole heart, his whole soul,
and all his strength according to all the law of Moses, nor did anyone like him arise after him.

26 Nevertheless, the Lord did not turn away from the wrath of his great fury, by which his fury had
become angry against Judah because of the provocations with which Manasseh had provoked him.

27 Therefore the Lord said, “I shall also remove Judah from my face as I removed Israel. I shall cast away
this city Jerusalem, which I chose, and the house concerning which I said, ‘My name shall be there.’”

28 But the rest of the acts of Josiah and everything he did—are these not written in the book of the
chronicles of the kings of Judah?

29 In his days, Pharaoh Necho, king of Egypt, went up against the king of the Assyrians at the river
Euphrates. King Josiah went to meet him and was killed at Megiddo when he saw him.

30 His servants carried him dead from Megiddo, brought him to Jerusalem, and buried him in his
sepulcher. The people of the land took Jehoahaz son of Josiah, anointed him, and appointed him king in
place of his father.

31 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in
Jerusalem. His mother’s name was Hamutal daughter of Jeremiah of Libnah.

32 He did evil before the Lord according to everything his fathers had done.

33 Pharaoh Necho bound him at Riblah, which is in the land of Hamath, so that he would not reign in
Jerusalem. He imposed a fine upon the land of one hundred talents of silver and one talent of gold.

34 Pharaoh Necho appointed Eliakim son of Josiah king in place of Josiah his father and changed his name
to Jehoiakim. But he took Jehoahaz, led him into Egypt, and he died there.

35 Jehoiakim gave the silver and gold to Pharaoh after he had levied each person in the land so that it
might be collected according to Pharaoh’s command. He exacted both silver and gold from each of the
people of the land according to his means, so that he might give it to Pharaoh Necho.

36 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother’s name was Zebidah daughter of Pedaiah of Rumah.

37 He did evil before the Lord according to everything his fathers had done.

Chapter 24

1 In his days, Nebuchadnezzar, king of Babylon, went up, and Jehoiakim became his servant for three years. Then he rebelled against him again.

2 The Lord sent against him raiders of the Chaldeans, Syria, Moab, and the children of Ammon. He sent them into Judah to destroy it according to the word of the Lord that he had spoken through his servants the prophets.

3 This happened by the word of the Lord against Judah, so that he would remove it from before himself because of all the sins Manasseh had committed,

4 and because of the innocent blood he had shed, filling Jerusalem with the blood of the innocent. For this reason, the Lord was unwilling to be appeased.

5 But the rest of the acts of Jehoiakim and everything he did—are these not written in the book of the chronicles of the kings of Judah? And Jehoiakim slept with his fathers,

6 and Jehoiachin his son reigned in his place.

7 The king of Egypt no longer continued to go out from his own land, for the king of Babylon had taken everything that belonged to the king of Egypt, from the torrent of Egypt as far as the river Euphrates.

8 Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Nehushta daughter of Elnathan of Jerusalem.

9 He did evil before the Lord according to everything his father had done.

10 At that time, the servants of Nebuchadnezzar, king of Babylon, went up against Jerusalem, and the city was surrounded with fortifications.

11 Nebuchadnezzar, king of Babylon, came to the city with his servants to attack it.

12 Jehoiachin, king of Judah, went out to the king of Babylon—he, his mother, his servants, his princes, and his eunuchs—and the king of Babylon received him in the eighth year of his reign.

13 He brought out from there all the treasures of the house of the Lord and the treasures of the king's house. He cut apart all the golden vessels Solomon, king of Israel, had made in the temple of the Lord, according to the word of the Lord.

14 He transferred all Jerusalem, all the princes, and all the strong men of the army—ten thousand—into captivity, together with every craftsman and metalworker. Nothing remained except the poor among the people of the land.

15 He also transferred Jehoiachin to Babylon. He led the king's mother, the king's wives, his eunuchs, and the judges of the land into captivity from Jerusalem to Babylon.

16 The king of Babylon led captive into Babylon all the robust men—seven thousand—and one thousand craftsmen and metalworkers, all strong men and warriors.

17 He appointed Mattaniah, Jehoiachin's paternal uncle, in his place and gave him the name Zedekiah.

18 Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Hamutal daughter of Jeremiah of Libnah.

19 He did evil before the Lord according to everything Jehoiakim had done.

20 For the Lord was angry against Jerusalem and Judah until he cast them away from his face. Then Zedekiah revolted from the king of Babylon.

Chapter 25

1 Now it happened in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadnezzar, king of Babylon, came against Jerusalem, he and all his army. They surrounded it and built fortifications around it.

2 The city was shut in and enclosed until the eleventh year of King Zedekiah.

3 On the ninth day of the month, the famine prevailed in the city, and there was no bread for the people of the land.

4 The city was broken through, and all the fighting men fled by night through the way of the gate between the double wall beside the king's garden. The Chaldeans were besieging the city all around. Therefore Zedekiah fled by the way leading to the plains of the wilderness.

5 The Chaldean army pursued the king and captured him in the plain of Jericho. All the fighting men who were with him were scattered and abandoned him.

6 Therefore they seized the king and led him to the king of Babylon at Riblah, who pronounced judgment upon him.

7 He killed Zedekiah's sons before him, gouged out his eyes, bound him with chains, and brought him to Babylon.

8 In the fifth month, on the seventh day of the month, which was the nineteenth year of the king of Babylon, Nebuzaradan, commander of the army and servant of the king of Babylon, came to Jerusalem.

9 He burned the house of the Lord, the king's house, the houses of Jerusalem, and every house with fire.

10 The entire Chaldean army that was with the commander of the soldiers destroyed the walls around Jerusalem.

11 Nebuzaradan, commander of the army, transferred the remnant of the people who had remained in the city, the fugitives who had deserted to the king of Babylon, and the rest of the common people.

12 But he left some of the poor of the land as vine dressers and farmers.

13 The Chaldeans broke apart the bronze pillars that were in the temple of the Lord, the bases, and the bronze sea that was in the house of the Lord, and they transferred all the bronze to Babylon.

14 They also took the bronze pots, shovels, three-pronged forks, cups, little mortars, and all the bronze vessels in which they ministered.

15 The commander of the army also took the censers and bowls—whatever was gold as gold and whatever was silver as silver—

16 that is, the two pillars, one sea, and the bases Solomon had made in the temple of the Lord. There was no weight for the bronze of all these vessels.

17 One pillar was eighteen cubits high, and a bronze capital three cubits high was upon it. The network and pomegranates upon the capital of the pillar were all bronze. The second pillar had similar ornamentation.

18 The commander of the army also took Seraiah the chief priest, Zephaniah the second priest, and the three gatekeepers.

19 From the city he took one eunuch who was prefect over the fighting men; five men from among those who stood before the king, whom he found in the city; the Sopher, commander of the army, who examined recruits from the people of the land; and sixty men from the common people who were found in the city.

20 Nebuzaradan, commander of the soldiers, took them and led them to the king of Babylon at Riblah.

21 The king of Babylon struck and killed them at Riblah in the land of Hamath, and Judah was transferred from its own land.

22 Over the people who remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, he appointed Gedaliah son of Ahikam son of Shaphan.

23 When all the commanders of the soldiers and the men who were with them heard that the king of Babylon had appointed Gedaliah, they came to Gedaliah at Mizpah: Ishmael son of Nethaniah; Johanan son of Kareah; Seraiah son of Tanhumeth the Netophathite; and Jaazaniah son of the Maacathite, they and their companions.

24 Gedaliah swore to them and their companions, saying, “Do not fear serving the Chaldeans. Remain in the land and serve the king of Babylon, and it shall be well with you.”

25 But it happened in the seventh month that Ishmael son of Nethaniah son of Elishama, from the royal seed, came with ten men. They struck Gedaliah, and he died, as did the Jews and Chaldeans who were with him at Mizpah.

26 All the people, from the least to the greatest, and the commanders of the soldiers rose and came into Egypt, fearing the Chaldeans.

27 Now it happened in the thirty-seventh year of the transfer of Jehoiachin, king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Evil-merodach, king of Babylon, in the year he began to reign, lifted up the head of Jehoiachin, king of Judah, from prison.

28 He spoke kindly to him and placed his throne above the thrones of the kings who were with him in Babylon.

29 He changed the garments he had worn in prison, and Jehoiachin always ate bread in his presence all the days of his life.

30 He also appointed him an allowance without interruption, which was given to him by the king each day, all the days of his life.

First Chronicles

Chapter 1

1 Adam, Seth, Enosh,

2 Kenan, Mahalalel, Jared,

3 Enoch, Methuselah, Lamech,

4 Noah, Shem, Ham, and Japheth.

5 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

6 The sons of Gomer: Ashkenaz, Riphath, and Togarmah.

7 The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

8 The sons of Ham: Cush, Mizraim, Put, and Canaan.

9 The sons of Cush: Seba, Havilah, Sabta, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.

10 Cush begot Nimrod; he began to be mighty upon the earth.

11 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

12 Pathrusim, and Casluhim, from whom the Philistines and Caphtorim came forth.

13 Canaan begot Sidon his firstborn, and also the Hittite,

14 the Jebusite, the Amorite, the Girgashite,

15 the Hivite, the Arkite, and the Sinite,

16 and also the Arvadite, the Zemarite, and the Hamathite.

17 The sons of Shem: Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

18 Arphaxad begot Shelah, who himself begot Eber.

19 Two sons were born to Eber. The name of one was Peleg, because in his days the earth was divided, and his brother’s name was Joktan.

20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

21 and also Hadoram, Uzal, Diklah,

22 and Ebal, Abimael, Sheba,

23 Ophir, Havilah, and Jobab. All these were sons of Joktan.

24 Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, who is Abraham.

28 The sons of Abraham: Isaac and Ishmael.

29 These are their generations. Ishmael’s firstborn was Nebaioth, then Kedar, Adbeel, Mibsam,

30 Mishma, Dumah, Massa, Hadad, Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 The sons whom Keturah, Abraham’s concubine, bore were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan: Sheba and Dedan. The sons of Dedan: Asshurim, Letushim, and Leummim.

33 The sons of Midian: Ephah, Epher, Enoch, Abida, and Eldaah. All these were sons of Keturah.

34 Abraham begot Isaac, whose sons were Esau and Israel.

35 The sons of Esau: Eliphaz, Reuel, Jeush, Jaalam, and Korah.

36 The sons of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek.

37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

38 The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

39 The sons of Lotan: Hori and Homam. Lotan’s sister was Timna.

40 The sons of Shobal: Alian, Manahath, Ebal, Zephi, and Onam. The sons of Zibeon: Aiah and Anah. The son of Anah: Dishon.

41 The sons of Dishon: Hamran, Eshban, Ithran, and Cheran.

42 The sons of Ezer: Bilhan, Zaavan, and Jaakan. The sons of Dishan: Uz and Aran.

43 These are the kings who ruled in the land of Edom before there was a king over the children of Israel: Bela son of Beor, and the name of his city was Dinhabah.

44 Bela died, and Jobab son of Zerah from Bozrah reigned in his place.

45 When Jobab also died, Husham from the land of the Temanites reigned in his place.

46 Husham also died, and Hadad son of Bedad, who struck Midian in the land of Moab, reigned in his place. The name of his city was Avith.

47 When Hadad also died, Samlah from Masrekah reigned in his place.

48 Samlah also died, and Shaul from Rehoboth, which is situated beside the river, reigned in his place.

49 When Shaul also died, Baal-hanan son of Achbor reigned in his place.

50 He also died, and Hadad reigned in his place. The name of his city was Pau, and his wife was named Mehetabel daughter of Matred, daughter of Mezahab.

51 When Hadad died, chiefs began to be in Edom in place of kings: Chief Timna, Chief Alvah, Chief Jetheth,

52 Chief Oholibamah, Chief Elah, Chief Pinon,

53 Chief Kenaz, Chief Teman, Chief Mibzar,

54 Chief Magdiel, and Chief Iram. These were the chiefs of Edom.

Chapter 2

1 The sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

3 The sons of Judah: Er, Onan, and Shelah. These three were born to him from the daughter of Shua the Canaanite. But Er, Judah's firstborn, was evil before the Lord (YHWH), and he killed him.

4 Tamar his daughter-in-law bore him Perez and Zerah. Therefore all the sons of Judah were five.

5 The sons of Perez: Hezron and Hamul.

6 The sons of Zerah: Zimri, Ethan, Heman, Calcol, and Dara—five together.

7 The son of Carmi: Achar, who troubled Israel and sinned by stealing what was anathema.

8 The son of Ethan: Azariah.

9 The sons born to Hezron: Jerahmeel, Ram, and Chelubai.

10 Ram begot Amminadab, and Amminadab begot Nahshon, leader of the sons of Judah.

11 Nahshon begot Salma, from whom Boaz arose.

12 Boaz begot Obed, who himself begot Jesse.

13 Jesse begot Eliab his firstborn, Abinadab second, Shimea third,

14 Nethanel fourth, Raddai fifth,

15 Ozem sixth, and David seventh.

16 Their sisters were Zeruiah and Abigail. The sons of Zeruiah: Abishai, Joab, and Asahel—three.

17 Abigail bore Amasa, whose father was Jether the Ishmaelite.

18 Caleb son of Hezron took a wife named Azubah, from whom he begot Jerioth. Her sons were Jesher, Shobab, and Ardon.

19 When Azubah died, Caleb took Ephrath as wife, and she bore him Hur.

20 Hur begot Uri, and Uri begot Bezalel.

21 After these things Hezron entered to the daughter of Machir, father of Gilead, and took her when he was sixty years old. She bore him Segub.

22 Segub begot Jair, who possessed twenty-three cities in the land of Gilead.

23 Geshur and Aram captured the towns of Jair, Kenath, and its villages—sixty cities. All these were sons of Machir, father of Gilead.

24 When Hezron died, Caleb entered to Ephrath. Hezron also had a wife named Abiah, who bore him Ashhur, father of Tekoa.

25 The sons born to Jerahmeel, Hezron's firstborn, were Ram his firstborn, Bunah, Oren, Ozem, and Ahijah.

26 Jerahmeel also took another wife named Atarah, who was the mother of Onam.

27 The sons of Ram, Jerahmeel's firstborn, were Maaz, Jamin, and Eker.

28 Onam had sons Shammai and Jada. The sons of Shammai: Nadab and Abishur.

29 The name of Abishur's wife was Abihail, and she bore him Ahban and Molid.

30 The sons of Nadab were Seled and Appaim. Seled died without children.

31 The son of Appaim was Ishi. Ishi begot Sheshan, and Sheshan begot Ahlai.

32 The sons of Jada, Shammai’s brother: Jether and Jonathan. Jether also died without children.

33 Jonathan begot Peleth and Zaza. These were the sons of Jerahmeel.

34 Sheshan had no sons but daughters, and an Egyptian servant named Jarha.

35 He gave his daughter to him as wife, and she bore him Attai.

36 Attai begot Nathan, and Nathan begot Zabad.

37 Zabad begot Ephlal, and Ephlal begot Obed.

38 Obed begot Jehu, and Jehu begot Azariah.

39 Azariah begot Helez, and Helez begot Eleasah.

40 Eleasah begot Sismai, and Sismai begot Shallum.

41 Shallum begot Jekamiah, and Jekamiah begot Elishama.

42 The sons of Caleb, Jerahmeel’s brother: Mesha his firstborn, who was the father of Ziph, and the sons of Mareshah, father of Hebron.

43 The sons of Hebron: Korah, Tappuah, Rekem, and Shema.

44 Shema begot Raham, father of Jorkeam, and Rekem begot Shammai.

45 The son of Shammai was Maon, and Maon was the father of Beth-zur.

46 Ephah, Caleb’s concubine, bore Haran, Moza, and Gazez. Haran begot Gazez.

47 The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48 Maacah, Caleb’s concubine, bore Sheber and Tirhanah.

49 Shaaph, father of Madmannah, begot Sheva, father of Machbenah and father of Gibeah. Caleb’s daughter was Achsah.

50 These were the sons of Caleb. The sons of Hur, Ephrath’s firstborn: Shobal, father of Kiriath-jearim;

51 Salma, father of Bethlehem; and Hareph, father of Beth-gader.

52 The sons of Shobal, father of Kiriath-jearim, were those who saw half of the resting places.

53 From the kindred of Kiriath-jearim came the Ithrites, Puthites, Shumathites, and Mishraites. From these came the Zorathites and Eshtaolites.

54 The sons of Salma: Bethlehem, the Netophathites, the crowns of the house of Joab, and half of the resting place of Zorah;

55 and also the kindreds of the scribes dwelling in Jabez, singing and resounding and remaining in tents. These are the Kenites who came from Heat, father of the house of Rechab.

Chapter 3

1 David had these sons, who were born to him in Hebron: Amnon his firstborn, from Ahinoam the
Jezreelite; Daniel second, from Abigail the Carmelite;

2 Absalom third, son of Maacah daughter of Talmai, king of Geshur; Adonijah fourth, son of Haggith;

3 Shephatiah fifth, from Abital; and Ithream sixth, from Eglah his wife.

4 Therefore six were born to him in Hebron, where he reigned seven years and six months. He reigned
thirty-three years in Jerusalem.

5 In Jerusalem these sons were born to him: Shimea, Shobab, Nathan, and Solomon—four from Bathsheba
daughter of Ammiel—

6 and also Ibhar and Elishama,

7 Eliphelet, Nogah, Nepheg, Japhia,

8 and also Elishama, Eliada, and Eliphelet—nine.

9 All these were sons of David, besides the sons of the concubines, and they had a sister, Tamar.

10 Solomon’s son was Rehoboam, whose son Abijah begot Asa. From him also was born Jehoshaphat,

11 father of Joram. Joram begot Ahaziah, from whom Joash arose.

12 Amaziah his son begot Azariah. Azariah’s son Jotham

13 begot Ahaz, father of Hezekiah, from whom Manasseh was born.

14 Manasseh also begot Amon, father of Josiah.

15 The sons of Josiah were Johanan firstborn, Jehoiakim second, Zedekiah third, and Shallum fourth.

16 From Jehoiakim were born Jeconiah and Zedekiah.

17 The sons of Jeconiah were Assir, Shealtiel,

18 Malchiram, Pedaiah, Shenazzar, Jekamiah, Shama, and Nedabiah.

19 From Pedaiah arose Zerubbabel and Shimei. Zerubbabel begot Meshullam, Hananiah, and Shelomith
their sister,

20 and also Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-hesed—five.

21 The son of Hananiah was Pelatiah, father of Jeshaiah, whose son was Rephaiah. His son was Arnan,
from whom Obadiah was born, whose son was Shecaniah.

22 The son of Shecaniah was Shemaiah, whose sons were Hattush, Igal, Bariah, Neariah, and Shaphat—six
in number.

23 The sons of Neariah: Elioenai, Hezekiah, and Azrikam—three.

24 The sons of Elioenai: Hodaiah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven.

Chapter 4

1 The sons of Judah: Perez, Hezron, Carmi, Hur, and Shobal.

2 Reaiah son of Shobal begot Jahath, from whom Ahumai and Lahad were born. These were the kindreds of the Zorathites.

3 This also was the stock of Etam: Jezreel, Ishma, and Idbash. Their sister's name was Hazzelelponi.

4 Penuel was the father of Gedor, and Ezer the father of Hushah. These were the sons of Hur, Ephrath's firstborn, father of Bethlehem.

5 Ashhur, father of Tekoa, had two wives, Helah and Naarah.

6 Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the sons of Naarah.

7 The sons of Helah: Zereth, Izhar, and Ethnan.

8 Koz begot Anub, Zobebah, and the kindred of Aharhel son of Harum.

9 Jabez was renowned above his brothers, and his mother called his name Jabez, saying, "Because I bore him in sorrow."

10 Jabez invoked the God of Israel, saying, "If blessing, you will bless me, enlarge my borders, let your hand be with me, and cause me not to be oppressed by evil." And God granted what he prayed for.

11 Chelub, brother of Shuhah, begot Mehir, who was the father of Eshton.

12 Eshton begot Beth-rapha, Paseah, and Tehinnah, father of the city of Nahash. These were the men of Rechah.

13 The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath and Meonothai.

14 Meonothai begot Ophrah, and Seraiah begot Joab, father of the Valley of Craftsmen, for craftsmen were there.

15 The sons of Caleb son of Jephunneh: Iru, Elah, and Naam. The son of Elah: Kenaz.

16 The sons of Jehallelel: Ziph, Ziphah, Tiria, and Asarel.

17 The sons of Ezrah: Jether, Mered, Epher, and Jalon. He begot Miriam, Shammai, and Ishbah, father of Eshtemoa.

18 His Judean wife bore Jered, father of Gedor; Heber, father of Soco; and Jekuthiel, father of Zanoah. These were the sons of Bithiah daughter of Pharaoh, whom Mered took.

19 The sons of Hodiah's wife, sister of Naham: father of Keilah the Garmite, and Eshtemoa the Maacathite.

20 The sons of Shimon: Amnon, Rinnah son of Hanan, and Tilon. The sons of Ishi: Zoheth and Ben-zoheth.

21 The sons of Shelah son of Judah: Er, father of Lecah; Laadah, father of Mareshah; and the kindreds of the house of those working fine linen in the House of the Oath.

22 And he who caused the sun to stand, the men of Falsehood, Secure, and Burning, who were princes in Moab, and those who returned to Lahem. These are ancient words.

23 These are the potters dwelling in plantations and hedges, with the king in his works. They remained there.

24 The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, and Shaul.

25 Shallum his son, Mibsam his son, Mishma his son.

26 The sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son.

27 Shimei had sixteen sons and six daughters, but his brothers did not have many sons, and the whole kindred could not equal the total of the sons of Judah.

28 They dwelt in Beersheba, Moladah, Hazar-shual,

29 Bilhah, Ezem, Tolad,

30 Bethuel, Hormah, Ziklag,

31 Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These were their cities until King David.

32 Their villages were Etam, Ain, Rimmon, Tochen, and Ashan—five cities—

33 and all their villages around these cities as far as Baal. This was their dwelling and the distribution of their seats.

34 And Meshobab, Jamlech, Joshah son of Amaziah,

35 Joel, Jehu son of Joshibiah son of Seraiah son of Asiel,

36 Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,

37 and Ziza son of Shiphi son of Allon son of Jedaiah son of Shimri son of Shemaiah.

38 These were named as leaders in their kindreds, and they multiplied exceedingly in the house of their families.

39 They departed to enter Gedor as far as the valley’s east side to seek pasture for their flocks.

40 They found rich and very good pastures and an exceedingly broad, quiet, and fertile land in which those from the stock of Ham had dwelt before.

41 Therefore these men, whom we have described above by name, came in the days of Hezekiah, king of Judah. They struck their tents and the inhabitants found there and destroyed them, even to the present day. They dwelt in their place because they found exceedingly rich pastures there.

42 From the sons of Simeon, five hundred men also went to Mount Seir, having as leaders Pelatiah, Neariah, Rephaiah, and Uzziel, sons of Ishi.

43 They struck the remnants of the Amalekites who had been able to escape and dwelt there in their place, even to this day.

Chapter 5

1 The sons of Reuben, Israel’s firstborn. For he was his firstborn, but because he violated his father’s bed, his firstborn rights were given to the sons of Joseph son of Israel, and he was not reckoned as firstborn.

2 Judah, who was strongest among his brothers, produced leaders from his stock, but the firstborn rights were reckoned to Joseph.

3 Therefore the sons of Reuben, Israel’s firstborn: Enoch, Pallu, Hezron, and Carmi.

4 The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaiah his son, Baal his son,

6 and Beerah his son, whom Tiglath-pilneser, king of the Assyrians, led captive. He was a leader in the tribe of Reuben.

7 His brothers and his whole kindred, when they were numbered by their families, had as leaders Jeiel and Zechariah.

8 Bela son of Azaz son of Shema son of Joel dwelt in Aroer as far as Nebo and Baal-meon.

9 He also dwelt toward the eastern region as far as the entrance of the wilderness and the river Euphrates, for they possessed a great number of beasts in the land of Gilead.

10 In the days of Saul they fought against the Hagrites and killed them. They dwelt in their place in their tents throughout the whole region facing east from Gilead.

11 The sons of Gad dwelt opposite them in the land of Bashan as far as Salcah:

12 Joel at the head and Shapham second, with Janai and Shaphat in Bashan.

13 Their brothers according to the houses of their kindreds: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven.

14 These were sons of Abihail son of Huri son of Jaroah son of Gilead son of Michael son of Jeshishai son of Jahdo son of Buz.

15 Their brother, son of Abdiel son of Guni, was leader of the house among their families.

16 They dwelt in Gilead, Bashan and its villages, and all the pasturelands of Sharon as far as their borders.

17 All these were numbered in the days of Jotham, king of Judah, and in the days of Jeroboam, king of Israel.

18 The sons of Reuben and Gad and the half-tribe of Manasseh—fighting men carrying shields and swords, drawing the bow, and trained for battle—numbered forty-four thousand seven hundred sixty who went out to fight.

19 They fought against the Hagrites, and the Itureans, Naphish, and Nodab

20 gave them aid. The Hagrites and all who had been with them were delivered into their hands because they invoked God while they fought, and he heard them because they believed in him.

21 They captured everything they possessed: fifty thousand camels, two hundred fifty thousand sheep, two thousand donkeys, and one hundred thousand human souls.

22 Many fell wounded, for it was the Lord’s war. They dwelt in their place until the transfer.

23 The sons of the half-tribe of Manasseh possessed the land from the borders of Bashan as far as Baal, Hermon, Senir, and Mount Hermon, for their number was immense.

24 These were the leaders of the house of their kindred: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, exceedingly strong and powerful men and renowned commanders in their families.

25 But they abandoned the God of their fathers and fornicated after the gods of the peoples of the land whom God had removed before them.

26 The God of Israel stirred up the spirit of Pul, king of the Assyrians, and the spirit of Tiglath-pileser, king of Assyria. He transferred Reuben, Gad, and the half-tribe of Manasseh and brought them into Halah, Habor, Hara, and the river Gozan, even to this day.

Chapter 6

1 The sons of Levi: Gershon, Kohath, and Merari.

2 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

3 The sons of Amram: Aaron, Moses, and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begot Phinehas, and Phinehas begot Abishua.

5 Abishua begot Bukki, and Bukki begot Uzzi.

6 Uzzi begot Zerahiah, and Zerahiah begot Meraioth.

7 Meraioth begot Amariah, and Amariah begot Ahitub.

8 Ahitub begot Zadok, and Zadok begot Ahimaaz.

9 Ahimaaz begot Azariah, and Azariah begot Johanan.

10 Johanan begot Azariah. He is the one who exercised the priesthood in the house Solomon built in Jerusalem.

11 Azariah begot Amariah, and Amariah begot Ahitub.

12 Ahitub begot Zadok, and Zadok begot Shallum.

13 Shallum begot Hilkiah, and Hilkiah begot Azariah.

14 Azariah begot Seraiah, and Seraiah begot Jehozadak.

15 Jehozadak went out when the Lord transferred Judah and Jerusalem by the hands of Nebuchadnezzar.

16 Therefore the sons of Levi: Gershom, Kohath, and Merari.

17 These are the names of the sons of Gershom: Libni and Shimei.

18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel.

19 The sons of Merari: Mahli and Mushi. These were the kindreds of Levi according to their families.

20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, Ebiasaph his son, Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, Shaul his son.

25 The sons of Elkanah: Amasai, Ahimoth,

26 and Elkanah. The sons of Elkanah: Zophai his son, Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 The sons of Samuel: Vashni the firstborn, and Abijah.

29 The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 These are those whom David appointed over the singers of the house of the Lord after the ark was placed there.

32 They ministered before the tabernacle of the testimony, singing until Solomon built the house of the Lord in Jerusalem, and they stood in their ministry according to their order.

33 These are those who attended with their sons. From the sons of Kohath: Heman the singer, son of Joel, son of Samuel,

34 son of Elkanah, son of Jeroham, son of Eliel, son of Tohu,

35 son of Zuph, son of Elkanah, son of Mahath, son of Amasai,

36 son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,

37 son of Tahath, son of Assir, son of Ebiasaph, son of Korah,

38 son of Izhar, son of Kohath, son of Levi, son of Israel.

39 His brother Asaph stood at his right hand: Asaph son of Berechiah, son of Shimea,

40 son of Michael, son of Baaseiah, son of Malchijah,

41 son of Ethni, son of Zerah, son of Adaiah,

42 son of Ethan, son of Zimmah, son of Shimei,

43 son of Jahath, son of Gershom, son of Levi.

44 The sons of Merari, their brothers, stood at the left: Ethan son of Kishi, son of Abdi, son of Malluch,

45 son of Hashabiah, son of Amaziah, son of Hilkiah,

46 son of Amzi, son of Bani, son of Shemer,

47 son of Mahli, son of Mushi, son of Merari, son of Levi.

48 Their brothers the Levites were appointed for every ministry of the tabernacle of the house of the Lord.

49 Aaron and his sons burned incense upon the altar of holocaust and upon the altar of incense, for every work of the Holy of Holies and to pray for Israel according to everything Moses, servant of God, had commanded.

50 These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 These were their dwellings throughout their villages and borders, namely those of the sons of Aaron according to the kindreds of the Kohathites, for these had fallen to them by lot.

55 Therefore they gave them Hebron in the land of Judah and its pasturelands all around,

56 but the city’s fields and villages to Caleb son of Jephunneh.

57 To the sons of Aaron they gave Hebron, a city of refuge, Libnah and its pasturelands,

58 Jattir, Eshtemoa with its pasturelands, Hilen, and Debir with its pasturelands,

59 and also Ashan, Beth-shemesh, and their pasturelands.

60 From the tribe of Benjamin: Geba and its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands. All their cities throughout their kindreds were thirteen.

61 To the remaining sons of Kohath from their kindred they gave ten cities as a possession from the half-tribe of Manasseh.

62 To the sons of Gershom according to their kindreds, from the tribe of Issachar, the tribe of Asher, the tribe of Naphtali, and the tribe of Manasseh in Bashan, they gave thirteen cities.

63 To the sons of Merari according to their kindreds, from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun, they gave twelve cities by lot.

64 The children of Israel also gave the Levites cities and their pasturelands.

65 They gave by lot, from the tribe of the sons of Judah, the tribe of the sons of Simeon, and the tribe of the sons of Benjamin, these cities, which they called by their own names.

66 Those who were from the kindred of the sons of Kohath also received cities within their borders from the tribe of Ephraim.

67 Therefore they gave them cities of refuge: Shechem with its pasturelands in Mount Ephraim, and Gezer with its pasturelands;

68 Jokmeam with its pasturelands, and likewise Beth-horon;

69 and also Aijalon with its pasturelands, and Gath-rimmon in the same manner.

70 From the half-tribe of Manasseh: Aner and its pasturelands, and Bileam and its pasturelands, namely for those who remained from the kindred of the sons of Kohath.

71 To the sons of Gershom, from the kindred of the half-tribe of Manasseh: Golan in Bashan and its pasturelands, and Ashtaroth with its pasturelands.

72 From the tribe of Issachar: Kedesh and its pasturelands, Daberath with its pasturelands,

73 Ramoth and its pasturelands, and Anem with its pasturelands.

74 From the tribe of Asher: Mashal with its pasturelands, and likewise Abdon;

75 Hukok and its pasturelands, and Rehob with its pasturelands.

76 From the tribe of Naphtali: Kedesh in Galilee and its pasturelands, Hammon with its pasturelands, and Kiriathaim and its pasturelands.

77 To the remaining sons of Merari, from the tribe of Zebulun: Rimmono and its pasturelands, and Tabor with its pasturelands;

78 and beyond the Jordan opposite Jericho, toward the east of the Jordan, from the tribe of Reuben: Bezer in the wilderness with its pasturelands, and Jahzah with its pasturelands;

79 Kedemoth and its pasturelands, and Mephaath with its pasturelands.

80 And also from the tribe of Gad: Ramoth in Gilead and its pasturelands, and Mahanaim with its pasturelands;

81 and also Heshbon with its pasturelands, and Jazer with its pasturelands.

Chapter 7

1 The sons of Issachar: Tola, Puah, Jashub, and Shimron—four.

2 The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Samuel, leaders through the houses of their kindreds. From the stock of Tola, twenty-two thousand six hundred exceedingly strong men were numbered in the days of David.

3 The son of Uzzi: Izrahiah, from whom were born Michael, Obadiah, Joel, and Isshiah—all five leaders.

4 With them, according to their families and peoples, were thirty-six thousand exceedingly strong men girded for battle, for they had many wives and sons.

5 Their brothers throughout the entire kindred of Issachar, exceedingly robust for fighting, numbered eighty-seven thousand.

6 The sons of Benjamin: Bela, Becher, and Jediael—three.

7 The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, and Iri—five leaders of families and exceedingly robust for fighting. Their number was twenty-two thousand thirty-four.

8 The sons of Becher: Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these were sons of Becher.

9 Numbered according to their families as leaders of their kindreds and exceedingly strong for battle, they were twenty thousand two hundred.

10 The son of Jediael: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, and Ahishahar.

11 All these were sons of Jediael, leaders of their kindreds and exceedingly strong men—seventeen thousand two hundred going out to battle.

12 Shuppim and Huppim were sons of Ir, and Hushim was a son of Aher.

13 The sons of Naphtali: Jahziel, Guni, Jezer, and Shallum, sons of Bilhah.

14 The son of Manasseh: Asriel. His Syrian concubine bore Machir, father of Gilead.

15 Machir took wives for his sons Huppim and Shuppim, and he had a sister named Maacah. The name of the second was Zelophehad, and daughters were born to Zelophehad.

16 Maacah, wife of Machir, bore a son and called his name Peresh. His brother’s name was Sheresh, and his sons were Ulam and Rakem.

17 The son of Ulam: Bedan. These were the sons of Gilead son of Machir son of Manasseh.

18 His sister the Queen bore a Handsome Man, Abiezer, and Mahlah.

19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

20 The sons of Ephraim: Shuthelah; Bered his son; Tahath his son; Eleadah his son; Tahath his son; Zabad his son;

21 Shuthelah his son; and Ezer and Elead his sons. The native men of Gath killed them because they had gone down to invade their possessions.

22 Therefore Ephraim their father mourned for many days, and his brothers came to console him.

23 He entered to his wife, and she conceived and bore a son. He called his name Beriah because he arose amid the evils of his house.

24 His daughter was Sheerah, who built Lower Beth-horon, Upper Beth-horon, and Uzzen-sheerah.

25 His son was Rephah, then Resheph and Telah, from whom Tahan was born.

26 Tahan begot Ladan, whose son Ammihud begot Elishama,

27 from whom Nun arose, who had Joshua as son.

28 Their possession and dwelling were Bethel and its daughters; toward the east Naaran; toward the west Gezer and its daughters; and Shechem and its daughters, as far as Gaza and its daughters.

29 Beside the sons of Manasseh were Beth-shean and its daughters, Taanach and its daughters, Megiddo and its daughters, and Dor and its daughters. In these dwelt the sons of Joseph son of Israel.

30 The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister.

31 The sons of Beriah: Heber and Malchiel, who was the father of Birzaith.

32 Heber begot Japhlet, Shomer, Hotham, and Shua their sister.

33 The sons of Japhlet: Pasach, Bimhal, and Ashvath. These were the sons of Japhlet.

34 The sons of Shomer: Ahi, Rohgah, Hubbah, and Aram.

35 The sons of Helem his brother: Zophah, Imna, Shelesh, and Amal.

36 The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah,

37 Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

38 The sons of Jether: Jephunneh, Pispa, and Ara.

39 The sons of Ulla: Arah, Hanniel, and Rizia.

40 All these were sons of Asher, leaders of kindreds, chosen and exceedingly strong commanders of commanders. The number of those of an age fit for war was twenty-six thousand.

Chapter 8

1 Benjamin begot Bela his firstborn, Ashbel second, Aharah third,

2 Nohah fourth, and Rapha fifth.

3 The sons of Bela were Addar, Gera, Abihud,

4 Abishua, Naaman, Ahoah,

5 Gera, Shephuphan, and Huram.

6 These are the sons of Ehud, leaders of the kindreds dwelling in Geba, who were transferred to Manahath.

7 Naaman, Ahijah, and Gera—he transferred them—and he begot Uzza and Ahihud.

8 Shaharaim begot children in the region of Moab after he dismissed Hushim and Baara his wives.

9 From Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam,

10 Jeuz, Sachia, and Mirmah. These were his sons, leaders in their families.

11 From Hushim he begot Abitub and Elpaal.

12 The sons of Elpaal: Eber, Misham, and Shemed, who built Ono, Lod, and its daughters.

13 Beriah and Shema were leaders of the kindreds dwelling in Aijalon. These put the inhabitants of Gath to flight.

14 And Ahio, Shashak, Jerimoth,

15 Zebadiah, Arad, Eder,

16 Michael, Ishpah, and Joha were sons of Beriah.

17 Zebadiah, Meshullam, Hizki, Eber,

18 Ishmerai, Izliah, and Jobab were sons of Elpaal.

19 Jakim, Zichri, Zabdi,

20 Elioenai, Zillethai, Eliel,

21 Adaiah, Beraiah, and Shimrath were sons of Shimei.

22 Ishpan, Eber, Eliel,

23 Abdon, Zichri, Hanan,

24 Hananiah, Elam, Anthothijah,

25 Iphdeiah, and Penuel were sons of Shashak.

26 Shamsherai, Shehariah, Athaliah,

27 Jaareshiah, Elijah, and Zichri were sons of Jeroham.

28 These were patriarchs and leaders of kindreds who dwelt in Jerusalem.

29 At Gibeon dwelt Abi-gibeon, and his wife’s name was Maacah.

30 His firstborn son was Abdon, then Zur, Kish, Baal, Nadab,

31 Gedor, Ahio, Zecher, and Mikloth.

32 Mikloth begot Shimeah. They dwelt opposite their brothers in Jerusalem, with their brothers.

33 Ner begot Kish, and Kish begot Saul. Saul begot Jonathan, Malchi-shua, Abinadab, and Esh-baal.

34 Jonathan’s son was Merib-baal, and Merib-baal begot Micah.

35 The sons of Micah: Pithon, Melech, Tarea, and Ahaz.

36 Ahaz begot Jehoaddah, and Jehoaddah begot Alemeth, Azmaveth, and Zimri. Zimri begot Moza,

37 and Moza begot Binea, whose son was Rapha, from whom Eleasah arose, who begot Azel.

38 Azel had six sons with these names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were sons of Azel.

39 The sons of Eshek his brother: Ulam firstborn, Jeush second, and Eliphelet third.

40 The sons of Ulam were exceedingly robust men, drawing the bow with great strength, and they had many sons and grandsons, as many as one hundred fifty. All these were sons of Benjamin.

Chapter 9

1 Therefore all Israel was numbered, and their total was written in the book of the kings of Israel and Judah. They were transferred to Babylon because of their trespass.

2 The first to dwell in their possessions and cities were Israel, the priests, the Levites, and the Nethinim.

3 In Jerusalem dwelt some from the sons of Judah, the sons of Benjamin, and also the sons of Ephraim and Manasseh.

4 Uthai son of Ammihud son of Omri son of Imri son of Bani, from the sons of Perez son of Judah.

5 From the Shilonites: Asaiah the firstborn and his sons.

6 From the sons of Zerah: Jeuel and their brothers—six hundred ninety.

7 From the sons of Benjamin: Sallu son of Meshullam son of Hodaviah son of Hassenuah;

8 Ibneiah son of Jeroham; Elah son of Uzzi son of Michri; and Meshullam son of Shephatiah son of Reuel son of Ibnijah.

9 Their brothers according to their families were nine hundred fifty-six. All these were leaders of kindreds through the houses of their fathers.

10 From the priests: Jedaiah, Jehoiarib, and Jachin;

11 also Azariah son of Hilkiah son of Meshullam son of Zadok son of Meraioth son of Ahitub, high priest of the house of God;

12 Adaiah son of Jeroham son of Pashhur son of Malchijah; and Maasai son of Adiel son of Jahzerah son of Meshullam son of Meshillemith son of Immer.

13 Their brothers, leaders throughout their families, were one thousand seven hundred sixty, exceedingly strong for doing the work of ministry in the house of God.

14 From the Levites: Shemaiah son of Hasshub son of Azrikam son of Hashabiah, from the sons of Merari;

15 also Bakbakkar the carpenter, Galal, Mattaniah son of Mica son of Zichri son of Asaph;

16 Obadiah son of Shemaiah son of Galal son of Jeduthun; and Berechiah son of Asa son of Elkanah, who dwelt in the courts of the Netophathites.

17 The gatekeepers: Shallum, Akkub, Talmon, and Ahiman. Their brother Shallum was leader.

18 Until that time they kept watch by their divisions at the King’s Gate toward the east, among the sons of Levi.

19 Shallum son of Kore son of Ebiasaph son of Korah, with his brothers and the house of his father—these Korahites were over the works of ministry, guardians of the tabernacle’s vestibules. Their families, by the divisions of the Lord’s camp, guarded the entrance.

20 Phinehas son of Eleazar was their leader before the Lord.

21 Zechariah son of Meshelemiah was gatekeeper of the gate of the tabernacle of the testimony.

22 All these chosen as gatekeepers at the gates were two hundred twelve. They were registered in their own villages, and David and Samuel the seer appointed them in their trust,

23 both them and their sons, at the doors of the house of the Lord and in the tabernacle according to their divisions.

24 The gatekeepers were at the four winds, that is, toward the east, west, north, and south.

25 Their brothers remained in the villages and came on their Sabbaths from time to time.

26 To these four Levites was entrusted the entire number of gatekeepers, and they were over the chambers and treasuries of the house of the Lord.

27 They also remained in their watches around the temple of the Lord so that, when the time came, they themselves would open the doors in the morning.

28 Some of their line were over the vessels of ministry, for the vessels were brought in and carried out by number.

29 Some of them were entrusted with the utensils of the sanctuary and were over the fine flour, wine, oil, frankincense, and spices.

30 The sons of the priests made ointments from the spices.

31 Mattithiah the Levite, firstborn of Shallum the Korahite, was prefect over the things fried in a pan.

32 Some of the sons of Kohath, their brothers, were over the bread of the Presence so that they would always prepare it fresh each Sabbath.

33 These are the leaders of the singers throughout the families of the Levites, who remained in the chambers so that they might serve continually in their ministry by day and night.

34 The heads of the Levites, leaders throughout their families, remained in Jerusalem.

35 In Gibeon dwelt Jeiel, father of Gibeon, and his wife’s name was Maacah.

36 His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab,

37 Gedor, Ahio, Zechariah, and Mikloth.

38 Mikloth begot Shimeam. These dwelt opposite their brothers in Jerusalem, with their brothers.

39 Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchi-shua, Abinadab, and Esh-baal.

40 Jonathan’s son was Merib-baal, and Merib-baal begot Micah.

41 The sons of Micah: Pithon, Melech, Tarea, and Ahaz.

42 Ahaz begot Jarah, and Jarah begot Alemeth, Azmaveth, and Zimri. Zimri begot Moza.

43 Moza begot Binea, whose son Rephaiah begot Eleasah, from whom Azel arose.

44 Azel had six sons with these names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

Chapter 10

1 The Philistines fought against Israel, and the men of Israel fled before the Philistines and fell wounded upon Mount Gilboa.

2 When the Philistines drew near, pursuing Saul and his sons, they struck Jonathan, Abinadab, and Malchi-shua, the sons of Saul.

3 The battle grew heavy against Saul. The archers found him and wounded him with arrows.

4 Saul said to his armor-bearer, “Draw your sword and kill me, lest these uncircumcised men come and mock me.” But his armor-bearer, terrified by fear, was unwilling to do this. Therefore Saul seized his sword and fell upon it.

5 When his armor-bearer saw that Saul was dead, he also fell upon his own sword and died.

6 Therefore Saul died, and his three sons, and his entire house fell together.

7 When the men of Israel who dwelt in the plains saw this, they fled. With Saul and his sons dead, they abandoned their cities and were scattered here and there. The Philistines came and dwelt in them.

8 Therefore on the next day, when the Philistines stripped the spoil from the slain, they found Saul and his sons lying upon Mount Gilboa.

9 When they had stripped him, cut off his head, and removed his armor, they sent it into their land to be carried around and displayed in the temples of the idols and before the peoples.

10 They consecrated his armor in the shrine of their god and fastened his head in the temple of Dagon.

11 When the men of Jabesh-gilead heard this—namely, everything the Philistines had done to Saul—

12 each of the valiant men rose, took the corpses of Saul and his sons, and brought them to Jabesh. They buried their bones beneath the oak that was in Jabesh and fasted seven days.

13 Therefore Saul died because of his iniquities: because he transgressed the commandment of the Lord that he had commanded and did not keep it, and moreover even consulted a woman with a spirit,

14 and did not hope in the Lord. Because of this, he killed him and transferred his kingdom to David son of Jesse.

Chapter 11

1 Therefore all Israel gathered to David at Hebron, saying, “We are your bone and your flesh.

2 Yesterday and the day before, even while Saul still reigned, you were the one who led Israel out and brought it in. For the Lord your God said to you, ‘You shall pasture my people Israel, and you shall be leader over them.’”

3 Therefore all the elders of Israel came to the king at Hebron, and David entered into a covenant with them before the Lord. They anointed him king over Israel according to the word of the Lord that he spoke by the hand of Samuel.

4 David and all Israel also went to Jerusalem, which is Jebus, where the Jebusites were inhabitants of the land.

5 Those who dwelt in Jebus said to David, “You shall not enter here.” But David captured the stronghold of Zion, which is the City of David.

6 He said, “Whoever strikes a Jebusite first shall be prince and commander.” Therefore Joab son of Zeruiah went up first and became prince.

7 David dwelt in the stronghold, and for this reason it was called the City of David.

8 He built the city all around, from Millo to the circuit, while Joab built the rest of the city.

9 David continued advancing and increasing, and the Lord of hosts was with him.

10 These are the leaders of David’s mighty men who helped him become king over all Israel, according to the word of the Lord that he spoke to Israel.

11 This is the number of David’s strong men: Jashobeam son of Hachmoni, leader among the thirty. He raised his spear against three hundred wounded at one time.

12 After him was Eleazar, son of his paternal uncle, the Ahohite, who was among the three mighty men.

13 He was with David at Pas-dammim when the Philistines gathered at that place for battle. A field in that region was full of barley, and the people had fled before the Philistines.

14 These men stood in the middle of the field and defended it. When they had struck the Philistines, the Lord gave great salvation to his people.

15 Three of the thirty leaders went down to the rock where David was, at the cave of Adullam, when the Philistines were encamped in the Valley of Rephaim.

16 David was in the stronghold, and a Philistine garrison was in Bethlehem.

17 David desired water and said, “O that someone would give me water from the cistern of Bethlehem that is at the gate!”

18 Therefore these three passed through the middle of the Philistine camp, drew water from the cistern of Bethlehem that was at the gate, and brought it to David to drink. He was unwilling, but instead poured it out as a libation to the Lord,

19 saying, “Far be it from me in the sight of my God that I should do this and drink the blood of these men, for they brought me water at the peril of their souls.” For this reason he was unwilling to drink. These things the three strongest men did.

20 Abishai, Joab’s brother, was leader of the three. He raised his spear against three hundred wounded and was the most renowned among the three.

21 He was renowned among the second three and their leader, yet he did not reach the first three.

22 Benaiah son of Jehoiada was the son of an exceedingly strong man from Kabzeel who had performed many deeds. He struck two ariels of Moab, and he went down and killed a lion in the middle of a cistern in the time of snow.

23 He also struck an Egyptian man whose stature was five cubits and who had a spear like a weaver’s beam. Benaiah went down to him with a staff, seized the spear he held in his hand, and killed him with his own spear.

24 These things Benaiah son of Jehoiada did, and he was most renowned among the three strong men.

25 He was first among the thirty, yet did not reach the three. David placed him at his ear.

26 The strongest men in the army: Asahel brother of Joab; Elhanan, son of his paternal uncle, from Bethlehem;

27 Shammoth the Harorite; Helez the Pelonite;

28 Ira son of Ikkesh the Tekoite; Abiezer the Anathothite;

29 Sibbecai the Hushathite; Ilai the Ahohite;

30 Maharai the Netophathite; Heled son of Baanah the Netophathite;

31 Ithai son of Ribai from Gibeah of the sons of Benjamin; Benaiah the Pirathonite;

32 Hurai from the torrent Gaash; Abiel the Arbathite; Azmaveth the Baharumite; Eliaba the Shaalbonite;

33 the sons of Hashem the Gizonite; Jonathan son of Shagee the Hararite;

34 Ahiam son of Sachar the Hararite;

35 Eliphal son of Ur;

36 Hepher the Mecherathite; Ahijah the Pelonite;

37 Hezro the Carmelite; Naarai son of Ezbai;

38 Joel brother of Nathan; Mibhar son of Hagri;

39 Zelek the Ammonite; Naharai the Berothite, armor-bearer of Joab son of Zeruiah;

40 Ira the Ithrite; Gareb the Ithrite;

41 Uriah the Hittite; Zabad son of Ahlai;

42 Adina son of Shiza the Reubenite, leader of the Reubenites, and thirty with him;

43 Hanan son of Maacah; Jehoshaphat the Mithnite;

44 Uzzia the Ashterathite; Shama and Jeiel, sons of Hotham the Aroerite;

45 Jediael son of Shimri, and Joha his brother, the Tizite;

46 Eliel the Mahavite; Jeribai and Joshaviah, sons of Elnaam; Ithmah the Moabite; Eliel, Obed, and Jaasiel from Mezoba.

Chapter 12

1 These also came to David at Ziklag while he was still fleeing from Saul son of Kish. They were exceedingly strong and excellent fighters,

2 drawing the bow, casting stones with slings using either hand, and directing arrows. They were from Saul’s brothers in Benjamin.

3 Ahiezer the leader and Joash, sons of Shemaah the Gibeathite; Jeziel and Pelet, sons of Azmaveth; Beracah; and Jehu the Anathothite.

4 Also Ishmaiah the Gibeonite, exceedingly strong among the thirty and over the thirty; Jeremiah; Jahaziel; Johanan; and Jozabad the Gederathite;

5 Eluzai; Jerimoth; Bealiah; Shemariah; and Shephatiah the Haruphite;

6 Elkanah; Isshiah; Azarel; Joezer; and Jashobeam from the Korahites;

7 and Joelah and Zebadiah, sons of Jeroham from Gedor.

8 Some Gadites also deserted to David when he hid in the wilderness: exceedingly robust men and excellent fighters, holding shield and spear. Their faces were like the faces of lions, and they were swift like gazelles upon the mountains:

9 Ezer the leader, Obadiah second, Eliab third,

10 Mishmannah fourth, Jeremiah fifth,

11 Attai sixth, Eliel seventh,

12 Johanan eighth, Elzabad ninth,

13 Jeremiah tenth, and Machbannai eleventh.

14 These from the sons of Gad were commanders of the army. The least presided over one hundred soldiers, and the greatest over one thousand.

15 These are the ones who crossed the Jordan in the first month, when it is accustomed to overflow its banks, and put to flight everyone dwelling in the valleys toward the east and west.

16 Some from Benjamin and Judah also came to the stronghold where David remained.

17 David went out to meet them and said, “If you have come peacefully to me to help me, let my heart be joined to you. But if you lay an ambush against me for my adversaries while I have no iniquity in my hands, may the God of our fathers see and judge.”

18 Then the spirit clothed Amasai, leader among the thirty, and he said, “We are yours, O David, and with you, son of Jesse. Peace, peace to you, and peace to your helpers, for your God helps you.” Therefore David received them and appointed them leaders of the band.

19 Some from Manasseh also deserted to David when he came with the Philistines against Saul to fight, though he did not fight with them because the Philistine leaders, after taking counsel, sent him away, saying, “At the peril of our heads, he will return to Saul his lord.”

20 Therefore when he returned to Ziklag, these deserted to him from Manasseh: Adnah, Jozabad, Jediael, Michael, Adnah, Jozabad, Elihu, and Zillethai, commanders of thousands in Manasseh.

21 These gave aid to David against the raiders, for they were all exceedingly strong men and became commanders in the army.

22 Indeed, each day men came to David to help him until there was a great number, like the army of God.

23 This also is the number of commanders of the army who came to David when he was at Hebron to transfer Saul’s kingdom to him according to the word of the Lord.

24 The sons of Judah carrying shield and spear: six thousand eight hundred equipped for battle.

25 From the sons of Simeon, exceedingly strong men for fighting: seven thousand one hundred.

26 From the sons of Levi: four thousand six hundred.

27 Also Jehoiada, leader from the stock of Aaron, and with him three thousand seven hundred.

28 Zadok also, a young man of excellent character, and twenty-two leaders from his father’s house.

29 From the sons of Benjamin, Saul’s brothers: three thousand, for a great part of them still followed the house of Saul.

30 From the sons of Ephraim: twenty thousand eight hundred, exceedingly strong in might, men renowned in their kindreds.

31 From the half-tribe of Manasseh: eighteen thousand, each designated by his own name, came to appoint David king.

32 From the sons of Issachar: learned men who knew the individual times so as to command what Israel ought to do, two hundred leaders. All the remainder of their tribe followed their counsel.

33 From Zebulun, those who went out to battle and stood in battle line, equipped with weapons of war: fifty thousand came to help, not with a double heart.

34 From Naphtali: one thousand leaders, and with them thirty-seven thousand equipped with shield and spear.

35 From Dan also, prepared for battle: twenty-eight thousand six hundred.

36 From Asher, going out to fight and challenging in battle line: forty thousand.

37 Beyond the Jordan, from the sons of Reuben, Gad, and the half-tribe of Manasseh, equipped with weapons of war: one hundred twenty thousand.

38 All these fighting men, equipped for battle, came to Hebron with a perfect heart to appoint David king over all Israel. All the remainder of Israel also had one heart that David should become king.

39 They were there with David for three days, eating and drinking, for their brothers had prepared for them.

40 Those who were near them, as far as Issachar, Zebulun, and Naphtali, also brought bread upon donkeys, camels, mules, and oxen for them to eat, together with flour, cakes of pressed figs, raisins, wine, oil, oxen, and rams in all abundance, for there was joy in Israel.

Chapter 13

1 David took counsel with the tribunes, centurions, and all the leaders.

2 He said to the whole assembly of Israel, “If it pleases you, and if the word I speak goes forth from the Lord our God, let us send to our remaining brothers throughout all the regions of Israel and to the priests and Levites dwelling in the pasturelands of the cities, so that they may gather to us.

3 Let us bring the ark of our God back to us, for we did not seek it in the days of Saul.”

4 The entire multitude answered that it should be done, for the word pleased all the people.

5 Therefore David gathered all Israel, from the Shihor of Egypt as far as the entrance of Hamath, to bring the ark of God from Kiriath-jearim.

6 David and every man of Israel went up to the hill of Kiriath-jearim, which is in Judah, to bring from there the ark of the Lord God who sits above the cherubim, where his name was invoked.

7 They placed the ark of God upon a new cart from the house of Abinadab, and Uzza and his brother drove the cart.

8 David and all Israel played before God with all their strength, with songs, lyres, harps, timbrels, cymbals, and trumpets.

9 When they reached the threshing floor of Chidon, Uzza extended his hand to support the ark, for the unruly ox had tilted it a little.

10 Therefore the Lord became angry against Uzza and struck him because he had touched the ark, and he died there before the Lord.

11 David was grieved because the Lord had made a breach against Uzza, and he called that place the Breach of Uzza, even to the present day.

12 He feared God at that time, saying, “How can I bring the ark of God to myself?”

13 For this reason he did not bring it to himself, that is, into the City of David, but turned it aside into the house of Obed-edom the Gittite.

14 Therefore the ark of God remained in the house of Obed-edom for three months, and the Lord blessed his house and everything he had.

Chapter 14

1 Hiram, king of Tyre, also sent messengers to David, with cedar timbers and craftsmen of walls and wood, so that they might build him a house.

2 David knew that the Lord had confirmed him as king over Israel and that his kingdom had been lifted up over his people Israel.

3 David also took other wives in Jerusalem and begot sons and daughters.

4 These are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

5 Ibhar, Elishua, Elpelet,

6 Nogah, Nepheg, Japhia,

7 Elishama, Beeliada, and Eliphelet.

8 When the Philistines heard that David had been anointed king over all Israel, they all went up to seek him. When David heard this, he went out to meet them.

9 The Philistines came and spread themselves through the Valley of Rephaim.

10 David consulted the Lord, saying, “Shall I go up against the Philistines, and will you deliver them into my hand?” The Lord said to him, “Go up, and I shall deliver them into your hand.”

11 When they went up to Baal-perazim, David struck them there and said, “God has made a breach against my enemies by my hand, as waters are divided.” For this reason the name of that place was called Baal-perazim.

12 They abandoned their gods there, and David commanded them to be burned.

13 Again the Philistines rushed in and spread themselves through the valley.

14 David again consulted God, and God said to him, “Do not go up after them. Withdraw from them and come against them opposite the pear trees.

15 When you hear the sound of one walking in the tops of the pear trees, then go out to battle, for God has gone out before you to strike the Philistine camp.”

16 Therefore David did as God had commanded him and struck the Philistine camp from Gibeon as far as Gezer.

17 David’s name was proclaimed throughout all the regions, and the Lord placed the fear of him upon all the nations.

Chapter 15

1 David also made houses for himself in the City of David. He built a place for the ark of God and stretched out a tabernacle for it.

2 Then David said, “It is unlawful for the ark of God to be carried by anyone except the Levites, whom the Lord chose to carry it and minister to him forever.”

3 He gathered all Israel in Jerusalem so that the ark of God might be brought to its place, which he had prepared for it,

4 and also the sons of Aaron and the Levites.

5 From the sons of Kohath, Uriel was leader, and his brothers were one hundred twenty.

6 From the sons of Merari, Asaiah was leader, and his brothers were two hundred twenty.

7 From the sons of Gershom, Joel was leader, and his brothers were one hundred thirty.

8 From the sons of Elizaphan, Shemaiah was leader, and his brothers were two hundred.

9 From the sons of Hebron, Eliel was leader, and his brothers were eighty.

10 From the sons of Uzziel, Amminadab was leader, and his brothers were one hundred twelve.

11 David called the priests Zadok and Abiathar and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

12 He said to them, “You who are leaders of the Levitical families, sanctify yourselves with your brothers and bring the ark of the Lord God of Israel to the place prepared for it,

13 lest, as at the beginning, because you were not present, the Lord struck us, so it happen now when we do something unlawful.”

14 Therefore the priests and Levites were sanctified so that they might carry the ark of the Lord God of Israel.

15 The sons of Levi carried the ark of God upon their shoulders with poles, as Moses had commanded according to the word of the Lord.

16 David told the leaders of the Levites to appoint singers from their brothers with musical instruments—harps, lyres, and cymbals—so that the sound of joy might resound on high.

17 They appointed the Levites Heman son of Joel and, from his brothers, Asaph son of Berechiah; and from the sons of Merari, their brothers, Ethan son of Kushaiah.

18 With them were their brothers in the second order: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom, and Jeiel, the gatekeepers.

19 The singers Heman, Asaph, and Ethan sounded together upon bronze cymbals.

20 Zechariah, Uzziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah sang mysteries upon harps.

21 Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah sang a victory song upon lyres for the octave.

22 Chenaniah, leader of the Levites, presided over prophecy to lead the melody, for he was exceedingly wise.

23 Berechiah and Elkanah were gatekeepers of the ark.

24 The priests Shebaniah, Jehoshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer sounded trumpets before the ark of God. Obed-edom and Jehiah were gatekeepers of the ark.

25 Therefore David, all the elders of Israel, and the tribunes went to carry away the ark of the Lord’s covenant from the house of Obed-edom with joy.

26 Because God helped the Levites who carried the ark of the Lord’s covenant, seven bulls and seven rams were sacrificed.

27 David was clothed in a fine-linen robe, as were all the Levites who carried the ark, the singers, and Chenaniah, leader of prophecy among the singers. David was also clothed in a linen ephod.

28 All Israel led the ark of the Lord’s covenant with jubilation and the sound of the horn, sounding together with trumpets, cymbals, harps, and lyres.

29 When the ark of the Lord’s covenant reached the City of David, Michal daughter of Saul looked through a window, saw King David dancing and playing, and despised him in her heart.

Chapter 16

1 Therefore they brought the ark of God and placed it in the middle of the tabernacle David had stretched out for it, and they offered holocausts and peace offerings before God.

2 When David finished offering holocausts and peace offerings, he blessed the people in the name of the Lord.

3 He distributed to everyone individually, from man to woman, a loaf of bread, a portion of roasted buffalo meat, and fine flour fried in oil.

4 He appointed some of the Levites before the ark of the Lord to minister, to remember his works, and to glorify and praise the Lord God of Israel:

5 Asaph the leader, with Zechariah second to him; then Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-edom. Jehiel was over the instruments of harp and lyres, while Asaph sounded the cymbals.

6 The priests Benaiah and Jahaziel continually sounded the trumpet before the ark of the Lord’s covenant.

7 On that day David first appointed Asaph and his brothers to confess to the Lord:

8 Give praise to the Lord and invoke his name; make his inventions known among the peoples.

9 Sing to him and make melody to him; recount all his wonders.

10 Praise his holy name; let the heart of those seeking the Lord rejoice.

11 Seek the Lord and his strength; seek his face always.

12 Remember his wonders that he has done, his signs, and the judgments of his mouth,

13 O seed of Israel his servant, sons of Jacob his chosen one.

14 He is the Lord our God; his judgments are in all the earth.

15 Remember his pact forever, the word he commanded for one thousand generations,

16 which he struck with Abraham, and his oath with Isaac.

17 He established it for Jacob as a precept, and for Israel as an everlasting pact,

18 saying, “To you I shall give the land of Canaan, the measuring line of your inheritance,”

19 when they were few in number, little and sojourners within it.

20 They passed from nation to nation and from one kingdom to another people.

21 He permitted no one to oppress them but rebuked kings for their sake:

22 “Do not touch my christs, and do not act wickedly against my prophets.”

23 Sing to the Lord, all the earth; announce his salvation from day to day.

24 Recount his glory among the nations, his wonders among all peoples.

25 For the Lord is great and exceedingly worthy of praise, and terrible above all gods.

26 For all the gods of the peoples are idols, but the Lord made the heavens.

27 Confession and magnificence are before him; strength and joy are in his place.

28 Bring to the Lord, O families of the peoples; bring to the Lord glory and dominion.

29 Give glory to the Lord. Lift up sacrifice to his name and come into his sight; adore the Lord in holy beauty.

30 Let all the earth be moved before his face, for he founded the world immovable.

31 Let the heavens rejoice and the earth exult, and let them say among the nations, “The Lord has reigned.”

32 Let the sea and its fullness thunder; let the fields exult and everything in them.

33 Then the trees of the forest shall praise before the Lord, for he comes to judge the earth.

34 Give praise to the Lord, for he is good, for his mercy is forever.

35 And say, “Save us, O God our savior; gather us and rescue us from the nations, so that we may confess your holy name and exult in your songs.

36 Blessed is the Lord God of Israel, from eternity to eternity.” And let all the people say, “Amen,” and a hymn to the Lord.

37 Therefore he left Asaph and his brothers there before the ark of the Lord’s covenant so that they might minister in the sight of the ark continually, each day and according to their divisions.

38 He appointed Obed-edom and his sixty-eight brothers, Obed-edom son of Jeduthun, and Hosah as gatekeepers.

39 He appointed Zadok the priest and his brothers the priests before the tabernacle of the Lord at the high place that was in Gibeon,

40 so that they might offer holocausts to the Lord continually upon the altar of holocaust, morning and evening, according to everything written in the law of the Lord that he commanded Israel.

41 After him were Heman, Jeduthun, and the remaining chosen men, each called by his own name to confess to the Lord, for his mercy is forever.

42 Heman and Jeduthun sang with trumpets, struck cymbals and every musical instrument to sing to God, while he made the sons of Jeduthun gatekeepers.

43 All the people returned to their own houses, and David returned to bless his own house also.

Chapter 17

1 Now when David dwelt in his house, he said to Nathan the prophet, “Behold, I dwell in a house of cedar, but the ark of the Lord’s covenant is beneath skins.”

2 Nathan said to David, “Do everything that is in your heart, for God is with you.”

3 Therefore that night the word of God came to Nathan, saying,

4 “Go and speak to David my servant: Thus says the Lord: You shall not build me a house to dwell in.

5 For I have not remained in a house from the time I led Israel out to this day, but I was always changing places of the tabernacle and remaining in a tent

6 with all Israel. Did I ever speak to even one of the judges of Israel, whom I commanded to pasture my people, and say, ‘Why have you not built me a house of cedar?’

7 Now, therefore, you shall speak thus to my servant David: Thus says the Lord of hosts: I took you when you followed the flock in the pastures, so that you would be leader of my people Israel.

8 I was with you wherever you went, killed all your enemies before you, and made for you a name like that of one of the great men celebrated upon the earth.

9 I gave a place to my people Israel. It shall be planted and shall dwell there and shall no longer be moved, nor shall the sons of iniquity crush them as at the beginning,

10 from the days when I gave judges to my people Israel and humbled all your enemies. Therefore I announce to you that the Lord shall build a house for you.

11 When you have fulfilled your days and gone to your fathers, I shall raise up your seed after you, who shall be from your sons, and I shall establish his kingdom.

12 He shall build me a house, and I shall establish his throne forever.

13 I shall be a father to him, and he shall be a son to me. I shall not take my mercy away from him as I took it away from the one who was before you.

14 I shall establish him in my house and in my kingdom forever, and his throne shall be most firm perpetually.”

15 According to all these words and according to this entire vision, so Nathan spoke to David.

16 When King David came and sat before the Lord, he said, “Who am I, O Lord God, and what is my house, that you should grant me such things?

17 But even this seemed little in your sight, and therefore you spoke concerning the house of your servant even into the future, and you made me remarkable above all men, O Lord God.

18 What more can David add, when you have thus glorified your servant and known him?

19 O Lord, for the sake of your servant, according to your heart, you have done all this magnificence and willed that all these great things be known.

20 O Lord, there is no one like you, and there is no other God besides you among all those of whom we have heard with our ears.

21 For what other nation upon the earth is like your people Israel, to whom God went to deliver and make a people for himself, and by his greatness and terrors cast out nations before the face of the one whom he had delivered from Egypt?

22 You established your people Israel as your people forever, and you, O Lord, became their God.

23 Now, therefore, O Lord, let the word you spoke to your servant and concerning his house be confirmed perpetually, and do as you have spoken.

24 Let your name remain and be magnified forever, and let it be said, ‘The Lord of hosts is the God of Israel, and the house of David his servant remains before him.’

25 For you, O Lord my God, revealed to the ear of your servant that you would build him a house. For this reason your servant has found confidence to pray before you.

26 Now, therefore, O Lord, you are God, and you have spoken such great benefits to your servant.

27 You have begun to bless the house of your servant so that it may always be before you, for when you, O Lord, bless it, it shall be blessed forever.”

Chapter 18

1 After these things, David struck the Philistines and humbled them, and he took Gath and its daughters from the hand of the Philistines.

2 He also struck Moab, and the Moabites became David’s servants, offering him gifts.

3 At that time David also struck Hadadezer, king of Zobah in the region of Hamath, when he went to extend his dominion as far as the river Euphrates.

4 Therefore David captured one thousand of his chariots, seven thousand horsemen, and twenty thousand foot soldiers. He hamstrung all the chariot horses except those for one hundred chariots, which he reserved for himself.

5 The Syrian of Damascus also came to give aid to Hadadezer, king of Zobah, but David struck twenty-two thousand of his men as well.

6 He placed soldiers in Damascus so that Syria would also serve him and offer gifts. The Lord helped him in everything to which he went.

7 David also took the golden quivers that Hadadezer’s servants had and brought them to Jerusalem.

8 From Hadadezer’s cities Tibhath and Cun he also took exceedingly much bronze, from which Solomon made the bronze sea, the pillars, and the bronze vessels.

9 When Tou, king of Hamath, heard that David had struck the entire army of Hadadezer, king of Zobah,

10 he sent Hadoram his son to King David to ask peace from him and congratulate him because he had struck and defeated Hadadezer, for Hadadezer was Tou’s adversary.

11 King David also consecrated to the Lord all the vessels of gold, silver, and bronze, together with the silver and gold he had taken from all the nations: from Edom, Moab, the children of Ammon, the Philistines, and Amalek.

12 Abishai son of Zeruiah struck eighteen thousand Edomites in the Valley of Salt.

13 He established a garrison in Edom so that Edom would serve David, and the Lord saved David in everything to which he went.

14 Therefore David reigned over all Israel and did judgment and justice for all his people.

15 Joab son of Zeruiah was over the army, and Jehoshaphat son of Ahilud was the recorder.

16 Zadok son of Ahitub and Ahimelech son of Abiathar were priests, and Shavsha was scribe.

17 Benaiah son of Jehoiada was over the companies of Cherethites and Pelethites, while David’s sons were first at the king’s hand.

Chapter 19

1 Now it happened that Nahash, king of the children of Ammon, died, and his son reigned in his place.

2 David said, “I shall show mercy to Hanun son of Nahash, for his father granted me favor.” David sent messengers to console him concerning his father’s death. When they reached the land of the children of Ammon to console Hanun,

3 the leaders of the children of Ammon said to Hanun, “Perhaps you think David sent men to console you for the sake of honoring your father. Do you not perceive that his servants have come to you to explore, investigate, and search your land?”

4 Therefore Hanun made David’s servants bald, shaved them, cut their tunics from the buttocks to the feet, and sent them away.

5 When they departed and sent word of this to David, he sent to meet them, for they had endured great disgrace, and commanded them to remain in Jericho until their beards grew and then return.

6 When the children of Ammon saw that they had injured David, Hanun and the remaining people sent one thousand talents of silver to hire chariots and horsemen for themselves from Mesopotamia, Syria-maacah, and Zobah.

7 They hired thirty-two thousand chariots and the king of Maacah with his people. When they came, they encamped opposite Medeba. The children of Ammon also gathered from their cities and came to battle.

8 When David heard this, he sent Joab and the entire army of strong men.

9 The children of Ammon went out and formed a battle line beside the city gate, while the kings who had come to their aid stood separately in the field.

10 Therefore Joab, understanding that battle was against him both in front and behind, chose the strongest men from all Israel and went against the Syrian.

11 He placed the remaining part of the people under the hand of Abishai his brother, and they went against the children of Ammon.

12 He said, “If the Syrian overcomes me, you shall be my help. But if the children of Ammon overpower you, I shall be your protection.

13 Be strengthened, and let us act manfully for our people and for the cities of our God. But the Lord shall do what is good in his sight.”

14 Therefore Joab and the people with him went against the Syrian in battle and put them to flight.

15 When the children of Ammon saw that the Syrian had fled, they also fled from Abishai his brother and entered the city. Joab then returned to Jerusalem.

16 When the Syrian saw that he had fallen before Israel, he sent messengers and brought the Syrian who was beyond the river. Shophach, commander of Hadadezer’s army, was their leader.

17 When this was reported to David, he gathered all Israel, crossed the Jordan, rushed upon them, and formed a battle line opposite them as they fought against him.

18 The Syrian fled from Israel, and David killed from the Syrians seven thousand chariots and forty thousand foot soldiers, as well as Shophach, commander of the army.

19 When Hadadezer’s servants saw that they had been overcome by Israel, they deserted to David and served him. Syria was no longer willing to give aid to the children of Ammon.

Chapter 20

1 After the year’s cycle, at the time when kings are accustomed to go out to war, Joab gathered the army and the strength of the military and devastated the land of the children of Ammon. He went and besieged Rabbah. David remained in Jerusalem when Joab struck Rabbah and destroyed it.

2 David took the crown of Milcom from his head and found in it a talent’s weight of gold and exceedingly precious gems, from which he made a diadem for himself. He also took exceedingly great spoils from the city.

3 He brought out the people who were in it and caused threshing sledges, drags, and iron-shod carts to pass over them so that they were cut apart and crushed. So David did to all the cities of the children of Ammon, and he returned with all his people to Jerusalem.

4 After these things, battle was begun against the Philistines at Gezer. In it Sibbecai the Hushathite struck Sippai from the stock of Rephaim and humbled them.

5 Another battle was waged against the Philistines, in which Adeodatus son of Saltus the Bethlehemite struck the brother of Goliath the Gittite, whose spear shaft was like a weaver’s beam.

6 Yet another battle happened at Gath, in which there was an exceedingly tall man having six fingers on each hand and six toes on each foot, twenty-four together. He also had been born from the stock of Rapha.

7 He blasphemed Israel, and Jonathan son of Shimea, David’s brother, struck him. These are the sons of Rapha in Gath who fell by the hand of David and his servants.

Chapter 21

1 Satan rose against Israel and incited David to number Israel.

2 David said to Joab and the leaders of the people, “Go and number Israel from Beersheba as far as Dan. Bring me the number so that I may know it.”

3 Joab answered, “May the Lord increase his people one hundred times beyond what they are. Are not all of them your servants, my lord king? Why does my lord seek this, which may be reckoned as sin to Israel?”

4 But the king’s word prevailed. Joab went out, traveled around all Israel, and returned to Jerusalem.

5 He gave David the number of those among whom he had traveled. The entire number of Israel was found to be one million one hundred thousand men drawing the sword, while from Judah there were four hundred seventy thousand warriors.

6 But he did not number Levi and Benjamin, because Joab executed the king’s command unwillingly.

7 What had been commanded displeased God, and he struck Israel.

8 David said to God, “I have sinned exceedingly by doing this. I implore you, take away your servant’s iniquity, for I have acted foolishly.”

9 The Lord spoke to Gad, David’s seer, saying,

10 “Go and speak to David, and say to him: Thus says the Lord: I give you a choice of three things. Choose the one you wish, and I shall do it to you.”

11 When Gad came to David, he said to him, “Thus says the Lord: Choose what you wish:

12 either famine for three years; or for three months to flee your enemies and be unable to escape their sword; or for three days the sword of the Lord and pestilence raging through the land, with the angel of the Lord killing throughout all the borders of Israel. Now, therefore, see what I should answer the one who sent me.”

13 David said to Gad, “Distress presses me on every side. But it is better for me to fall into the hands of the Lord, because his compassions are many, than into human hands.”

14 Therefore the Lord sent pestilence into Israel, and seventy thousand men from Israel fell.

15 He also sent an angel into Jerusalem to strike it. As it was being struck, the Lord saw and had mercy because of the magnitude of the evil. He commanded the angel who was striking, “It is enough. Now let your hand cease.” The angel of the Lord stood beside the threshing floor of Ornan the Jebusite.

16 David lifted his eyes and saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand turned against Jerusalem. He and the elders, clothed in sackcloth, fell prostrate upon the ground.

17 David said to God, “Was it not I who commanded that the people be numbered? I am the one who sinned; I am the one who did evil. What has this flock deserved? O Lord my God, I implore you, let your hand be turned against me and my father’s house, but let your people not be struck.”

18 The angel of the Lord commanded Gad to tell David to go up and build an altar to the Lord God on the threshing floor of Ornan the Jebusite.

19 Therefore David went up according to the word of Gad that he had spoken to him in the name of the Lord.

20 When Ornan looked up and saw the angel, he and his four sons hid themselves, for at that time he was threshing wheat upon the floor.

21 When David came to Ornan, Ornan saw him, went out from the threshing floor to meet him, and adored him, prostrate upon the ground.

22 David said to him, “Give me the place of your threshing floor so that I may build an altar to the Lord upon it. Receive as much silver as it is worth, so that the plague may cease from the people.”

23 Ornan said to David, “Take it, and let my lord king do whatever pleases him. I also give oxen for a holocaust, the threshing sledges for wood, and wheat for sacrifice. I shall freely provide everything.”

24 King David said to him, “By no means shall it be so, but I shall give as much silver as it is worth, for I ought neither to take what is yours nor thus offer to the Lord gratuitous holocausts.”

25 Therefore David gave Ornan six hundred shekels of gold of the most just weight for the place.

26 He built an altar to the Lord there, offered holocausts and peace offerings, and invoked the Lord. The Lord heard him with fire from heaven upon the altar of holocaust.

27 The Lord commanded the angel, and he returned his sword into its sheath.

28 Therefore immediately, when David saw that the Lord had heard him upon the threshing floor of Ornan the Jebusite, he sacrificed victims there.

29 But the tabernacle of the Lord that Moses had made in the wilderness and the altar of holocausts were at that time upon the high place at Gibeon.

30 David was unable to go to the altar to implore God there, for he had been terrified with exceedingly great fear when he saw the sword of the angel of the Lord.

Chapter 22

1 David said, “This is the house of God, and this is the altar for Israel’s holocaust.”

2 He commanded that all the proselytes from the land of Israel be gathered, and from among them he appointed stonecutters to hew and polish stones, so that the house of God might be built.

3 David also prepared iron in great abundance for the nails of the doors and for their fastenings and joints, and bronze beyond weighing.

4 The cedar timbers could not be valued, for the Sidonians and Tyrians had brought them to David.

5 David said, “My son Solomon is a young and tender boy, but the house that I desire to have built for the Lord ought to be such that it will be renowned in every region. Therefore I shall prepare what he needs.” And for this reason, before his death, he prepared all the expenditures.

6 He called Solomon his son and commanded him to build a house for the Lord God of Israel.

7 David said to Solomon, “My son, it was my will to build a house for the name of the Lord my God,

8 but the word of the Lord came to me, saying: ‘You have shed much blood and fought very many wars. You will not be able to build a house for my name, because so much blood has been shed before me.

9 A son who will be born to you shall be a most peaceful man, for I shall cause him to rest from all his enemies round about. For this reason he shall be called Peaceful, and I shall give peace and repose in Israel throughout all his days.

10 He shall build a house for my name. He shall be a son to me, and I shall be a father to him; and I shall establish the throne of his kingdom over Israel forever.’

11 Now therefore, my son, may the Lord be with you. Prosper, and build the house for the Lord your God, just as he has spoken concerning you.

12 May the Lord also give you prudence and understanding, so that you may be able to govern Israel and keep the law of the Lord your God.

13 For then you will be able to prosper, if you keep the commandments and judgments that the Lord commanded Moses to teach Israel. Be strengthened and act manfully. Do not fear, and do not be dismayed.

14 Behold, in my poverty I have prepared the expenditures for the house of the Lord: one hundred thousand talents of gold and one million talents of silver. Of bronze and iron there is no weight, for their number is overcome by their magnitude. I have prepared timber and stones for every expenditure.

15 You also have very many craftsmen: stonecutters, masons, woodworkers, and men most skilled in every craft for accomplishing the work,

16 in gold and silver and bronze and iron, of which there is no number. Arise, therefore, and act, and the Lord will be with you.”

17 David also commanded all the princes of Israel to help Solomon his son,

18 saying, “You perceive that the Lord your God is with you, that he has given you rest round about, that he has delivered all your enemies into your hands, and that the land has been subjected before the Lord and before his people.

19 Therefore give your hearts and your souls to seeking the Lord your God. Arise and build a sanctuary for the Lord God, so that the ark of the covenant of the Lord and the vessels consecrated to the Lord may be brought into the house that is being built for the name of the Lord.”

Chapter 23

1 Therefore David, old and full of days, appointed Solomon his son king over Israel.

2 He gathered all the princes of Israel, the priests, and the Levites.

3 The Levites from thirty years old and upward were numbered, and thirty-eight thousand men were found.

4 From these, twenty-four thousand were chosen and distributed for the ministry of the house of the Lord, while six thousand were overseers and judges.

5 Moreover, four thousand were gatekeepers, and the same number were psalmists, singing to the Lord with the instruments that David had made for singing.

6 David distributed them by divisions among the sons of Levi, namely Gershon, Kohath, and Merari.

7 The sons of Gershon: Laadan and Shimei.

8 The sons of Laadan: Jehiel the chief, Zethan, and Joel—three.

9 The sons of Shimei: Shelomith, Hosiel, and Haran—three. These were the chiefs of the families of Laadan.

10 Moreover, the sons of Shimei: Jahath, Ziza, Jeush, and Beriah. These were the four sons of Shimei.

11 Jahath was the first, and Ziza the second. But Jeush and Beriah did not have many sons, and therefore they were counted as one family and one house.

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel—four.

13 The sons of Amram: Aaron and Moses. Aaron was set apart so that he and his sons might minister in the Holy of Holies forever, burn incense to the Lord according to his rite, and bless his name perpetually.

14 The sons of Moses, the man of God, were also numbered in the tribe of Levi.

15 The sons of Moses: Gershom and Eliezer.

16 The sons of Gershom: Shebuel the first.

17 The sons of Eliezer: Rehabiah the first. Eliezer had no other sons, but the sons of Rehabiah multiplied exceedingly.

18 The sons of Izhar: Shelomith the first.

19 The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 The sons of Uzziel: Micah the first and Isshiah the second.

21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

22 Eleazar died and had no sons, but only daughters; and the sons of Kish, their brothers, took them as wives.

23 The sons of Mushi: Mahli, Eder, and Jeremoth—three.

24 These were the sons of Levi according to their kindreds and families, chiefs by their divisions and the number of individual heads who performed the works of the ministry of the house of the Lord, from twenty years old and upward.

25 For David said, “The Lord God of Israel has given rest to his people and a dwelling in Jerusalem forever.

26 Nor shall it any longer be the duty of the Levites to carry the tabernacle and all its vessels for ministry.”

27 According to David’s last commands, therefore, the sons of Levi were to be numbered from twenty years old and upward.

28 They were to be under the hand of the sons of Aaron for the service of the house of the Lord: in the vestibules, in the chambers, in the place of purification, in the sanctuary, and in all the works of the ministry of the temple of the Lord.

29 The priests, however, were over the bread of proposition, the sacrifice of fine flour, the unleavened cakes, the frying pan, the roasting, and every weight and measure.

30 The Levites were to stand in the morning to confess and sing to the Lord, and likewise in the evening,

31 both at the offering of the Lord’s holocausts and on Sabbaths, new moons, and the remaining solemnities, according to the number and ceremonies of each observance, continually before the Lord.

32 They were to keep the observances of the tabernacle of the covenant, the rite of the sanctuary, and the observance of the sons of Aaron their brothers, so that they might minister in the house of the Lord.

Chapter 24

1 Now these were the divisions of the sons of Aaron. The sons of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

2 Nadab and Abihu died before their father without children, and Eleazar and Ithamar exercised the priesthood.

3 David divided them—that is, Zadok from the sons of Eleazar and Ahimelech from the sons of Ithamar—according to their divisions and ministry.

4 Many more chief men were found among the sons of Eleazar than among the sons of Ithamar. Therefore he divided them: for the sons of Eleazar, sixteen chiefs by their families; and for the sons of Ithamar, eight by their families and houses.

5 He divided both families among themselves by lots, for there were princes of the sanctuary and princes of God both from the sons of Eleazar and from the sons of Ithamar.

6 Shemaiah son of Nethanel, the Levite scribe, recorded them before the king and the princes, Zadok the priest, Ahimelech son of Abiathar, and the chiefs of the priestly and Levitical families: one house of Eleazar, which presided over the others, and another house of Ithamar, which had the others under it.

7 The first lot came out for Jehoiarib; the second, for Jedaiah;

8 the third, for Harim; the fourth, for Seorim;

9 the fifth, for Malchijah; the sixth, for Mijamin;

10 the seventh, for Hakkoz; the eighth, for Abijah;

11 the ninth, for Jeshua; the tenth, for Shecaniah;

12 the eleventh, for Eliashib; the twelfth, for Jakim;

13 the thirteenth, for Huppah; the fourteenth, for Jeshebeab;

14 the fifteenth, for Bilgah; the sixteenth, for Immer;

15 the seventeenth, for Hezir; the eighteenth, for Happizzez;

16 the nineteenth, for Pethahiah; the twentieth, for Jehezkel;

17 the twenty-first, for Jachin; the twenty-second, for Gamul;

18 the twenty-third, for Delaiah; the twenty-fourth, for Maaziah.

19 These were their divisions according to their ministries, so that they might enter the house of the Lord according to their rite under the hand of Aaron their father, just as the Lord God of Israel had commanded.

20 Now of the remaining sons of Levi: from the sons of Amram was Shubael, and from the sons of Shubael, Jehdeiah.

21 From the sons of Rehabiah, the chief was Isshiah.

22 The son of Izhar was Shelomoth, and the son of Shelomoth was Jahath.

23 His sons: Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The son of Uzziel was Micah; the son of Micah, Shamir.

25 Micah’s brother was Isshiah, and the son of Isshiah was Zechariah.

26 The sons of Merari: Mahli and Mushi. The son of Uzziah: Beno.

27 Also the sons of Merari: Uzziah, Shoham, Zaccur, and Ibri.

28 The son of Mahli was Eleazar, who had no children.

29 The son of Kish was Jerahmeel.

30 The sons of Mushi: Mahli, Eder, and Jeremoth. These were the sons of Levi according to the houses of their families.

31 They also cast lots over against their brothers, the sons of Aaron, before King David, Zadok, Ahimelech, and the chiefs of the priestly and Levitical families. The lot divided all equally, the greater as well as the lesser.

Chapter 25

1 Therefore David and the commanders of the army set apart for the ministry the sons of Asaph, Heman, and Jeduthun, who were to prophesy with harps, psalteries, and cymbals, serving in the office appointed to them according to their number.

2 From the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asarelah, sons of Asaph, under the hand of Asaph, who prophesied according to the king.

3 Of Jeduthun: the sons of Jeduthun, Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah—six—under the hand of their father Jeduthun, who prophesied with the harp over those confessing and praising the Lord.

4 Of Heman: the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shubael, Jeremoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.

5 All these were sons of Heman, the king’s seer in the words of God, to exalt the horn. God gave Heman fourteen sons and three daughters.

6 All these were distributed under the hand of their father to sing in the temple of the Lord with cymbals, psalteries, and harps, for the ministries of the house of the Lord, according to the king—namely Asaph, Jeduthun, and Heman.

7 Their number, together with their brothers who taught the song of the Lord—all teachers—was two hundred eighty-eight.

8 They cast lots for their divisions equally, the greater as well as the lesser, the learned together with the unlearned.

9 The first lot came out for Joseph, who was of Asaph. The second, for Gedaliah, he and his sons and his brothers—twelve.

10 The third, for Zaccur, his sons and his brothers—twelve.

11 The fourth, for Izri, his sons and his brothers—twelve.

12 The fifth, for Nethaniah, his sons and his brothers—twelve.

13 The sixth, for Bukkiah, his sons and his brothers—twelve.

14 The seventh, for Jesharelah, his sons and his brothers—twelve.

15 The eighth, for Jeshaiah, his sons and his brothers—twelve.

16 The ninth, for Mattaniah, his sons and his brothers—twelve.

17 The tenth, for Shimei, his sons and his brothers—twelve.

18 The eleventh, for Azarel, his sons and his brothers—twelve.

19 The twelfth, for Hashabiah, his sons and his brothers—twelve.

20 The thirteenth, for Shubael, his sons and his brothers—twelve.

21 The fourteenth, for Mattithiah, his sons and his brothers—twelve.

22 The fifteenth, for Jeremoth, his sons and his brothers—twelve.

23 The sixteenth, for Hananiah, his sons and his brothers—twelve.

24 The seventeenth, for Joshbekashah, his sons and his brothers—twelve.

25 The eighteenth, for Hanani, his sons and his brothers—twelve.

26 The nineteenth, for Mallothi, his sons and his brothers—twelve.

27 The twentieth, for Eliathah, his sons and his brothers—twelve.

28 The twenty-first, for Hothir, his sons and his brothers—twelve.

29 The twenty-second, for Giddalti, his sons and his brothers—twelve.

30 The twenty-third, for Mahazioth, his sons and his brothers—twelve.

31 The twenty-fourth, for Romamti-ezer, his sons and his brothers—twelve.

Chapter 26

1 Now the divisions of the gatekeepers: from the Korahites, Meshelemiah son of Kore, from the sons of Asaph.

2 The sons of Meshelemiah: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, and Eliehoenai the seventh.

4 The sons of Obed-edom: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sachar the fourth, Nethanel the fifth,

5 Ammiel the sixth, Issachar the seventh, and Peullethai the eighth, because the Lord had blessed him.

6 Sons were also born to his son Shemaiah, governors of their families, for they were exceedingly valiant men.

7 The sons of Shemaiah: Othni, Raphael, Obed, and Elzabad; his brothers Elihu and Semachiah were also exceedingly valiant men.

8 All these were from the sons of Obed-edom. They, their sons, and their brothers were exceedingly strong for ministry—sixty-two from Obed-edom.

9 Meshelemiah's sons and their brothers, who were exceptionally strong, were eighteen.

10 From Hosah—that is, from the sons of Merari—Shimri was the chief. Although he had not been the firstborn, his father had therefore appointed him chief.

11 Hilkiah was the second, Tebaliah the third, and Zechariah the fourth. All these sons and brothers of Hosah were thirteen.

12 These were divided as gatekeepers, so that the chiefs of the watches, like their brothers, might minister continually in the house of the Lord.

13 Lots were therefore cast equally for small and great, according to their families, for each one of the gates.

14 The eastern lot fell to Shelemiah. For his son Zechariah, a most prudent and learned man, the northern quarter came out by lot.

15 For Obed-edom and his sons, the south, in which quarter was the house of the council of elders.

16 For Shuppim and Hosah, the west, beside the gate that leads to the ascending road, watch opposite watch.

17 On the east there were six Levites; on the north, four each day; and on the south, likewise four each day; and where the council was, two and two.

18 At the gatekeepers' cells on the west, four on the road and two at each cell.

19 These were the divisions of the gatekeepers from the sons of Kore and Merari.

20 Now Ahijah was over the treasuries of the house of God and the sacred vessels.

21 The sons of Laadan, the sons of Gershon: from Laadan, the chiefs of the families of Laadan and Gershon were the Jehielites.

22 The sons of Jehiel: Zetham and Joel his brother, over the treasuries of the house of the Lord.

23 Of the Amramites, Izharites, Hebronites, and Uzzielites,

24 Shubael son of Gershom, son of Moses, was governor over the treasuries.

25 His brothers descended from Eliezer, whose son was Rehabiah, whose son was Jeshaiah, whose son was Joram, whose son was Zichri, whose son was Shelomith.

26 This Shelomith and his brothers were over the treasuries of the sacred things that King David, the chiefs of the families, the commanders of thousands and hundreds, and the commanders of the army had consecrated

27 from the wars and the spoils of battles, which they had dedicated for the restoration and furnishing of the temple of the Lord.

28 Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah had consecrated all these things. Everything anyone had consecrated was under the hand of Shelomith and his brothers.

29 Chenaniah was over the Izharites, and he and his sons were appointed to the external works over Israel, to teach and judge them.

30 From the Hebronites, Hashabiah and his brothers—one thousand seven hundred exceedingly valiant men—were over Israel beyond the Jordan toward the west, in all the works of the Lord and in the ministry of the king.

31 Jeriah was the chief of the Hebronites according to their families and kindreds. In the fortieth year of David’s reign they were reviewed, and exceedingly valiant men were found at Jazer of Gilead.

32 His brothers of more mature age, two thousand seven hundred chiefs of families, were strong men. King David appointed them over the Reubenites, Gadites, and half-tribe of Manasseh for every ministry of God and the king.

Chapter 27

1 Now the sons of Israel according to their number—the chiefs of families, commanders of thousands and hundreds, and officers who ministered to the king according to their companies, entering and departing month by month throughout the year—each governed twenty-four thousand.

2 Jashobeam son of Zabdiel was over the first company in the first month, and under him were twenty-four thousand.

3 He was from the sons of Perez, the chief of all the commanders in the army for the first month.

4 Dodai the Ahohite had the company of the second month, and after him was another named Mikloth, who governed a portion of the army of twenty-four thousand.

5 The commander of the third company in the third month was Benaiah son of Jehoiada the priest, and in his division were twenty-four thousand.

6 This is the Benaiah who was most valiant among the Thirty and over the Thirty; but his son Ammizabad presided over his company.

7 The fourth, for the fourth month, was Asahel brother of Joab, and after him his son Zebadiah; in his company were twenty-four thousand.

8 The fifth, for the fifth month, was the commander Shamhuth the Izrahite; in his company were twenty-four thousand.

9 The sixth, for the sixth month, was Ira son of Ikkesh the Tekoite; in his company were twenty-four thousand.

10 The seventh, for the seventh month, was Helez the Pelonite from the sons of Ephraim; in his company were twenty-four thousand.

11 The eighth, for the eighth month, was Sibbecai the Hushathite from the stock of the Zerahites; in his company were twenty-four thousand.

12 The ninth, for the ninth month, was Abiezer the Anathothite from the sons of Benjamin; in his company were twenty-four thousand.

13 The tenth, for the tenth month, was Maharai the Netophathite from the stock of the Zerahites; in his company were twenty-four thousand.

14 The eleventh, for the eleventh month, was Benaiah the Pirathonite from the sons of Ephraim; in his company were twenty-four thousand.

15 The twelfth, for the twelfth month, was Heldai the Netophathite from the stock of Othniel; in his company were twenty-four thousand.

16 Now over the tribes of Israel: over the Reubenites, Eliezer son of Zichri was commander; over the Simeonites, Shephatiah son of Maacah;

17 over the Levites, Hashabiah son of Kemuel; over the Aaronites, Zadok;

18 over Judah, Elihu brother of David; over Issachar, Omri son of Michael;

19 over the Zebulunites, Ishmaiah son of Obadiah; over the Naphtalites, Jeremoth son of Azriel;

20 over the sons of Ephraim, Hoshea son of Azaziah; over the half-tribe of Manasseh, Joel son of Pedaiah;

21 over the half-tribe of Manasseh in Gilead, Iddo son of Zechariah; over Benjamin, Jaasiel son of Abner;

22 and over Dan, Azarel son of Jeroham. These were the chiefs of the sons of Israel.

23 But David was unwilling to number those from twenty years old and under, because the Lord had said that he would multiply Israel like the stars of heaven.

24 Joab son of Zeruiah had begun to number them but did not finish, because wrath had fallen upon Israel over this. Therefore the number of those who had been counted was not entered in the chronicles of King David.

25 Over the king’s treasuries was Azmaveth son of Adiel. Jonathan son of Uzziah presided over the treasuries that were in the cities, villages, and towers.

26 Ezri son of Chelub was over the rural work and the farmers who cultivated the land.

27 Shimei the Ramathite was over the cultivators of the vineyards, and Zabdi the Shiphmite was over the wine cellars.

28 Baal-hanan the Gederite was over the olive groves and fig groves in the plains, and Joash was over the storehouses of oil.

29 Shitrai the Sharonite was appointed over the herds pastured in Sharon, and Shaphat son of Adli was over the oxen in the valleys.

30 Obil the Ishmaelite was over the camels, and Jehdeiah the Meronothite was over the donkeys.

31 Jaziz the Hagarite was also over the sheep. All these were chiefs over King David’s substance.

32 Jonathan, David’s paternal uncle, was a counselor, a prudent and learned man. He and Jehiel son of Hachmoni were with the king’s sons.

33 Ahithophel was also the king’s counselor, and Hushai the Archite was the king’s friend.

34 After Ahithophel were Jehoiada son of Benaiah and Abiathar. Joab was the commander of the king’s army.

Chapter 28

1 Therefore David summoned all the princes of Israel, the leaders of the tribes, the officers of the companies who ministered to the king, the commanders of thousands and hundreds, those who were over the king’s substance and possessions, his sons with the eunuchs, and every mighty and exceptionally strong man in the army at Jerusalem.

2 When the king had risen and stood, he said, “Hear me, my brothers and my people. I considered building a house in which the ark of the covenant of the Lord might rest, and which would be the footstool of our God; and I prepared everything for building it.

3 But God said to me, ‘You shall not build a house for my name, because you are a man of war and have shed blood.’

4 Yet the Lord God of Israel chose me from all my father’s house to be king over Israel forever. For from Judah he chose the princes; from the house of Judah, my father’s house; and from among my father’s sons, it pleased him to choose me as king over all Israel.

5 And from among my sons—for the Lord has given me many sons—he chose Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6 He said to me, ‘Solomon your son shall build my house and my courts, for I have chosen him to be my son, and I shall be a father to him.

7 I shall establish his kingdom forever, if he perseveres in carrying out my commandments and judgments, as he does today.’

8 Now therefore, before the whole assembly of Israel and in the hearing of our God, keep and diligently search all the commandments of the Lord our God, so that you may possess the good land and leave it to your children after you forever.

9 And you, Solomon my son, know the God of your father and serve him with a perfect heart and a willing soul, for the Lord searches all hearts and understands every thought of the mind. If you seek him, you will find him; but if you forsake him, he will cast you away forever.

10 Now therefore, because the Lord has chosen you to build the house of the sanctuary, be strengthened and complete it.”

11 David gave Solomon his son the description of the portico, the temple, the storerooms, the upper chamber, the inner rooms, and the house of propitiation,

12 as well as of everything he had conceived for the courts and the chambers round about, for the treasuries of the house of the Lord and the treasuries of the sacred things,

13 for the priestly and Levitical divisions, for all the works of the house of the Lord, and for every vessel of the ministry of the temple of the Lord.

14 He gave gold by weight for every vessel of ministry, and likewise a weight of silver according to the diversity of the vessels and works.

15 For the golden lampstands and their lamps, he gave gold according to the measure of each lampstand and its lamps. Likewise, for the silver lampstands and their lamps, he gave a weight of silver according to their differing measure.

16 He also gave gold for the tables of proposition according to the diversity of the tables, and likewise silver for the other silver tables.

17 For the forks, bowls, and censers of purest gold, he apportioned a weight according to the measure of each golden little lion; likewise, he set apart a differing weight of silver for each silver lion.

18 For the altar upon which incense was burned, he gave purest gold, so that from it might be made the likeness of the chariot of the cherubim extending their wings and veiling the ark of the covenant of the Lord.

19 “All these things,” he said, “came to me written by the hand of the Lord, so that I might understand all the works of the pattern.”

20 David also said to Solomon his son, “Act manfully, be strengthened, and do it. Do not fear and do not be dismayed, for the Lord my God will be with you. He will neither dismiss nor forsake you until you complete every work for the ministry of the house of the Lord.

21 Behold, the divisions of the priests and Levites stand ready for every ministry of the house of the Lord. Both the princes and the people are prepared and know how to carry out all your commands.”

Chapter 29

1 King David spoke to the whole assembly: “God has chosen Solomon my son alone, while he is still a young and tender boy. Yet the work is great, for a habitation is being prepared not for a human being, but for God.

2 With all my strength I have prepared the expenditures for the house of my God: gold for things of gold, silver for things of silver, bronze for things of bronze, iron for things of iron, timber for things of timber, onyx stones, stones like antimony, stones of diverse colors, every precious stone, and Parian marble in great abundance.

3 Beyond these things that I have offered for the house of my God, I give from my own property gold and silver for the temple of my God, apart from what I prepared for the holy house:

4 three thousand talents of gold from the gold of Ophir and seven thousand talents of the most refined silver for gilding the walls of the temple.

5 Wherever gold is needed, let the work be made of gold; wherever silver is needed, of silver, by the hands of the craftsmen. And if anyone offers willingly, let him fill his hand today and offer whatever he desires to the Lord.”

6 Therefore the chiefs of the families, the nobles of the tribes of Israel, the commanders of thousands and hundreds, and the officers over the king’s possessions made pledges.

7 They gave for the works of the house of God five thousand talents of gold and ten thousand gold coins, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron.

8 Whoever had stones gave them into the treasuries of the house of the Lord through the hand of Jehiel the Gershonite.

9 The people rejoiced when they willingly made their pledges, because with their whole heart they offered them to the Lord. King David also rejoiced with great joy.

10 He blessed the Lord before the whole multitude and said, “Blessed are you, O Lord God of Israel our father, from eternity to eternity.

11 Yours, O Lord, are magnificence, power, glory, and victory, and to you belongs praise. For all things in heaven and on earth are yours. Yours, O Lord, is the kingdom, and you are above all princes.

12 Yours are riches, and yours is glory. You rule over all. In your hand are strength and power; in your hand are greatness and dominion over all.

13 Now therefore, our God, we confess to you and praise your illustrious name.

14 Who am I, and who are my people, that we should be able to pledge all these things to you? All things are yours, and what we have received from your hand we have given to you.

15 For we are pilgrims before you and sojourners, as were all our fathers. Our days are like a shadow upon the earth, and there is no abiding.

16 O Lord our God, all this abundance that we have prepared so that a house might be built for your holy name is from your hand, and all things are yours.

17 I know, my God, that you test hearts and love simplicity. Therefore, in the simplicity of my heart, I also offered all these things joyfully; and with immense joy I have seen your people who are found here offering gifts to you.

18 O Lord, God of Abraham, Isaac, and Israel our fathers, preserve this desire of their hearts forever, and let this mind remain always in reverence for you.

19 Also give Solomon my son a perfect heart, so that he may keep your commandments, your testimonies, and your ceremonies, and accomplish all things; and may he build the house whose expenditures I have prepared.”

20 David commanded the whole assembly, “Bless the Lord our God.” The whole assembly blessed the Lord, the God of their fathers; and they bowed themselves and adored God, and then the king.

21 They sacrificed victims to the Lord and offered holocausts on the following day: one thousand bulls, one thousand rams, and one thousand lambs with their libations and every rite in the greatest abundance for all Israel.

22 They ate and drank before the Lord on that day with great joy. They anointed Solomon son of David a second time. They anointed him to the Lord as prince and Zadok as high priest.

23 Solomon sat upon the throne of the Lord as king in place of David his father, and he pleased everyone; and all Israel obeyed him.

24 Moreover, all the princes, the mighty men, and all the sons of King David gave their hand and were subject to King Solomon.

25 Therefore the Lord magnified Solomon over all Israel and gave him a glory of kingship such as no king of Israel had possessed before him.

26 Thus David son of Jesse reigned over all Israel.

27 The days during which he reigned over Israel were forty years: he reigned seven years in Hebron and thirty-three years in Jerusalem.

28 He died in a good old age, full of days, riches, and glory; and Solomon his son reigned in his place.

29 The former and latter acts of King David are written in the book of Samuel the seer, the book of Nathan the prophet, and the volume of Gad the seer,

30 together with all his reign and his might, and the times that passed under him, whether in Israel or in all the kingdoms of the lands.

Second Chronicles

Chapter 1

1 Therefore Solomon son of David was strengthened in his kingdom, and the Lord (YHWH) his God was with him and magnified him exceedingly.

2 Solomon commanded all Israel—the commanders of thousands and hundreds, the leaders and judges of all Israel, and the chiefs of the families—

3 and he went with the whole multitude to the high place at Gibeon, where the tabernacle of the covenant of God was, which Moses, servant of God, had made in the wilderness.

4 But David had brought the ark of God from Kiriath-jearim to the place he had prepared for it, where he had pitched a tabernacle for it—that is, in Jerusalem.

5 The bronze altar that Bezalel son of Uri, son of Hur, had made was also there before the tabernacle of the Lord. Solomon and the whole assembly sought it.

6 Solomon went up to the bronze altar before the tabernacle of the covenant of the Lord and offered one thousand victims upon it.

7 And behold, during that very night God appeared to him, saying, “Ask what you desire, that I may give it to you.”

8 Solomon said to God, “You showed great mercy to David my father and appointed me king in his place.

9 Now therefore, O Lord God, let your word that you promised to David my father be fulfilled, for you have made me king over your numerous people, who are as innumerable as the dust of the earth.

10 Give me wisdom and understanding, so that I may enter and depart before your people. For who can worthily judge this people of yours, who are so great?”

11 God said to Solomon, “Because this pleased your heart more, and you did not ask for riches, substance, or glory, nor the souls of those who hated you, nor even very many days of life, but instead asked for wisdom and knowledge so that you might be able to judge my people over whom I appointed you king,

12 wisdom and knowledge are given to you. I shall also give you riches, substance, and glory, so that no one among the kings before you or after you will have been like you.”

13 Therefore Solomon came from the high place at Gibeon to Jerusalem, before the tabernacle of the covenant, and reigned over Israel.

14 He gathered chariots and horsemen for himself, and he had one thousand four hundred chariots and twelve thousand horsemen. He stationed them in the chariot cities and with the king in Jerusalem.

15 The king made silver and gold as plentiful in Jerusalem as stones, and cedars as plentiful as sycamores that grow in the plains.

16 Horses were brought to him from Egypt and from Coa by the king’s merchants, who went and purchased them for a price:

17 a chariot of horses for six hundred pieces of silver and a horse for one hundred fifty. Purchases were made in the same way from all the kingdoms of the Hittites and from the kings of Syria.

Chapter 2

1 Solomon resolved to build a house for the name of the Lord and a palace for himself.

2 He numbered seventy thousand men to carry loads upon their shoulders, eighty thousand to cut stones in the mountains, and three thousand six hundred overseers over them.

3 He also sent to Hiram king of Tyre, saying, “As you dealt with David my father and sent him cedar timber so that he might build himself a house in which he dwelt,

4 deal likewise with me, so that I may build a house for the name of the Lord my God and consecrate it for burning incense before him, for perfuming with aromatics, for the perpetual proposition of the bread, and for holocausts in the morning and evening, on Sabbaths, new moons, and the solemnities of the Lord our God perpetually, which have been commanded to Israel.

5 For the house that I desire to build is great, because our God is great above all gods.

6 Who, therefore, will be able to prevail so as to build him a worthy house? If heaven and the heavens of heavens cannot contain him, who am I that I should be able to build him a house, except only so that incense may be burned before him?

7 Therefore send me a learned man who knows how to work in gold, silver, bronze, iron, purple, scarlet, and violet, and who knows how to carve engravings with the craftsmen I have with me in Judah and Jerusalem, whom David my father prepared.

8 Also send me cedar, juniper, and pine timber from Lebanon, for I know that your servants know how to cut timber from Lebanon. My servants will be with your servants,

9 so that a great abundance of timber may be prepared for me. For the house that I desire to build is exceedingly great and illustrious.

10 Moreover, I shall give your servants, the laborers who will cut the timber, twenty thousand cors of wheat for food, the same number of cors of barley, twenty thousand measures of wine, and twenty thousand sata of oil.”

11 Hiram king of Tyre said in the letter he sent to Solomon, “Because the Lord loved his people, he therefore caused you to reign over them.”

12 He added, saying, “Blessed is the Lord God of Israel, who made heaven and earth and gave King David a wise, learned, sensible, and prudent son, so that he might build a house for the Lord and a palace for himself.

13 Therefore I have sent you a prudent and most knowledgeable man, Hiram my father,

14 the son of a woman from the daughters of Dan, whose father was a Tyrian. He knows how to work in gold, silver, bronze, iron, marble, timber, purple, violet, fine linen, and scarlet. He knows how to carve every engraving and prudently devise whatever is necessary for the work, together with your craftsmen and the craftsmen of my lord David your father.

15 Therefore, my lord, send your servants the wheat, barley, oil, and wine that you promised.

16 We shall cut as much timber from Lebanon as you require and bring it by rafts over the sea to Joppa; but it will be yours to transport it to Jerusalem.”

17 Therefore Solomon numbered all the proselyte men who were in the land of Israel, after the census by which David his father had numbered them, and one hundred fifty-three thousand six hundred were found.

18 From these he made seventy thousand carry burdens upon their shoulders and eighty thousand cut stones in the mountains, while three thousand six hundred were overseers of the people’s works.

Chapter 3

1 Solomon began to build the house of the Lord in Jerusalem upon Mount Moriah, which had been shown to David his father, at the place David had prepared on the threshing floor of Ornan the Jebusite.

2 He began to build in the second month, in the fourth year of his reign.

3 These are the foundations Solomon laid for building the house of God: sixty cubits in length by the former measure and twenty cubits in width.

4 The portico before the front, extending in length according to the measure of the house's width, was twenty cubits; but its height was one hundred twenty cubits. He gilded its interior with the purest gold.

5 He also paneled the greater house with fir boards and fastened plates of refined gold throughout it; and he carved palms and what appeared to be interlocking chains upon it.

6 He also paved the floor of the temple with exceedingly precious marble, of great beauty.

7 The gold was most refined. With plates made from it he covered the house, its beams, posts, walls, and doors; and he engraved cherubim upon the walls.

8 He also made the house of the Holy of Holies. Its length, corresponding to the width of the house, was twenty cubits, and its width likewise twenty cubits. He covered it with gold plates amounting to about six hundred talents.

9 He also made golden nails, so that each nail weighed fifty shekels; and he covered the upper chambers with gold.

10 In the house of the Holy of Holies he also made two cherubim as sculptured work and covered them with gold.

11 The wings of the cherubim extended twenty cubits: one wing, measuring five cubits, touched the wall of the house, and the other, likewise measuring five cubits, touched the wing of the other cherub.

12 Similarly, one wing of the other cherub measured five cubits and touched the wall, while its other wing, measuring five cubits, touched the wing of the other cherub.

13 Therefore the outspread wings of both cherubim extended twenty cubits. They themselves stood upon their feet, and their faces were turned toward the outer house.

14 He also made the veil from violet, purple, scarlet, and fine linen, and wove cherubim into it.

15 Before the doors of the temple he also made two pillars thirty-five cubits high, while their capitals were five cubits.

16 He also made what appeared to be chains in the oracle and placed them upon the capitals of the pillars, together with one hundred pomegranates that he interspersed among the chains.

17 He placed the pillars in the vestibule of the temple, one on the right and the other on the left. He called the one on the right Jachin and the one on the left Boaz.

Chapter 4

1 He also made a bronze altar twenty cubits long, twenty cubits wide, and ten cubits high.

2 He also made a cast sea, circular all around, ten cubits from brim to brim and five cubits high; a cord thirty cubits long encircled its circumference.

3 Beneath it was the likeness of oxen, and certain engravings on its exterior, ten to a cubit, encircled the belly of the sea as though in two rows. The oxen were cast with it.

4 The sea itself was set upon twelve oxen: three faced north, three others west, another three south, and the remaining three east, with the sea set above them. The hindquarters of the oxen were turned inward beneath the sea.

5 Its thickness measured a palm, and its brim was like the brim of a cup or of a curved lily. It held three thousand measures.

6 He also made ten basins and placed five on the right and five on the left, so that everything they were to offer as a holocaust might be washed in them; but the priests washed in the sea.

7 He also made ten golden lampstands according to the form in which they had been commanded to be made and placed them in the temple, five on the right and five on the left.

8 He likewise made ten tables and placed them in the temple, five on the right and five on the left, and also one hundred golden bowls.

9 He also made the court of the priests and the great court, and doors for the court, which he covered with bronze.

10 He placed the sea on the right side, toward the east and facing south.

11 Hiram made cauldrons, fleshhooks, and bowls, and completed all the king’s work in the house of God:

12 namely, the two pillars, the entablatures, the capitals, and what appeared to be nets covering the capitals above the entablatures;

13 also four hundred pomegranates and two nets, so that two rows of pomegranates were joined to each net that covered the entablatures and capitals of the pillars.

14 He also made the bases and the basins that he set upon the bases;

15 the one sea and the twelve oxen beneath the sea;

16 and the cauldrons, fleshhooks, and bowls. Hiram his father made all the vessels for Solomon in the house of the Lord from the purest bronze.

17 The king cast them in the region of the Jordan, in the clay ground between Succoth and Zeredathah.

18 The multitude of vessels was innumerable, so that the weight of the bronze was unknown.

19 Solomon made all the vessels of the house of God: the golden altar; the tables, with the bread of proposition upon them;

20 the lampstands with their lamps, to shine before the oracle according to the rite, made from the purest gold;

21 certain flower ornaments, the lamps, and the golden tongs—all were made from the purest gold;

22 also the censers, incense vessels, bowls, and little mortars of the purest gold. He engraved the doors of the inner temple—that is, of the Holy of Holies—and the outer doors of the temple were golden. Thus all the work Solomon made in the house of the Lord was completed.

Chapter 5

1 Therefore Solomon brought in everything David his father had vowed. He placed the silver, gold, and all the vessels in the treasuries of the house of God.

2 After this he gathered the elders of Israel, all the princes of the tribes, and the heads of the families from the sons of Israel in Jerusalem, so that they might bring the ark of the covenant of the Lord from the city of David, which is Zion.

3 Therefore all the men of Israel came to the king on the solemn day of the seventh month.

4 When all the elders of Israel had come, the Levites carried the ark

5 and brought it in, together with all the furnishings of the tabernacle. The priests with the Levites carried the vessels of the sanctuary that were in the tabernacle.

6 King Solomon, the whole assembly of Israel, and all who had gathered before the ark sacrificed rams and oxen beyond all numbering, for the multitude of victims was so great.

7 The priests brought the ark of the covenant of the Lord into its place—that is, into the oracle of the temple, in the Holy of Holies, beneath the wings of the cherubim—

8 so that the cherubim spread their wings over the place where the ark had been set and covered the ark itself and its poles.

9 Because the poles by which the ark was carried were somewhat longer, their ends could be seen before the oracle; but if anyone stood a little way outside, he could not see them. And so the ark remained there to the present day.

10 Nothing else was in the ark except the two tablets that Moses had placed in it at Horeb, when the Lord gave the law to the sons of Israel as they departed from Egypt.

11 When the priests came out from the sanctuary—for all the priests who could be found there had been sanctified, and at that time the divisions and order of ministries had not yet been distributed among them—

12 the Levites and singers, both those under Asaph and those under Heman and Jeduthun, together with their sons and brothers, were clothed in fine linen. Standing on the eastern side of the altar, they resounded with cymbals, psalteries, and harps; and with them were one hundred twenty priests sounding trumpets.

13 Therefore, as all sounded together with trumpets, voice, cymbals, instruments, and diverse kinds of music, lifting their voices on high, the sound was heard from far away. When they began to praise the Lord and say, “Confess to the Lord, for he is good, for his mercy is eternal,” the house of God was filled with a cloud,

14 and the priests could not stand and minister because of the darkness, for the glory of the Lord had filled the house of God.

Chapter 6

1 Then Solomon said, “The Lord promised that he would dwell in darkness,

2 but I have built a house for his name, so that he might dwell there perpetually.”

3 The king turned his face and blessed the whole multitude of Israel—for the entire assembly stood attentive—and said,

4 “Blessed is the Lord God of Israel, who fulfilled by his work what he spoke to David my father, saying:

5 ‘From the day when I brought my people out from the land of Egypt, I chose no city from all the tribes of Israel in which a house might be built for my name, nor did I choose any other man to be leader over my people Israel.

6 But I chose Jerusalem so that my name might be there, and I chose David to appoint him over my people Israel.’

7 When it had been the will of David my father to build a house for the name of the Lord God of Israel,

8 the Lord said to him, ‘Because it was your will to build a house for my name, you indeed did well to have such a will.

9 Nevertheless, you shall not build the house. Instead, your son who will come forth from your loins—he shall build a house for my name.’

10 Therefore the Lord fulfilled the word he had spoken. I arose in place of David my father and sat upon the throne of Israel, just as the Lord had spoken, and I built a house for the name of the Lord God of Israel.

11 I placed within it the ark in which is the pact of the Lord that he struck with the sons of Israel.”

12 Therefore he stood before the altar of the Lord, facing the whole multitude of Israel, and extended his hands.

13 For Solomon had made a bronze platform and placed it in the middle of the great court. It was five cubits long, five cubits wide, and three cubits high. He stood upon it; then, kneeling before the whole multitude of Israel and lifting his palms toward heaven,

14 he said, “O Lord God of Israel, there is no god like you in heaven or on earth. You keep the pact and mercy with your servants who walk before you with their whole heart.

15 You fulfilled for your servant David my father whatever you had spoken to him. What you promised with your mouth, you fulfilled by your work, as the present time proves.

16 Now therefore, O Lord God of Israel, fulfill for your servant David my father whatever you spoke, saying, ‘There shall not fail from you a man before me to sit upon the throne of Israel, provided only that your sons keep their ways and walk in my law, just as you walked before me.’

17 And now, O Lord God of Israel, let your word that you spoke to your servant David be established.

18 Is it therefore credible that God should dwell with human beings upon the earth? If heaven and the heavens of heavens cannot contain you, how much less this house that I have built!

19 Yet it was made only for this: that you may regard the prayer of your servant and his supplication, O Lord my God, and hear the prayers your servant pours out before you;

20 that you may open your eyes over this house by day and by night, over the place where you promised that your name would be invoked;

21 and that you may hear the prayer your servant prays in it. Hear the prayers of your servant and of your people Israel. Whoever prays in this place, hear from your dwelling—that is, from heaven—and be propitious.

22 If anyone sins against his neighbor and comes prepared to swear against him, binding himself with a curse before the altar in this house,

23 you will hear from heaven and execute judgment upon your servants, repaying the iniquitous man by returning his way upon his own head, and avenging the just man by rewarding him according to his justice.

24 If your people Israel are overcome by enemies—for they will sin against you—and, being converted, do penance, implore your name, and pray in this place,

25 you will hear from heaven. Be propitious to the sin of your people Israel, and lead them back into the land you gave them and their fathers.

26 If heaven is closed and rain does not flow because of the people's sins, and they pray to you in this place, confess to your name, and turn from their sins when you afflict them,

27 hear from heaven, O Lord, and forgive the sins of your servants and of your people Israel. Teach them the good way by which they should walk, and give rain to the land you gave your people to possess.

28 If famine arises in the land, or pestilence, rust, blight, locust, or caterpillar; if enemies lay waste the regions and besiege the city's gates; or if any plague or infirmity presses upon them—

29 if anyone from your people Israel prays, knowing his own plague and infirmity, and extends his hands in this house,

30 you will hear from heaven, from your sublime dwelling, and be propitious. Repay each one according to his ways, which you know he has in his heart—for you alone know the hearts of the sons of men—

31 so that they may fear you and walk in your ways all the days they live upon the face of the land you gave our fathers.

32 Also, if a foreigner who is not from your people Israel comes from a distant land because of your great name, your mighty hand, and your outstretched arm, and adores in this place,

33 you will hear from heaven, your most firm dwelling, and accomplish everything for which that foreigner invokes you, so that all the peoples of the earth may know your name and fear you as your people Israel do, and may know that your name has been invoked over this house that I have built.

34 If your people go out to war against their adversaries by the way on which you send them, they will adore you facing the way where this city that you chose stands and the house I built for your name.

35 You will hear their prayers and supplication from heaven, and you will avenge them.

36 But if they sin against you—for there is no human being who does not sin—and you become angry with them and deliver them to their enemies, and their captors lead them into a distant land or one that is near,

37 and if, being converted in their heart in the land to which they were led captive, they do penance and pray to you in the land of their captivity, saying, 'We have sinned; we have acted iniquitously; we have acted unjustly,'

38 and if they return to you with their whole heart and their whole soul in the land of their captivity to which they were led, they will adore you facing the way toward their land that you gave their fathers, the city you chose, and the house I built for your name.

39 You will hear their prayers from heaven—that is, from your firm dwelling—and execute judgment, and forgive your people, although they are sinners.

40 For you are my God. Let your eyes, I implore you, be open, and let your ears be attentive to the prayer made in this place.

41 Now therefore arise, O Lord God, into your rest, you and the ark of your strength. Let your priests, O Lord God, be clothed with salvation, and let your saints rejoice in good things.

42 O Lord God, do not turn away the face of your christ. Remember the mercies of David your servant.”

Chapter 7

1 When Solomon had finished pouring out his prayers, fire descended from heaven and devoured the holocausts and victims, and the majesty of the Lord filled the house.

2 The priests could not enter the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord.

3 All the sons of Israel saw the fire descending and the glory of the Lord upon the house. Falling prostrate upon the stone-paved floor, they adored and praised the Lord, for he is good, for his mercy is eternal.

4 The king and all the people sacrificed victims before the Lord.

5 King Solomon slaughtered as offerings twenty-two thousand oxen and one hundred twenty thousand rams; and the king and all the people dedicated the house of God.

6 The priests stood in their offices, and the Levites with the instruments for the songs of the Lord that King David had made for praising the Lord—“For his mercy is eternal”—sang David’s hymns with their own hands. The priests sounded trumpets before them, and all Israel stood.

7 Solomon also sanctified the middle of the court before the temple of the Lord, for he had offered the holocausts and the fat of the peace offerings there, because the bronze altar he had made could not hold the holocausts, sacrifices, and fat.

8 Therefore Solomon celebrated the solemnity at that time for seven days, and all Israel with him—a very great assembly, from the entrance of Hamath to the torrent of Egypt.

9 On the eighth day he held a gathering, because he had dedicated the altar for seven days and celebrated the solemnity for seven days.

10 Therefore on the twenty-third day of the seventh month he dismissed the peoples to their tents, rejoicing and glad over the good the Lord had done for David, Solomon, and Israel his people.

11 Solomon completed the house of the Lord, the king’s house, and everything he had resolved in his heart to accomplish in the house of the Lord and in his own house; and he prospered.

12 The Lord appeared to him by night and said, “I have heard your prayer and chosen this place for myself as a house of sacrifice.

13 If I close heaven so that rain does not flow, if I command and order the locust to devour the land, or if I send pestilence among my people,

14 and my people over whom my name has been invoked are converted, pray to me, seek my face, and do penance from their most wicked ways, then I shall hear from heaven, be propitious to their sins, and heal their land.

15 My eyes will also be open and my ears attentive to the prayer of whoever prays in this place.

16 For I have chosen and sanctified this place, so that my name may be there forever and my eyes and my heart may remain there all days.

17 As for you, if you walk before me as David your father walked, act according to everything I commanded you, and keep my justices and judgments,

18 I shall establish the throne of your kingdom, just as I promised David your father, saying, ‘A man from your stock who is prince in Israel shall not be taken away.’

19 But if you turn away, forsake my justices and commandments that I set before you, and go and serve foreign gods and adore them,

20 I shall uproot you from my land that I gave you. This house, which I sanctified for my name, I shall cast away from my face and deliver as a parable and an example to all peoples.

21 This house will become a proverb to all who pass by, and they will say in astonishment, ‘Why has the Lord dealt thus with this land and this house?’

22 They will answer, ‘Because they forsook the Lord, the God of their fathers, who brought them out from the land of Egypt; they took hold of foreign gods, adored them, and worshiped them. Therefore all these evils came upon them.’”

Chapter 8

1 When twenty years had been completed after Solomon built the house of the Lord and his own house,

2 he rebuilt the cities Hiram had given him and caused the sons of Israel to dwell there.

3 He also went to Hamath-zobah and took possession of it.

4 He built Palmyra in the wilderness and other exceedingly fortified cities in Hamath.

5 He built Upper Beth-horon and Lower Beth-horon, walled cities having gates, bars, and locks,

6 as well as Baalath and all the exceedingly strong cities that belonged to Solomon, all the chariot cities, and the cities of the horsemen. Solomon built everything he desired and resolved to build in Jerusalem, Lebanon, and all the land of his dominion.

7 All the people who remained from the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who were not from the stock of Israel—

8 their sons and descendants whom the sons of Israel had not killed—Solomon subjected as tributaries to this day.

9 But he did not appoint any of the sons of Israel to serve in the king’s works, for they were warriors, foremost commanders, and princes of his chariots and horsemen.

10 All the chiefs of King Solomon’s army were two hundred fifty, who trained the people.

11 He transferred Pharaoh’s daughter from the city of David to the house he had built for her. For the king said, “My wife shall not dwell in the house of David king of Israel, because it is sanctified, for the ark of the Lord entered it.”

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord that he had built before the portico,

13 so that offerings might be made upon it day by day according to Moses’ command: on Sabbaths, new moons, and feast days three times a year—that is, on the solemnity of Unleavened Bread, the solemnity of Weeks, and the solemnity of Tabernacles.

14 According to the arrangement of David his father, he appointed the offices of the priests in their ministries and the Levites in their order, so that they might praise and minister before the priests according to the rite of each day. He also appointed the gatekeepers in their divisions, gate by gate, for David the man of God had so commanded.

15 Neither the priests nor the Levites transgressed any of the king’s commands concerning everything he had commanded or the keeping of the treasuries.

16 Solomon had all the expenditures prepared from the day when he founded the house of the Lord until the day when he completed it.

17 Then Solomon went to Ezion-geber and Elath on the shore of the Red Sea, which is in the land of Edom.

18 Hiram sent him ships by the hands of his servants and sailors skilled in the sea. They went with Solomon’s servants to Ophir, took from there four hundred fifty talents of gold, and brought them to King Solomon.

Chapter 9

1 When the Queen of Sheba heard of Solomon’s fame, she came to Jerusalem to test him with riddles, bringing great wealth and camels carrying aromatics, a great abundance of gold, and precious stones. When she came to Solomon, she spoke to him about everything that was in her heart.

2 Solomon explained to her everything she had proposed, and there was nothing that he did not make clear to her.

3 After she saw Solomon’s wisdom and the house he had built,

4 as well as the food of his table, the dwellings of his servants, the offices of his ministers and their garments, his cupbearers and their garments, and the victims he sacrificed in the house of the Lord, there was no longer any spirit in her because of her astonishment.

5 She said to the king, “The word I heard in my land about your works and wisdom is true.

6 I did not believe those who told me until I came myself, saw with my own eyes, and discovered that scarcely half your wisdom had been recounted to me. You have surpassed your fame by your works.

7 Blessed are your men, and blessed are your servants who stand before you at all times and hear your wisdom.

8 Blessed be the Lord your God, who desired to appoint you upon his throne as king for the Lord your God. Because God loves Israel and desires to preserve him forever, he therefore appointed you king over him, so that you might execute judgment and justice.”

9 She gave the king one hundred twenty talents of gold, an exceedingly great abundance of aromatics, and most precious stones. There were never aromatics such as those the Queen of Sheba gave King Solomon.

10 The servants of Hiram with Solomon’s servants also brought gold from Ophir, algum timber, and most precious stones.

11 From the algum timber the king made steps in the house of the Lord and the royal house, as well as harps and psalteries for the singers. Timber such as this had never been seen in the land of Judah.

12 King Solomon gave the Queen of Sheba everything she desired and requested, and much more than she had brought to him. She returned and went to her own land with her servants.

13 The weight of gold brought to Solomon each year was six hundred sixty-six talents of gold,

14 apart from the amount that envoys of diverse nations and merchants customarily brought, and that all the kings of Arabia and satraps of the lands carried to Solomon in gold and silver.

15 Therefore King Solomon made two hundred golden spears, six hundred pieces of gold being expended upon each spear,

16 and three hundred golden shields, three hundred pieces of gold covering each shield. The king placed them in the armory that was planted with a grove.

17 The king also made a great ivory throne and overlaid it with the purest gold.

18 There were six steps by which one ascended to the throne, a golden footstool, two armrests on either side, and two lions standing beside the armrests,

19 as well as twelve other little lions standing upon the six steps, one on each side. There was no throne like it in all the kingdoms.

20 All the vessels of the king’s feasts were golden, and the vessels of the house of the Forest of Lebanon were of the purest gold. For silver was considered as nothing in those days.

21 Indeed, the king’s ships went to Tarshish with Hiram’s servants once every three years, and they brought from there gold, silver, ivory, apes, and peacocks.

22 Therefore Solomon was magnified above all the kings of the earth in riches and glory.

23 All the kings of the lands desired to see Solomon’s face so that they might hear the wisdom God had given in his heart,

24 and each year they brought him gifts: vessels of silver and gold, garments, weapons, aromatics, horses, and mules.

25 Solomon also had forty thousand horses in stables and twelve thousand chariots and horsemen. He stationed them in the chariot cities and wherever the king was in Jerusalem.

26 He also exercised dominion over all the kings from the Euphrates River to the land of the Philistines and the borders of Egypt.

27 He made silver as plentiful in Jerusalem as stones, and cedars as abundant as sycamores that grow in the plains.

28 Horses were brought to him from Egypt and every region.

29 The rest of Solomon’s former and latter works are written in the words of Nathan the prophet, in the books of Ahijah the Shilonite, and in the vision of Iddo the seer against Jeroboam son of Nebat.

30 Solomon reigned in Jerusalem over all Israel for forty years.

31 He slept with his fathers, and they buried him in the city of David. Rehoboam his son reigned in his place.

Chapter 10

1 Rehoboam went to Shechem, for all Israel had assembled there to appoint him king.

2 When Jeroboam son of Nebat, who was in Egypt, heard this—for he had fled there from Solomon—he immediately returned.

3 They called him, and he came with all Israel. They spoke to Rehoboam, saying,

4 “Your father pressed us with an exceedingly harsh yoke. Command things lighter than your father did, who imposed heavy servitude upon us, and lighten our burden a little, and we shall serve you.”

5 He said, “Return to me after three days.” When the people had departed,

6 he took counsel with the elders who had stood before his father Solomon while he was still alive, saying, “What counsel do you give me for answering the people?”

7 They said to him, “If you please this people and soothe them with merciful words, they will serve you at all times.”

8 But he abandoned the counsel of the elders and began to deliberate with the young men who had been raised with him and belonged to his company.

9 He said to them, “What is your judgment? What should I answer this people, who said to me, ‘Lighten the yoke your father imposed upon us’?”

10 They answered as young men raised with him in luxury, saying, “Thus shall you speak to the people who said to you, ‘Your father made our yoke heavy; you must lighten it.’ Thus shall you answer them: ‘My smallest finger is thicker than my father’s loins.

11 My father imposed a heavy yoke upon you, and I shall add a greater weight. My father struck you with scourges, but I shall strike you with scorpions.’”

12 Therefore Jeroboam and all the people came to Rehoboam on the third day, as he had commanded them.

13 Abandoning the counsel of the elders, the king answered harshly

14 and spoke according to the young men’s will: “My father imposed a heavy yoke upon you, and I shall make it heavier. My father struck you with scourges, but I shall strike you with scorpions.”

15 He did not yield to the people’s petitions, for it was God’s will that his word might be fulfilled, which he had spoken by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.

16 When the king spoke harsher things, all the people said to him, “We have no portion in David, nor any inheritance in the son of Jesse. Return to your tents, O Israel! But you, O David, feed your own house.” And Israel went to their tents.

17 But Rehoboam reigned over the sons of Israel who dwelt in the cities of Judah.

18 King Rehoboam sent Hadoram, who was over the tributes, but the sons of Israel stoned him, and he died. King Rehoboam then hastened to mount his chariot and fled to Jerusalem.

19 Thus Israel withdrew from the house of David to this day.

Chapter 11

1 Rehoboam came to Jerusalem and summoned the whole house of Judah and Benjamin—one hundred eighty thousand chosen fighting men—to battle against Israel and turn his kingdom back to himself.

2 The word of the Lord came to Shemaiah the man of God, saying,

3 “Speak to Rehoboam son of Solomon, king of Judah, and to all Israel who are in Judah and Benjamin:

4 Thus says the Lord: You shall not go up or fight against your brothers. Let each one return to his own house, for this has been done by my will.” When they heard the word of the Lord, they returned and did not proceed against Jeroboam.

5 Rehoboam dwelt in Jerusalem and built walled cities in Judah.

6 He built Bethlehem, Etam, Tekoa,

7 Beth-zur, Soco, Adullam,

8 Gath, Mareshah, Ziph,

9 Adoram, Lachish, Azekah,

10 Zorah, Aijalon, and Hebron, which were exceedingly fortified cities in Judah and Benjamin.

11 When he had enclosed them with walls, he appointed chiefs within them and storehouses of food—that is, of oil and wine.

12 In every city he also made an armory of shields and spears. He fortified them with the greatest diligence and ruled over Judah and Benjamin.

13 The priests and Levites who were throughout all Israel came to him from all their dwelling places,

14 abandoning their suburbs and possessions and crossing into Judah and Jerusalem, because Jeroboam and his descendants had cast them aside so that they could not exercise the priesthood of the Lord.

15 Jeroboam appointed priests for himself for the high places, demons, and calves he had made.

16 Moreover, from all the tribes of Israel, whoever had given their heart to seeking the Lord God of Israel came to Jerusalem to sacrifice their victims before the Lord, the God of their fathers.

17 They strengthened the kingdom of Judah and confirmed Rehoboam son of Solomon for three years, for they walked in the ways of David and Solomon—but only for three years.

18 Rehoboam took as wife Mahalath daughter of Jerimoth, son of David, and also Abihail daughter of Eliab, son of Jesse.

19 She bore him sons: Jeush, Shemariah, and Zaham.

20 After her he also took Maacah daughter of Absalom, who bore him Abijah, Attai, Ziza, and Shelomith.

21 Rehoboam loved Maacah daughter of Absalom above all his wives and concubines. For he had taken eighteen wives and sixty concubines, and he begot twenty-eight sons and sixty daughters.

22 He appointed Abijah son of Maacah as chief and leader over all his brothers, for he intended to make him king.

23 He acted more wisely and powerfully concerning all his sons throughout all the borders of Judah and Benjamin and in all the walled cities. He gave them abundant food and sought many wives.

Chapter 12

1 When Rehoboam’s kingdom had been strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

2 In the fifth year of Rehoboam’s reign, Shishak king of Egypt went up against Jerusalem, because they had sinned against the Lord,

3 with one thousand two hundred chariots and sixty thousand horsemen. There was no number to the common multitude who came with him from Egypt—namely, Libyans, Troglodytes, and Ethiopians.

4 He seized the exceedingly fortified cities in Judah and came as far as Jerusalem.

5 Shemaiah the prophet came to Rehoboam and the princes of Judah who had gathered in Jerusalem while fleeing from Shishak. He said to them, “Thus says the Lord: You have forsaken me, and I have forsaken you into the hand of Shishak.”

6 The princes of Israel and the king were dismayed and said, “The Lord is just.”

7 When the Lord saw that they had humbled themselves, the word of the Lord came to Shemaiah, saying, “Because they have humbled themselves, I shall not destroy them. I shall give them a little help, and my wrath shall not drip upon Jerusalem by the hand of Shishak.

8 Nevertheless, they shall serve him, so that they may know the difference between my service and the service of the kingdoms of the lands.”

9 Therefore Shishak king of Egypt withdrew from Jerusalem after taking away the treasuries of the house of the Lord and of the king’s house. He took everything with him, including the golden shields Solomon had made.

10 In their place the king made bronze shields and delivered them to the chiefs of the shield-bearers who guarded the vestibule of the palace.

11 Whenever the king entered the house of the Lord, the shield-bearers came and carried them, and afterward returned them to their armory.

12 Nevertheless, because they had humbled themselves, the wrath of the Lord turned away from them, and they were not utterly destroyed. Indeed, good works were also found in Judah.

13 Therefore King Rehoboam was strengthened in Jerusalem and reigned. He was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city the Lord chose from all the tribes of Israel to establish his name there. His mother’s name was Naamah the Ammonite.

14 But he did evil and did not prepare his heart to seek the Lord.

15 The former and latter works of Rehoboam are written and diligently explained in the books of Shemaiah the prophet and Iddo the seer. Rehoboam and Jeroboam fought against one another throughout all their days.

16 Rehoboam slept with his fathers and was buried in the city of David. Abijah his son reigned in his place.

Chapter 13

1 In the eighteenth year of King Jeroboam, Abijah began to reign over Judah.

2 He reigned three years in Jerusalem. His mother’s name was Micaiah daughter of Uriel from Gibeah. There was war between Abijah and Jeroboam.

3 When Abijah entered the contest, he had four hundred thousand exceedingly warlike and chosen men. Opposite him Jeroboam arrayed a battle line of eight hundred thousand men, who were themselves chosen and exceedingly valiant for war.

4 Therefore Abijah stood upon Mount Zemaraim, which was in Ephraim, and said, “Hear me, Jeroboam and all Israel.

5 Do you not know that the Lord God of Israel gave David the kingdom over Israel forever—to him and his sons—by a pact of salt?

6 Yet Jeroboam son of Nebat, servant of Solomon son of David, arose and rebelled against his lord.

7 Most worthless men and sons of Belial gathered to him and prevailed against Rehoboam son of Solomon. Rehoboam was inexperienced and timid of heart and could not resist them.

8 Now, therefore, you say that you can resist the kingdom of the Lord, which he possesses through the sons of David, because you have a great multitude of people and the golden calves Jeroboam made as gods for you.

9 You expelled the priests of the Lord, the sons of Aaron, and the Levites, and made priests for yourselves like all the peoples of the lands. Whoever comes and fills his hand with a bull from the herd and seven rams becomes a priest of those who are not gods.

10 But the Lord is our God, and we have not forsaken him. Priests from the sons of Aaron minister to the Lord, and the Levites remain in their order.

11 They offer holocausts to the Lord day by day, morning and evening, together with incense compounded according to the commandments of the law. The bread is set forth upon the most pure table, and we have the golden lampstand and its lamps to be kindled continually in the evening. For we keep the commandments of the Lord our God, whom you have forsaken.

12 Therefore God is the commander of our army, together with his priests who sound trumpets and resound against you. Sons of Israel, do not fight against the Lord, the God of your fathers, for it will not prosper for you.”

13 While he was speaking these things, Jeroboam was preparing an ambush behind them. As he stood opposite the enemy, he encircled unsuspecting Judah with his army.

14 When Judah looked back, they saw battle pressing upon them from the front and behind. They cried out to the Lord, and the priests began to sound the trumpets.

15 All the men of Judah shouted. And behold, as they cried out, God terrified Jeroboam and all Israel who stood opposite Abijah and Judah.

16 The sons of Israel fled from Judah, and God delivered them into their hand.

17 Therefore Abijah and his people struck them with a great slaughter, and five hundred thousand valiant men from Israel fell wounded.

18 The sons of Israel were humbled at that time, while the sons of Judah were strengthened exceedingly because they had hoped in the Lord, the God of their fathers.

19 Abijah pursued the fleeing Jeroboam and seized his cities: Bethel and its daughters, Jeshanah with its daughters, and Ephron with its daughters.

20 Jeroboam could no longer resist during the days of Abijah. The Lord struck him, and he died.

21 Therefore Abijah, his dominion strengthened, took fourteen wives and begot twenty-two sons and sixteen daughters.

22 The rest of Abijah’s words, ways, and works are written most diligently in the book of Iddo the prophet.

Chapter 14

1 Abijah slept with his fathers, and they buried him in the city of David. Asa his son reigned in his place, and in his days the land rested for ten years.

2 Asa did what was good and pleasing in the sight of his God and overturned the altars of foreign worship and the high places.

3 He broke the statues and cut down the groves.

4 He commanded Judah to seek the Lord, the God of their fathers, and to keep the law and all the commandments.

5 He removed the altars and shrines from all the cities of Judah and reigned in peace.

6 He also built fortified cities in Judah, because he had rest and no wars arose in his times, for the Lord granted peace.

7 He said to Judah, “Let us build these cities, surround them with walls, and strengthen them with towers, gates, and locks while everything is at rest from wars, because we sought the Lord, the God of our fathers, and he gave us peace round about.” Therefore they built, and there was no impediment to the construction.

8 Asa had in his army three hundred thousand from Judah who carried shields and spears, and two hundred eighty thousand shield-bearers and archers from Benjamin. All these were exceedingly valiant men.

9 Zerah the Ethiopian went out against them with his army of one million and three hundred chariots, and he came as far as Mareshah.

10 Asa went to meet him and arrayed the battle line in the Valley of Zephathah, which is beside Mareshah.

11 He invoked the Lord God and said, “O Lord, it makes no difference to you whether you help with few or with many. Help us, O Lord our God, for trusting in you and in your name, we have come against this multitude. O Lord, you are our God. Do not let a human being prevail against you.”

12 Therefore the Lord terrified the Ethiopians before Asa and Judah, and the Ethiopians fled.

13 Asa and the people who were with him pursued them as far as Gerar. The Ethiopians fell even to destruction, because they were crushed by the Lord striking and his army battling. Therefore they took abundant spoils.

14 They struck all the cities round about Gerar, for immense terror had seized everyone. They plundered the cities and carried away abundant spoil.

15 They also destroyed the sheepfolds and took an infinite multitude of livestock and camels; then they returned to Jerusalem.

Chapter 15

1 The Spirit of God came upon Azariah son of Oded.

2 He went out to meet Asa and said to him, “Hear me, Asa and all Judah and Benjamin. The Lord is with you because you have been with him. If you seek him, you will find him; but if you forsake him, he will forsake you.

3 Many days shall pass in Israel without the true God, without a teaching priest, and without the law.

4 When in their distress they return to the Lord God of Israel and seek him, they will find him.

5 At that time there will be no peace for the one departing or entering, but terrors on every side among all the inhabitants of the lands.

6 For nation will fight against nation and city against city, because the Lord will confound them in every distress.

7 As for you, therefore, be strengthened, and do not let your hands be weakened, for there will be a reward for your work.”

8 When Asa heard these words and the prophecy of Azariah son of Oded the prophet, he was strengthened. He removed the idols from all the land of Judah and Benjamin and from the cities he had seized in Mount Ephraim, and he dedicated the altar of the Lord that stood before the portico of the Lord.

9 He gathered all Judah and Benjamin, together with the sojourners among them from Ephraim, Manasseh, and Simeon. For many had fled to him from Israel when they saw that the Lord his God was with him.

10 They came to Jerusalem in the third month, in the fifteenth year of Asa’s reign.

11 On that day they sacrificed to the Lord from the spoils and plunder they had brought: seven hundred oxen and seven thousand rams.

12 According to custom, they entered into strengthening the covenant that they would seek the Lord, the God of their fathers, with their whole heart and their whole soul.

13 “But if anyone,” he said, “does not seek the Lord God of Israel, let him die, from the least to the greatest, from man even to woman.”

14 They swore to the Lord with a great voice, with jubilation, with the blast of the trumpet, and with the sound of horns.

15 All who were in Judah swore with an execration, for they swore with their whole heart and sought him with their entire will; and they found him. The Lord gave them rest round about.

16 He also deposed Maacah, the mother of King Asa, from royal dignity because she had made an image of Priapus in a grove. He utterly shattered it, crushed it into fragments, and burned it at the torrent Kidron.

17 But the high places were left in Israel. Nevertheless, Asa’s heart was perfect throughout all his days.

18 He brought into the house of the Lord the things his father and he himself had vowed: silver, gold, and diverse furnishings of vessels.

19 There was no war until the thirty-fifth year of Asa’s reign.

Chapter 16

1 In the thirty-sixth year of Asa’s reign, Baasha king of Israel went up into Judah and surrounded Ramah with a wall, so that no one could safely depart or enter from Asa’s kingdom.

2 Therefore Asa brought out silver and gold from the treasuries of the house of the Lord and from the king’s treasuries, and he sent them to Ben-hadad king of Syria, who dwelt in Damascus, saying,

3 “There is a covenant between me and you; my father and your father also had an agreement. Therefore I have sent you silver and gold, so that you may break the covenant you have with Baasha king of Israel and cause him to withdraw from me.”

4 When Ben-hadad learned this, he sent the princes of his armies against the cities of Israel. They struck Ijon, Dan, Abel-maim, and all the walled cities of Naphtali.

5 When Baasha heard this, he ceased building Ramah and left his work unfinished.

6 King Asa gathered all Judah, and they carried away from Ramah the stones and timber Baasha had prepared for building. From them he built Geba and Mizpah.

7 At that time Hanani the prophet came to Asa king of Judah and said to him, “Because you trusted in the king of Syria and not in the Lord your God, the army of the king of Syria therefore escaped from your hand.

8 Were not the Ethiopians and Libyans far more numerous in chariots, horsemen, and an exceedingly great multitude? Yet because you believed in the Lord, he delivered them into your hand.

9 For the eyes of the Lord contemplate the whole earth and give strength to those who believe in him with a perfect heart. Therefore you have acted foolishly, and because of this wars shall rise against you from the present time.”

10 Asa became angry with the seer and commanded that he be put in the stocks, for he had been exceedingly indignant over this. At that time he also killed many from among the people.

11 The former and latter works of Asa are written in the book of the kings of Judah and Israel.

12 In the thirty-ninth year of his reign, Asa also became ill with an exceedingly severe pain in his feet. Even in his infirmity he did not seek the Lord, but trusted instead in the art of physicians.

13 He slept with his fathers and died in the forty-first year of his reign.

14 They buried him in his own sepulcher, which he had dug for himself in the city of David. They laid him upon his bed filled with aromatics and harlots’ ointments compounded by the art of perfumers, and they burned them over him with exceedingly great extravagance.

Chapter 17

1 Jehoshaphat his son reigned in his place and grew strong against Israel.

2 He appointed forces of soldiers in all the cities of Judah that were surrounded with walls. He also stationed garrisons in the land of Judah and in the cities of Ephraim that Asa his father had seized.

3 The Lord was with Jehoshaphat because he walked in the first ways of David his father and did not hope in the Baals,

4 but in the God of his father. He proceeded in his commandments and not according to the sins of Israel.

5 The Lord established the kingdom in his hand, and all Judah gave gifts to Jehoshaphat. He acquired infinite riches and great glory.

6 When his heart had taken courage because of the ways of the Lord, he also removed the high places and groves from Judah.

7 In the third year of his reign, he sent Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah from among his princes to teach in the cities of Judah.

8 With them he sent the Levites Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jonathan, Adonijah, Tobijah, and Tob-adonijah, and with them the priests Elishama and Jehoram.

9 They taught the people in Judah, having the book of the law of the Lord. They went around all the cities of Judah and instructed the people.

10 Therefore the fear of the Lord came upon all the kingdoms of the lands round about Judah, and they did not dare to wage war against Jehoshaphat.

11 The Philistines also brought Jehoshaphat gifts and tribute of silver. The Arabs likewise brought livestock: seven thousand seven hundred rams and the same number of male goats.

12 Therefore Jehoshaphat increased and was magnified exceedingly. He built houses like towers and walled cities in Judah.

13 He prepared many works in the cities of Judah. There were also fighting men of great strength in Jerusalem,

14 whose number according to each house and family was this: from Judah, the commanders of the army included Adnah the commander, and with him three hundred thousand exceedingly strong men;

15 after him, Jehohanan the prince, and with him two hundred eighty thousand;

16 after him, Amasiah son of Zichri, consecrated to the Lord, and with him two hundred thousand valiant men;

17 following him, Eliada, strong for battle, and with him two hundred thousand who held bow and shield;

18 and after him, Jehozabad, and with him one hundred eighty thousand soldiers prepared for battle.

19 All these were at the king’s hand, apart from the others whom he had placed in the walled cities throughout all Judah.

Chapter 18

1 Therefore Jehoshaphat was exceedingly rich and renowned, and he was joined by affinity to Ahab.

2 After some years he went down to him in Samaria. At his arrival Ahab slaughtered very many rams and oxen for him and for the people who had come with him, and persuaded him to go up against Ramoth-gilead.

3 Ahab king of Israel said to Jehoshaphat king of Judah, “Come with me to Ramoth-gilead.” He answered him, “As I am, so are you; as your people, so are my people. We shall be with you in war.”

4 Jehoshaphat said to the king of Israel, “Consult, I implore you, the word of the Lord at the present time.”

5 Therefore the king of Israel gathered four hundred men from among the prophets and said to them, “Should we go to Ramoth-gilead to fight, or should we remain at rest?” They said, “Go up, and God will deliver it into the hand of the king.”

6 Jehoshaphat said, “Is there not a prophet of the Lord here, so that we may also inquire from him?”

7 The king of Israel said to Jehoshaphat, “There is one man from whom we can seek the Lord’s will, but I hate him because he never prophesies good to me, but evil at all times. He is Micaiah son of Imlah.” Jehoshaphat said, “Let not the king speak in this manner.”

8 Therefore the king of Israel called one of the eunuchs and said to him, “Call Micaiah son of Imlah quickly.”

9 The king of Israel and Jehoshaphat king of Judah each sat upon his throne, clothed in royal attire. They sat on the threshing floor beside the gate of Samaria, and all the prophets prophesied before them.

10 Zedekiah son of Chenaanah made iron horns for himself and said, “Thus says the Lord: With these you shall winnow Syria until you crush it.”

11 All the prophets prophesied likewise, saying, “Go up to Ramoth-gilead, and you shall prosper, for the Lord will deliver them into the hand of the king.”

12 The messenger who had gone to call Micaiah said to him, “Behold, the words of all the prophets with one mouth announce good things to the king. Therefore, I implore you, let your word not dissent from theirs, and speak prosperity.”

13 Micaiah answered him, “As the Lord lives, whatever my God says to me, that I shall speak.”

14 Therefore he came to the king. The king said to him, “Micaiah, should we go to Ramoth-gilead to fight, or should we remain at rest?” He answered, “Go up, for all things will happen prosperously, and the enemies will be delivered into your hands.”

15 The king said, “Again and again I adjure you to speak to me nothing except what is true in the name of the Lord.”

16 He said, “I saw all Israel scattered upon the mountains like sheep without a shepherd. The Lord said, ‘These have no lords. Let each one return to his own house in peace.’”

17 The king of Israel said to Jehoshaphat, “Did I not tell you that this man would prophesy nothing good to me, but only evil things?”

18 But Micaiah said, “Therefore hear the word of the Lord. I saw the Lord sitting upon his throne and the whole army of heaven standing beside him on his right and his left.

19 The Lord said, ‘Who will deceive Ahab king of Israel so that he will go up and fall at Ramoth-gilead?’ One spoke in one manner and another in another.

20 Then a spirit came forward, stood before the Lord, and said, ‘I shall deceive him.’ The Lord said to him, ‘By what means will you deceive him?’

21 He answered, ‘I shall go out and become a lying spirit in the mouth of all his prophets.’ The Lord said, ‘You shall deceive him and prevail. Go out and do so.’

22 Now therefore, behold, the Lord has given a spirit of falsehood in the mouth of all your prophets, and the Lord has spoken evil concerning you.”

23 Zedekiah son of Chenaanah approached and struck Micaiah on the jaw, saying, “By what way did the Spirit of the Lord pass from me to speak to you?”

24 Micaiah said, “You yourself will see on that day when you enter a room within a room to hide yourself.”

25 The king of Israel commanded, saying, “Take Micaiah and lead him to Amon the prince of the city and to Joash son of Amelech.

26 You shall say, ‘Thus says the king: Put this man in prison and give him a little bread and a little water until I return in peace.’”

27 Micaiah said, “If you return in peace, the Lord has not spoken in me.” Then he said, “Hear, all peoples.”

28 Therefore the king of Israel and Jehoshaphat king of Judah went up to Ramoth-gilead.

29 The king of Israel said to Jehoshaphat, “I shall change my appearance and go into battle in this way, but you shall put on your own garments.” The king of Israel changed his appearance and came to the battle.

30 The king of Syria had commanded the leaders of his cavalry, saying, “Do not fight against small or great, but against the king of Israel alone.”

31 Therefore when the leaders of the cavalry saw Jehoshaphat, they said, “This is the king of Israel.” They surrounded him and fought, but he cried out to the Lord, who helped him and turned them away from him.

32 When the cavalry commanders saw that he was not the king of Israel, they left him.

33 It happened that one of the people shot an arrow without certainty and struck the king of Israel between the neck and the shoulders. He said to his charioteer, “Turn your hand and carry me out from the battle line, for I am wounded.”

34 The battle ended on that day. The king of Israel remained standing in his chariot against the Syrians until evening, and he died as the sun was setting.

Chapter 19

1 Jehoshaphat king of Judah returned peacefully to his house in Jerusalem.

2 Jehu son of Hanani the seer went out to meet him and said, “You provide help to the impious and are joined in friendship to those who hate the Lord. For this reason you indeed deserved the wrath of the Lord.

3 Nevertheless, good works have been found in you, because you removed the groves from the land of Judah and prepared your heart to seek the Lord, the God of your fathers.”

4 Therefore Jehoshaphat dwelt in Jerusalem. He went out again to the people from Beersheba to Mount Ephraim and called them back to the Lord, the God of their fathers.

5 He appointed judges of the land in all the fortified cities of Judah, place by place,

6 and commanded the judges, saying, “Consider what you are doing. For you do not exercise human judgment, but the Lord’s, and whatever you judge will return upon you.

7 Let the fear of the Lord be with you, and do everything with diligence, for there is no iniquity with the Lord our God, no acceptance of persons, and no desire for gifts.”

8 In Jerusalem Jehoshaphat also appointed Levites, priests, and chiefs of Israel’s families to judge the judgment and cause of the Lord for its inhabitants.

9 He commanded them, saying, “Thus shall you act in the fear of the Lord, faithfully and with a perfect heart.

10 In every case that comes to you from your brothers who dwell in their cities—between kindred and kindred, wherever there is a question concerning the law, a commandment, ceremonies, or justifications—instruct them, so that they may not sin against the Lord and wrath may not come upon you and your brothers. Acting in this way, therefore, you will not sin.

11 Amariah, your priest and high priest, shall preside over the things that pertain to God. Zebadiah son of Ishmael, who is commander in the house of Judah, shall be over the works that pertain to the king’s office. You also have the Levites as teachers before you. Be strengthened and act diligently, and the Lord will be with you in good things.”

Chapter 20

1 After these things, the sons of Moab and the sons of Ammon, and with them some from the Ammonites, gathered against Jehoshaphat to fight him.

2 Messengers came and informed Jehoshaphat, saying, “A great multitude is coming against you from the regions beyond the sea and from Syria. Behold, they are stationed at Hazazon-tamar, which is En-gedi.”

3 Terrified with fear, Jehoshaphat gave himself wholly to imploring the Lord and proclaimed a fast throughout all Judah.

4 Judah gathered to pray to the Lord, and everyone came from their cities to implore him.

5 Jehoshaphat stood in the midst of the assembly of Judah and Jerusalem, in the house of the Lord before the new court,

6 and said, “O Lord, God of our fathers, you are God in heaven and rule over all the kingdoms of the nations. In your hand are strength and power, and no one can resist you.

7 Did you not, our God, kill all the inhabitants of this land before your people Israel and give it forever to the seed of Abraham your friend?

8 They dwelt in it and built within it a sanctuary for your name, saying,

9 ‘If evils fall upon us—the sword of judgment, pestilence, or famine—we shall stand before this house in your sight, in which your name has been invoked. We shall cry out to you in our tribulations, and you will hear and save us.’

10 Now therefore, behold, the sons of Ammon and Moab and Mount Seir, through whose lands you did not permit Israel to pass when they departed from Egypt, but they turned away from them and did not kill them—

11 they act to the contrary and strive to cast us out from the possession you delivered to us.

12 Our God, will you therefore not judge them? There is not strength enough in us to resist this multitude that rushes upon us. Since we do not know what we should do, this alone remains to us: that we direct our eyes toward you.”

13 All Judah stood before the Lord with their little children, wives, and sons.

14 Then the Spirit of the Lord came upon Jahaziel son of Zechariah, son of Benaiah, son of Jehiel, son of Mattaniah, a Levite from the sons of Asaph, in the midst of the multitude.

15 He said, “Attend, all Judah and inhabitants of Jerusalem, and you, King Jehoshaphat. Thus says the Lord to you: Do not fear or be dismayed by this multitude, for the battle is not yours, but God’s.

16 Tomorrow you shall descend against them. For they will ascend by the slope called Ziz, and you will find them at the head of the torrent that faces the wilderness of Jeruel.

17 You will not be the ones to fight. Only stand confidently, and you will see the help of the Lord upon you, O Judah and Jerusalem. Do not fear and do not be dismayed. Tomorrow you shall go out against them, and the Lord will be with you.”

18 Therefore Jehoshaphat, Judah, and all the inhabitants of Jerusalem fell prostrate upon the ground before the Lord and adored him.

19 The Levites from the sons of Kohath and the sons of Kore praised the Lord God of Israel with a great voice on high.

20 When they arose in the morning, they went out through the wilderness of Tekoa. As they set out, Jehoshaphat stood in their midst and said, “Hear me, men of Judah and all inhabitants of Jerusalem. Believe in the Lord your God, and you will be secure. Believe his prophets, and all things will prosper.”

21 He gave counsel to the people and appointed singers of the Lord to praise him in their companies and go before the army, saying with one voice, “Confess to the Lord, for his mercy is eternal.”

22 When they began to sing praises, the Lord turned their ambushes against themselves—namely, those of the sons of Ammon and Moab and Mount Seir, who had gone out to fight against Judah—and they were struck.

23 For the sons of Ammon and Moab rose against the inhabitants of Mount Seir to kill and destroy them. When they had accomplished this work, they also turned against one another and fell by mutual wounds.

24 When Judah came to the watchtower overlooking the wilderness, they saw from afar the whole broad region filled with corpses, with no one remaining who had been able to escape death.

25 Therefore Jehoshaphat and all the people with him came to strip the spoils from the dead. Among the corpses they found diverse furnishings, garments, and exceedingly precious vessels. They plundered so much that they could not carry everything, nor could they remove the spoil in three days because of the magnitude of the plunder.

26 On the fourth day they gathered in the Valley of Blessing. Indeed, because they had blessed the Lord there, they called that place the Valley of Blessing to the present day.

27 Every man of Judah, the inhabitants of Jerusalem, and Jehoshaphat before them returned to Jerusalem with great gladness because the Lord had given them joy over their enemies.

28 They entered Jerusalem with psalteries, harps, and trumpets, into the house of the Lord.

29 The fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against Israel’s enemies.

30 Jehoshaphat’s kingdom rested, and God gave him peace round about.

31 Therefore Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. His mother’s name was Azubah daughter of Shilhi.

32 He walked in the way of Asa his father and did not turn aside from it, doing what was pleasing before the Lord.

33 Nevertheless, he did not remove the high places, and the people had not yet directed their heart to the Lord, the God of their fathers.

34 The rest of Jehoshaphat’s former and latter deeds are written in the words of Jehu son of Hanani, which he arranged in the books of the kings of Israel.

35 After these things, Jehoshaphat king of Judah entered into friendship with Ahaziah king of Israel, whose works were exceedingly impious.

36 He became his partner so that they might make ships to go to Tarshish, and they made the fleet at Ezion-geber.

37 Eliezer son of Dodavahu from Mareshah prophesied to Jehoshaphat, saying, “Because you entered into a covenant with Ahaziah, the Lord has struck your works.” The ships were shattered and could not go to Tarshish.

Chapter 21

1 Jehoshaphat slept with his fathers and was buried with them in the city of David. Jehoram his son reigned in his place.

2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah. All these were sons of Jehoshaphat king of Judah.

3 Their father gave them many gifts of silver and gold, revenues, and exceedingly fortified cities in Judah, but he delivered the kingdom to Jehoram because he was the firstborn.

4 Therefore Jehoram arose over his father’s kingdom. When he had established himself, he killed all his brothers with the sword, as well as some of the princes of Israel.

5 Jehoram was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.

6 He walked in the ways of the kings of Israel, as the house of Ahab had done, for Ahab’s daughter was his wife. He did evil in the sight of the Lord.

7 Yet the Lord was unwilling to destroy the house of David because of the pact he had entered into with him and because he had promised to give a lamp to him and his sons at all times.

8 In those days Edom rebelled from being subject to Judah and appointed a king for itself.

9 Jehoram crossed over with his princes and all the cavalry with him. Rising by night, he struck Edom, who had surrounded him, and all its cavalry commanders.

10 Nevertheless, Edom rebelled from being under Judah’s dominion to this day. At that time Libnah also withdrew from being under his hand, for he had forsaken the Lord, the God of his fathers.

11 Moreover, he built high places in the cities of Judah, caused the inhabitants of Jerusalem to fornicate, and made Judah transgress.

12 A letter was brought to him from Elijah the prophet, in which it was written: “Thus says the Lord, the God of David your father: Because you did not walk in the ways of Jehoshaphat your father or the ways of Asa king of Judah,

13 but proceeded in the way of the kings of Israel, caused Judah and the inhabitants of Jerusalem to fornicate in imitation of the fornication of Ahab’s house, and moreover killed your brothers, your father’s house, who were better than you,

14 behold, the Lord will strike you with a great plague, together with your people, sons, wives, and all your substance.

15 You shall become ill with a most severe disease of your belly until your vital organs gradually come out, day after day.”

16 Therefore the Lord stirred up against Jehoram the spirit of the Philistines and the Arabs who border the Ethiopians.

17 They went up into the land of Judah and devastated it. They plundered all the substance found in the king’s house, as well as his sons and wives. No son remained to him except Jehoahaz, who was the youngest by birth.

18 Beyond all these things, the Lord struck him with an incurable disease of the bowels.

19 As day followed day and the spans of time revolved, the cycle of two years was completed. Thus, consumed by a long wasting illness, he even expelled his own intestines and was deprived alike of health and life. He died in a most severe infirmity, and the people did not perform funeral burnings for him according to custom, as they had done for his ancestors.

20 He was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem. He did not walk rightly, and they buried him in the city of David, but not in the sepulcher of the kings.

Chapter 22

1 The inhabitants of Jerusalem appointed Ahaziah, his youngest son, as king in his place. For the Arab raiders who had rushed upon the camp had killed all those older than he. Thus Ahaziah son of Jehoram king of Judah reigned.

2 Ahaziah was forty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah daughter of Omri.

3 He also entered into the ways of Ahab's house, for his mother impelled him to act impiously.

4 Therefore he did evil in the sight of the Lord, as Ahab's house had done, for they were his counselors after his father's death, to his destruction.

5 He walked in their counsels and went with Jehoram son of Ahab, king of Israel, to war against Hazael king of Syria at Ramoth-gilead. The Syrians wounded Jehoram,

6 who returned to Jezreel to be healed, for he had received many wounds in the aforementioned battle. Therefore Ahaziah son of Jehoram, king of Judah, went down to visit Jehoram son of Ahab while he was ill in Jezreel.

7 Indeed, it was God's will against Ahaziah that he should come to Jehoram. When he had come, he went out with him against Jehu son of Nimshi, whom the Lord had anointed to destroy Ahab's house.

8 Therefore when Jehu overthrew Ahab's house, he found the princes of Judah and the sons of Ahaziah's brothers who ministered to him, and he killed them.

9 Seeking Ahaziah himself, he captured him while he was hiding in Samaria. They brought him to Jehu, who killed him; and they buried him because he was the son of Jehoshaphat, who had sought the Lord with his whole heart. There was no longer any hope that anyone from Ahaziah's stock might reign.

10 For Athaliah his mother, seeing that her son was dead, arose and killed all the royal stock of Jehoram's house.

11 But Jehosheba daughter of the king took Joash son of Ahaziah and stole him away from among the king's sons as they were being killed. She hid him with his nurse in a bedchamber. Jehosheba, who hid him, was the daughter of King Jehoram, wife of Jehoiada the high priest, and sister of Ahaziah. Therefore Athaliah did not kill him.

12 Thus he was hidden with them in the house of God for the six years during which Athaliah reigned over the land.

Chapter 23

1 In the seventh year, Jehoiada was strengthened and took the commanders of hundreds—namely, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zichri—and entered into a covenant with them.

2 They went around Judah and gathered the Levites from all the cities of Judah and the chiefs of Israel's families, and they came to Jerusalem.

3 Therefore the whole multitude entered into a pact with the king in the house of God. Jehoiada said to them, "Behold, the king's son shall reign, as the Lord spoke concerning the sons of David.

4 Therefore this is the word you shall carry out:

5 one-third of you priests, Levites, and gatekeepers who come for the Sabbath shall be at the gates; one-third at the king's house; and one-third at the gate called the Foundation. Let all the remaining common people be in the courts of the house of the Lord.

6 Let no one else enter the house of the Lord except the priests and those Levites who minister. They alone may enter, because they are sanctified. Let all the remaining common people keep the watches of the Lord.

7 Let the Levites surround the king, each one having his weapons. If anyone else enters the temple, let him be killed. Be with the king as he enters and departs."

8 Therefore the Levites and all Judah acted according to everything Jehoiada the high priest had commanded. Each one took the men under him who came in the order of the Sabbath, together with those who had completed the Sabbath and were to depart, for Jehoiada the high priest had not permitted the companies that customarily succeeded one another each week to leave.

9 Jehoiada the priest gave the commanders of hundreds the spears, shields, and bucklers of King David that he had consecrated in the house of the Lord.

10 He stationed all the people holding daggers from the right side of the temple to the left side, before the altar and the temple, round about the king.

11 They brought out the king's son and placed the diadem and the testimony upon him. They gave him the law to hold in his hand and appointed him king. Jehoiada the high priest and his sons anointed him; they invoked blessing upon him and said, "Long live the king!"

12 When Athaliah heard the voice of those running and praising the king, she entered among the people in the temple of the Lord.

13 She saw the king standing upon the step at the entrance, the princes and companies around him, all the people of the land rejoicing and sounding trumpets, diverse kinds of instruments sounding together, and the voice of those praising. She tore her garments and said, "Treason! Treason!"

14 Jehoiada the high priest went out to the commanders of hundreds and the leaders of the army and said to them, "Lead her outside the temple enclosure, and let her be killed outside with the sword." For the priest had commanded that she not be killed in the house of the Lord.

15 They laid hands upon her neck, and when she entered the Horse Gate of the king's house, they killed her there.

16 Jehoiada struck a covenant between himself, all the people, and the king, so that they would be the people of the Lord.

17 Therefore all the people entered the house of Baal and destroyed it. They shattered its altars and images, and they killed Mattan the priest of Baal before the altars.

18 Jehoiada appointed overseers in the house of the Lord under the hands of the priests and Levites whom David had distributed in the house of the Lord, so that they might offer holocausts to the Lord as it is written in the law of Moses, with gladness and songs according to David’s arrangement.

19 He also appointed gatekeepers at the gates of the house of the Lord, so that no one unclean in any matter might enter it.

20 He took the commanders of hundreds, the strongest men, the princes of the people, and all the common people of the land. They brought the king down from the house of the Lord, led him through the middle of the upper gate into the king’s house, and seated him upon the royal throne.

21 All the people of the land rejoiced, and the city became quiet. Athaliah was killed with the sword.

Chapter 24

1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah from Beersheba.

2 He did what was good before the Lord throughout all the days of Jehoiada the priest.

3 Jehoiada took two wives for him, from whom he begot sons and daughters.

4 After these things, it pleased Joash to restore the house of the Lord.

5 He gathered the priests and Levites and said to them, "Go out to the cities of Judah and collect money from all Israel each year to repair the breaches of the temple of your God. Do this quickly." But the Levites acted too negligently.

6 The king called Jehoiada the chief and said to him, "Why was it not your concern to compel the Levites to bring in from Judah and Jerusalem the money Moses servant of the Lord appointed the whole multitude of Israel to bring into the tabernacle of the testimony?

7 For the most impious Athaliah and her sons destroyed the house of God, and from all the things sanctified in the temple of the Lord they adorned the shrine of the Baals."

8 Therefore the king commanded, and they made a chest and placed it outside beside the gate of the house of the Lord.

9 It was proclaimed in Judah and Jerusalem that each person should bring to the Lord the price that Moses servant of God appointed over all Israel in the wilderness.

10 All the princes and all the people rejoiced. They entered and contributed to the chest of the Lord, putting money into it until it was filled.

11 Whenever it was time for the chest to be brought before the king by the hands of the Levites—for they saw that there was much money—the king's scribe and the one appointed by the chief priest entered. They poured out the money that was in the chest and carried the chest back to its place. They did this day by day, and an infinite amount of money was gathered.

12 The king and Jehoiada gave it to those who were over the works of the house of the Lord. From it they hired stonecutters and craftsmen of every work to restore the house of the Lord, as well as workers in iron and bronze, so that what had begun to fall might be supported.

13 Those who labored worked industriously. The scar in the walls was covered over by their hands, and they raised the house of the Lord to its former condition and caused it to stand firmly.

14 When they had completed all the works, they brought the remaining portion of the money before the king and Jehoiada. From it they made vessels for the ministry of the temple and for holocausts, as well as bowls and other vessels of gold and silver. Holocausts were offered continually in the house of the Lord throughout all the days of Jehoiada.

15 Jehoiada grew old and full of days, and he died when he was one hundred thirty years old.

16 They buried him in the city of David with the kings because he had done good with Israel and with his house.

17 After Jehoiada died, the princes of Judah entered and adored the king. Soothed by their acts of obedience, he yielded to them.

18 They forsook the temple of the Lord, the God of their fathers, and served groves and carved images. Wrath came against Judah and Jerusalem because of this sin.

19 He sent prophets to them so that they might return to the Lord, but they were unwilling to hear them as they bore witness.

20 Therefore the Spirit of God clothed Zechariah son of Jehoiada the priest. He stood in the sight of the people and said to them, “Thus says the Lord God: Why do you transgress the commandment of the Lord, which will not prosper for you? You have forsaken the Lord so that he would forsake you.”

21 They gathered against him and, by the king’s command, cast stones at him in the court of the house of the Lord.

22 King Joash did not remember the mercy Jehoiada his father had shown him, but killed his son. As Zechariah was dying, he said, “May the Lord see and require it.”

23 When the year had revolved, the Syrian army went up against him. It came into Judah and Jerusalem, killed all the princes of the people, and sent all the plunder to the king in Damascus.

24 Although an exceedingly small number of Syrians had come, the Lord delivered an infinite multitude into their hands because they had forsaken the Lord, the God of their fathers. They also executed ignominious judgments upon Joash.

25 When they departed, they left him in great infirmities. His servants then rose against him in vengeance for the blood of the son of Jehoiada the priest and killed him upon his bed, and he died. They buried him in the city of David, but not in the sepulchers of the kings.

26 Those who conspired against him were Zabad son of Shimeath the Ammonite woman and Jehozabad son of Shimrith the Moabite woman.

27 His sons, the sum of money that had been gathered under him, and the restoration of the house of God are written more diligently in the book of the kings. Amaziah his son reigned in his place.

Chapter 25

1 Amaziah was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan from Jerusalem.

2 He did what was good in the sight of the Lord, but not with a perfect heart.

3 When he saw that his dominion had been strengthened for him, he slaughtered the servants who had killed his father the king.

4 But he did not kill their sons, according to what is written in the book of the law of Moses, where the Lord commanded, saying, "Fathers shall not be killed for their sons, nor sons for their fathers, but each one shall die in his own sin."

5 Therefore Amaziah gathered Judah and appointed them by families, with commanders of thousands and hundreds throughout all Judah and Benjamin. He reviewed those from twenty years old and upward and found three hundred thousand young men who could go out to battle and hold spear and shield.

6 He also hired one hundred thousand strong men from Israel for one hundred talents of silver.

7 But a man of God came to him and said, "O king, do not let the army of Israel go out with you, for the Lord is not with Israel or any of the sons of Ephraim.

8 But if you think wars depend upon the strength of an army, God will cause you to be overcome by the enemies. For it belongs to God both to help and to turn to flight."

9 Amaziah said to the man of God, "What, then, will become of the one hundred talents I gave the soldiers of Israel?" The man of God answered him, "The Lord has the means to give you much more than these."

10 Therefore Amaziah separated the army that had come to him from Ephraim so that it might return to its own place. They became exceedingly angry against Judah and returned to their region.

11 Amaziah confidently led out his people and went to the Valley of Salt, where he struck ten thousand of the sons of Seir.

12 The sons of Judah captured another ten thousand men and brought them to the precipice of a certain rock. They cast them down headlong from the summit, and they all burst apart.

13 But the army Amaziah had dismissed from going with him to battle spread throughout the cities of Judah from Samaria to Beth-horon. They killed three thousand and plundered abundant spoil.

14 After the slaughter of the Edomites, Amaziah brought back the gods of the sons of Seir, appointed them as gods for himself, adored them, and burned incense to them.

15 Therefore the Lord became angry against Amaziah and sent a prophet to him, who said, "Why have you adored gods who did not deliver their own people from your hand?"

16 As he spoke these things, Amaziah answered him, "Are you the king's counselor? Be silent, lest I kill you." The prophet withdrew and said, "I know that God has resolved to kill you because you have done this evil and, moreover, have not yielded to my counsel."

17 Therefore Amaziah king of Judah, having entered into the worst counsel, sent to Joash son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let us see one another face to face."

18 But Joash sent messengers back, saying, "The thistle that is in Lebanon sent to the cedar of Lebanon, saying, 'Give your daughter to my son as wife.' And behold, the beasts that were in the forest of Lebanon passed by and trampled the thistle.

19 You have said, 'I struck Edom,' and therefore your heart is lifted up in pride. Remain in your own house. Why do you provoke evil against yourself, so that you and Judah with you may fall?"

20 Amaziah was unwilling to listen, because it was the Lord’s will that he be delivered into the hands of the enemies because of the gods of Edom.

21 Therefore Joash king of Israel went up, and he and Amaziah king of Judah faced one another at Beth-shemesh of Judah.

22 Judah fell before Israel and fled to their tents.

23 Joash king of Israel captured Amaziah king of Judah, son of Joash, son of Jehoahaz, at Beth-shemesh and brought him to Jerusalem. He destroyed four hundred cubits of its wall, from the Gate of Ephraim to the Corner Gate.

24 He took back to Samaria all the gold, silver, and every vessel he found in the house of God, what was with Obed-edom, the treasuries of the king’s house, and the sons of hostages.

25 Amaziah son of Joash, king of Judah, lived fifteen years after Joash son of Jehoahaz, king of Israel, died.

26 The rest of Amaziah’s former and latter words are written in the book of the kings of Judah and Israel.

27 After he withdrew from the Lord, they prepared an ambush against him in Jerusalem. When he fled to Lachish, they sent men and killed him there.

28 They carried him back upon horses and buried him with his fathers in the city of David.

Chapter 26

1 All the people of Judah appointed his son Uzziah, who was sixteen years old, as king in place of Amaziah his father.

2 He built Elath and restored it to Judah’s dominion after the king slept with his fathers.

3 Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother’s name was Jecoliah from Jerusalem.

4 He did what was right in the eyes of the Lord, according to everything Amaziah his father had done.

5 He sought the Lord in the days of Zechariah, who understood and saw God. As long as he sought the Lord, the Lord directed him in all things.

6 Finally, he went out and fought against the Philistines. He destroyed the wall of Gath, the wall of Jabneh, and the wall of Ashdod. He also built towns in Ashdod and among the Philistines.

7 God helped him against the Philistines, against the Arabs who dwelt in Gur-baal, and against the Ammonites.

8 The Ammonites weighed out gifts to Uzziah, and his name was spread as far as the entrance of Egypt because of his frequent victories.

9 Uzziah built towers in Jerusalem over the Corner Gate and the Valley Gate, and others along the same side of the wall, and he fortified them.

10 He also built towers in the wilderness and dug very many cisterns because he had much livestock both in the plains and in the wasteland of the wilderness. He also had vineyards and vinedressers in the mountains and in Carmel, for he was a man devoted to agriculture.

11 His army of fighting men went out to battles under the hand of Jehiel the scribe and Maaseiah the teacher, and under the hand of Hananiah, who was from the king’s commanders.

12 The whole number of the chiefs by families was two thousand six hundred valiant men.

13 Under them was the entire army of three hundred seven thousand five hundred, who were fit for war and fought for the king against adversaries.

14 Uzziah also prepared for them—that is, for the whole army—shields, spears, helmets, breastplates, bows, and slings for casting stones.

15 In Jerusalem he made machines of diverse kinds, which he placed in the towers and at the corners of the walls to shoot arrows and great stones. His name went out far away because the Lord helped him and strengthened him.

16 But when he had been strengthened, his heart was lifted up to his own destruction, and he neglected the Lord his God. He entered the temple of the Lord and desired to burn incense upon the altar of incense.

17 Azariah the priest immediately entered after him, and with him were eighty priests of the Lord, exceedingly valiant men.

18 They resisted the king and said, “It is not your office, Uzziah, to burn incense to the Lord, but the priests’—that is, the sons of Aaron, who are consecrated for this ministry. Depart from the sanctuary, lest you show contempt, for this will not be accounted to you as glory by the Lord God.”

19 Uzziah became angry. Holding a censer in his hand to burn incense, he threatened the priests. Immediately leprosy arose upon his forehead before the priests in the house of the Lord, above the altar of incense.

20 When Azariah the high priest and all the remaining priests looked upon him, they saw the leprosy on his forehead and hastened to drive him out. He himself, terrified, hurried to depart because he immediately perceived the plague of the Lord.

21 Therefore King Uzziah was a leper until the day of his death and dwelt in a separate house, full of leprosy, because of which he had been cast out from the house of the Lord. Jotham his son governed the king’s house and judged the people of the land.

22 Isaiah son of Amoz the prophet wrote the rest of Uzziah’s former and latter words.

23 Uzziah slept with his fathers, and they buried him in the field of the royal sepulchers because he was a leper. Jotham his son reigned in his place.

Chapter 27

1 Jotham was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother’s name was Jerushah daughter of Zadok.

2 He did what was right before the Lord, according to everything Uzziah his father had done, except that he did not enter the temple of the Lord; yet the people still acted sinfully.

3 He built the high gate of the house of the Lord and constructed many things upon the wall of Ophel.

4 He also built cities in the mountains of Judah and fortresses and towers in the forests.

5 He fought against the king of the sons of Ammon and overcame them. At that time the sons of Ammon gave him one hundred talents of silver, ten thousand cors of wheat, and the same number of cors of barley. The sons of Ammon provided these things to him in the second and third years also.

6 Jotham was strengthened because he had directed his ways before the Lord his God.

7 The rest of Jotham’s words, all his battles, and his works are written in the book of the kings of Israel and Judah.

8 He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.

9 Jotham slept with his fathers, and they buried him in the city of David. Ahaz his son reigned in his place.

Chapter 28

1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the sight of the Lord as David his father had done,

2 but walked in the ways of the kings of Israel and even cast statues for the Baals.

3 He is the one who burned incense in the Valley of Ben-hinnom and purified his sons in fire according to the rite of the nations whom the Lord killed at the coming of the sons of Israel.

4 He also sacrificed and burned incense on the high places, upon the hills, and under every leafy tree.

5 The Lord his God delivered him into the hand of the king of Syria, who struck him, took great spoil from his dominion, and brought it to Damascus. He was also delivered into the hands of the king of Israel and struck with a great slaughter.

6 Pekah son of Remaliah killed one hundred twenty thousand from Judah in one day, all fighting men, because they had forsaken the Lord, the God of their fathers.

7 At the same time, Zichri, a mighty man from Ephraim, killed Maaseiah the king's son, Azrikam the commander of his house, and Elkanah, who was second to the king.

8 The sons of Israel captured from their brothers two hundred thousand women, boys, and girls, as well as infinite spoil, and carried it to Samaria.

9 At that time a prophet of the Lord named Oded was there. He went out to meet the army coming to Samaria and said to them, "Behold, the Lord, the God of your fathers, was angry against Judah and delivered them into your hands. But you killed them atrociously, so that your cruelty reached heaven.

10 Moreover, you desire to subject the sons of Judah and Jerusalem to yourselves as male and female servants. This must by no means be done, for in this matter you have sinned against the Lord your God.

11 But hear my counsel and return the captives you brought from your brothers, for the great fury of the Lord hangs over you."

12 Therefore men from the princes of the sons of Ephraim—Azariah son of Jehohanan, Berechiah son of Meshillemoth, Hezekiah son of Shallum, and Amasa son of Hadlai—stood against those who were coming from battle.

13 They said to them, "You shall not bring the captives here, lest we sin against the Lord. Why do you desire to add to our sins and heap up our former offenses? For the sin is great, and the wrath of the Lord's fury hangs over Israel."

14 The fighting men released the spoil and everything they had captured before the princes and the whole multitude.

15 The men mentioned above arose and took the captives. They clothed all who were naked from the spoils. After clothing and shoeing them, refreshing them with food and drink, anointing them because of their weariness, and providing them care, they placed upon beasts everyone who could not walk and was weak in body. They brought them to their brothers at Jericho, the City of Palms, and then returned to Samaria.

16 At that time King Ahaz sent to the king of the Assyrians, asking for help.

17 The Edomites came, struck many from Judah, and captured great spoil.

18 The Philistines also spread through the cities of the plains and the south of Judah. They seized Beth-shemesh, Aijalon, Gederoth, Soco, Timnah, and Gimzo with their villages, and they dwelt in them.

19 For the Lord had humbled Judah because of Ahaz king of Judah, because he had stripped it of help and held the Lord in contempt.

20 He brought against him Tiglath-pileser king of the Assyrians, who afflicted him and devastated without resistance.

21 Therefore Ahaz plundered the house of the Lord and the houses of the kings and princes and gave gifts to the king of the Assyrians, yet it profited him nothing.

22 Moreover, in the time of his distress, that same King Ahaz himself increased his contempt against the Lord.

23 He sacrificed victims to the gods of Damascus, who had struck him, and said, “The gods of the kings of Syria help them. I shall appease them with offerings, and they will be present with me.” But on the contrary, they were the ruin of him and all Israel.

24 Therefore Ahaz plundered all the vessels of the house of God and shattered them. He closed the doors of the temple of God and made altars for himself at every corner of Jerusalem.

25 In all the cities of Judah he also built altars for burning incense and provoked the Lord, the God of his fathers, to anger.

26 The rest of his words and all his former and latter works are written in the book of the kings of Judah and Israel.

27 Ahaz slept with his fathers, and they buried him in the city of Jerusalem, for they did not receive him into the sepulchers of the kings of Israel. Hezekiah his son reigned in his place.

Chapter 29

1 Therefore Hezekiah began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother’s name was Abijah daughter of Zechariah.

2 He did what was pleasing in the sight of the Lord, according to everything David his father had done.

3 In the first year and first month of his reign, he opened the doors of the house of the Lord and restored them.

4 He brought the priests and Levites and gathered them in the eastern square.

5 He said to them, “Hear me, Levites. Be sanctified, cleanse the house of the Lord, the God of your fathers, and remove every impurity from the sanctuary.

6 Our fathers sinned and did evil in the sight of the Lord our God, forsaking him. They turned their faces away from the tabernacle of the Lord and presented their backs.

7 They closed the doors in the portico, extinguished the lamps, did not burn incense, and did not offer holocausts in the sanctuary to the God of Israel.

8 Therefore the fury of the Lord was stirred against Judah and Jerusalem. He delivered them into commotion, destruction, and hissing, as you yourselves see with your own eyes.

9 Behold, our fathers fell by swords, and our sons, daughters, and wives were led captive because of this crime.

10 Now therefore it pleases me that we enter into a covenant with the Lord God of Israel, and he will turn the fury of his anger away from us.

11 My sons, do not be negligent. The Lord has chosen you to stand before him, minister to him, worship him, and burn incense to him.”

12 Therefore the Levites arose: from the sons of Kohath, Mahath son of Amasai and Joel son of Azariah; from the sons of Merari, Kish son of Abdi and Azariah son of Jehallelel; and from the sons of Gershon, Joah son of Zimmah and Eden son of Joah.

13 From the sons of Elizaphan: Shimri and Jehiel; from the sons of Asaph: Zechariah and Mattaniah;

14 from the sons of Heman: Jehiel and Shimei; and from the sons of Jeduthun: Shemaiah and Uzziel.

15 They gathered their brothers, were sanctified, and entered according to the king’s command and the Lord’s decree to cleanse the house of God.

16 The priests also entered the temple of the Lord to sanctify it. They brought every impurity they found within out to the vestibule of the house of the Lord. The Levites took it and carried it outside to the torrent Kidron.

17 They began cleansing on the first day of the first month. On the eighth day of that month they entered the portico of the temple of the Lord. They cleansed the temple for eight days, and on the sixteenth day of that same month they completed what they had begun.

18 They went in to King Hezekiah and said to him, “We have sanctified the whole house of the Lord, the altar of holocaust and its vessels, and the table of proposition with all its vessels,

19 as well as all the furnishings of the temple that King Ahaz polluted during his reign after he transgressed. Behold, everything is displayed before the altar of the Lord.”

20 King Hezekiah arose at daybreak, gathered all the princes of the city, and went up into the house of the Lord.

21 Together they offered seven bulls, seven rams, seven lambs, and seven male goats for sin—for the kingdom, the sanctuary, and Judah. He commanded the priests, the sons of Aaron, to offer them upon the altar of the Lord.

22 Therefore they slaughtered the bulls, and the priests received the blood and poured it upon the altar. They also slaughtered the rams and poured their blood upon the altar. They sacrificed the lambs and poured the blood upon the altar.

23 They brought the male goats for sin before the king and the whole multitude, and they laid their hands upon them.

24 The priests sacrificed them and sprinkled their blood before the altar as an expiation for all Israel. For the king had commanded that a holocaust and a sin offering be made for all Israel.

25 He also appointed the Levites in the house of the Lord with cymbals, psalteries, and harps according to the arrangement of King David, Gad the seer, and Nathan the prophet, for it was the Lord’s command by the hand of his prophets.

26 The Levites stood holding David’s instruments, and the priests held the trumpets.

27 Hezekiah commanded that holocausts be offered upon the altar. When the holocausts were offered, they began to sing praises to the Lord, sound the trumpets, and resound upon the diverse instruments King David of Israel had prepared.

28 While the whole multitude adored, the singers and those holding the trumpets remained in their office until the holocaust was completed.

29 When the offering was finished, the king and all who were with him bowed down and adored.

30 Hezekiah and the princes commanded the Levites to praise the Lord with the words of David and Asaph the seer. They praised him with great gladness and, bowing the knee, adored.

31 Hezekiah added these words: “You have filled your hands to the Lord. Draw near and offer victims and praises in the house of the Lord.” Therefore the whole multitude offered sacrifices, praises, and holocausts with a devoted mind.

32 This was the number of holocausts the multitude offered: seventy bulls, one hundred rams, and two hundred lambs.

33 They sanctified to the Lord six hundred oxen and three thousand sheep.

34 But the priests were few and could not suffice to strip the skins from the holocausts. Therefore their brothers the Levites helped them until the work was completed and the priests were sanctified, for the Levites are sanctified by an easier rite than the priests.

35 Thus there were very many holocausts, the fat of peace offerings, and libations of the holocausts; and the worship of the house of the Lord was completed.

36 Hezekiah and all the people rejoiced because the ministry of the Lord had been fulfilled, for it had pleased them that this be done suddenly.

Chapter 30

1 Hezekiah also sent to all Israel and Judah and wrote letters to Ephraim and Manasseh, so that they might come to the house of the Lord in Jerusalem and celebrate the Passover to the Lord God of Israel.

2 Therefore, after the king, the princes, and the whole assembly of Jerusalem had taken counsel, they resolved to celebrate the Passover in the second month.

3 For they had not been able to celebrate it at its appointed time because a sufficient number of priests had not been sanctified, and the people had not yet gathered in Jerusalem.

4 The word pleased the king and the whole multitude.

5 They resolved to send messengers throughout all Israel, from Beersheba to Dan, so that they might come and celebrate the Passover to the Lord God of Israel in Jerusalem, for many had not done so as prescribed by the law.

6 The couriers went with letters by command of the king and his princes throughout all Israel and Judah, according to what the king had ordered, proclaiming, “Sons of Israel, return to the Lord, the God of Abraham, Isaac, and Israel, and he will return to the remnant who escaped the hand of the king of the Assyrians.

7 Do not become like your fathers and brothers, who withdrew from the Lord, the God of their fathers, and whom he delivered to destruction, as you yourselves see.

8 Do not harden your necks as your fathers did. Give your hands to the Lord and come to his sanctuary, which he sanctified forever. Serve the Lord, the God of your fathers, and the anger of his fury will turn away from you.

9 For if you return to the Lord, your brothers and sons will receive mercy before their lords who led them captive, and they will return to this land. For the Lord your God is pious and merciful and will not turn his face away from you if you return to him.”

10 Therefore the couriers passed swiftly from city to city through the land of Ephraim and Manasseh as far as Zebulun, while the people mocked and scorned them.

11 Nevertheless, some men from Asher, Manasseh, and Zebulun yielded to the counsel and came to Jerusalem.

12 But in Judah the hand of the Lord came to give them one heart, so that they would carry out the word of the Lord according to the command of the king and the princes.

13 Many peoples gathered in Jerusalem to celebrate the solemnity of Unleavened Bread in the second month.

14 They arose and destroyed the altars that were in Jerusalem. Overturning all the places where incense had been burned to idols, they cast them into the torrent Kidron.

15 They sacrificed the Passover on the fourteenth day of the second month. The priests and Levites, finally sanctified, offered holocausts in the house of the Lord.

16 They stood in their order according to the arrangement and law of Moses the man of God. The priests received from the hands of the Levites the blood that was to be poured out,

17 because a great portion of the multitude had not been sanctified. Therefore the Levites sacrificed the Passover for those who had not managed to be sanctified to the Lord.

18 A great part of the people from Ephraim, Manasseh, Issachar, and Zebulun, who had not been sanctified, ate the Passover contrary to what is written. Hezekiah prayed for them, saying, “May the good Lord be propitious

19 to everyone who seeks the Lord, the God of their fathers, with their whole heart, and may he not impute to them that they are less fully sanctified.”

20 The Lord heard him and was placated toward the people.

21 The sons of Israel who were found in Jerusalem celebrated the solemnity of Unleavened Bread for seven days with great gladness, praising the Lord day by day, while the Levites and priests played the instruments suited to their office.

22 Hezekiah spoke to the heart of all the Levites who had good understanding concerning the Lord. They ate throughout the seven days of the solemnity, sacrificing peace offerings and praising the Lord, the God of their fathers.

23 It pleased the whole multitude to celebrate another seven days, which they did with immense joy.

24 For Hezekiah king of Judah had provided the multitude with one thousand bulls and seven thousand sheep, while the princes gave the people one thousand bulls and ten thousand sheep. Therefore a very great multitude of priests was sanctified.

25 Gladness poured over the whole assembly of Judah: the priests and Levites, the entire gathering that had come from Israel, the proselytes from the land of Israel, and those dwelling in Judah.

26 There was a great celebration in Jerusalem, such as had not been in that city since the days of Solomon son of David, king of Israel.

27 The priests and Levites arose and blessed the people. Their voice was heard, and their prayer reached the holy dwelling of heaven.

Chapter 31

1 When these things had been duly celebrated, all Israel who were present went out into the cities of Judah. They broke the images, cut down the groves, demolished the high places, and destroyed the altars—not only throughout Judah and Benjamin, but also in Ephraim and Manasseh—until they had utterly overthrown them. Then all the sons of Israel returned to their possessions and cities.

2 Hezekiah appointed the priestly and Levitical companies according to their divisions, each one in his proper office—both priests and Levites—for holocausts and peace offerings, so that they might minister, confess, and sing at the gates of the camp of the Lord.

3 The king's portion from his own substance was for the continual holocaust in the morning and evening, on Sabbaths, new moons, and the other solemnities, as it is written in the law of Moses.

4 He also commanded the people dwelling in Jerusalem to give portions to the priests and Levites, so that they might be free for the law of the Lord.

5 When this resounded in the ears of the multitude, the sons of Israel offered abundant firstfruits of grain, wine, and oil, as well as honey and everything the ground produces; and they offered tithes.

6 The sons of Israel and Judah who dwelt in the cities of Judah also offered tithes of oxen and sheep and tithes of the sacred things they had vowed to the Lord their God. Carrying everything in, they made very many heaps.

7 In the third month they began to lay the foundations of the heaps, and in the seventh month they completed them.

8 When Hezekiah and his princes entered, they saw the heaps and blessed the Lord and the people of Israel.

9 Hezekiah asked the priests and Levites why the heaps lay in this manner.

10 Azariah, the chief priest from the stock of Zadok, answered him, saying, "From the time the firstfruits began to be offered in the house of the Lord, we have eaten and been satisfied, and very much remains, because the Lord has blessed his people. This abundance that you see is what remains."

11 Therefore Hezekiah commanded that storerooms be prepared in the house of the Lord. When they had done this,

12 they faithfully brought in the firstfruits, tithes, and everything they had vowed. Chenaniah the Levite was their governor, and Shimei his brother was second.

13 After him, Jehiel, Azariah, Nahath, Asahel, Jeremoth, Jehozabad, Eliel, Ismachiah, Mahath, and Benaiah were overseers under the hands of Chenaniah and Shimei his brother, by the command of King Hezekiah and Azariah the high priest of the house of God, to whom all these things pertained.

14 Kore son of Imnah the Levite, gatekeeper of the eastern gate, was over the things offered willingly to the Lord, the firstfruits, and the things consecrated in the Holy of Holies.

15 Under his care were Eden, Benjamin, Jeshua, Shemaiah, Amariah, and Shecaniah in the cities of the priests, so that they might faithfully distribute portions to their brothers, to the lesser as well as the greater,

16 apart from the males three years old and upward, to all who entered the temple of the Lord, and whatever each day required in the ministry and observances according to their divisions;

17 to the priests according to their families, and to the Levites from twenty years old and upward according to their orders and companies;

18 and to the whole multitude, including their wives and children of both sexes. Food from the things that had been sanctified was faithfully provided.

19 For the sons of Aaron in the fields and suburbs of every city, men were appointed to distribute portions to every male among the priests and Levites.

20 Therefore Hezekiah did all the things we have described throughout Judah. He worked what was good, right, and true before the Lord his God.

21 In all the worship and ministry of the house of the Lord, according to the law and ceremonies, he desired to seek his God with his whole heart. He acted and prospered.

Chapter 32

1 After these things and this faithfulness, Sennacherib king of the Assyrians came and entered Judah. He besieged the fortified cities, desiring to seize them.

2 When Hezekiah saw that Sennacherib had come and that the whole force of the war was turning against Jerusalem,

3 he took counsel with the princes and exceedingly valiant men to stop the sources of the fountains that were outside the city, and everyone agreed with this judgment.

4 He gathered a very great multitude, and they stopped all the fountains and the stream that flowed through the middle of the land, saying, “Lest the kings of the Assyrians come and find an abundance of water.”

5 He also acted industriously, rebuilt the entire wall that had been broken down, erected towers upon it, and built another wall outside. He restored the Millo in the city of David and made armor and shields of every kind.

6 He appointed commanders of the fighting men in the army, summoned everyone to the square at the city gate, and spoke to their heart, saying,

7 “Act manfully and be strengthened. Do not fear or be dismayed by the king of the Assyrians and the whole multitude with him, for there are many more with us than with him.

8 With him is an arm of flesh; with us is the Lord our God, who is our helper and fights for us.” The people were strengthened by words of this kind from Hezekiah king of Judah.

9 After these things had been done, Sennacherib king of the Assyrians sent his servants to Jerusalem—while he himself with his whole army besieged Lachish—to Hezekiah king of Judah and to all the people who were in the city, saying,

10 “Thus says Sennacherib king of the Assyrians: In what do you trust that you remain besieged in Jerusalem?

11 Does Hezekiah not deceive you, delivering you to death by famine and thirst when he affirms that the Lord your God will deliver you from the hand of the king of the Assyrians?

12 Is this not the Hezekiah who destroyed his high places and altars and commanded Judah and Jerusalem, saying, ‘You shall adore before one altar, and upon it you shall burn incense’?

13 Do you not know what I and my fathers have done to all the peoples of the lands? Were the gods of the nations and of all the lands able to deliver their own region from my hand?

14 Who among all the gods of the nations my fathers devastated was able to rescue his people from my hand, so that your God should also be able to rescue you from this hand?

15 Therefore do not let Hezekiah deceive you or delude you with vain persuasion, and do not believe him. For if no god of all the nations and kingdoms was able to deliver his people from my hand or the hand of my fathers, consequently your God will not be able to rescue you from my hand.”

16 His servants also spoke many other things against the Lord God and against Hezekiah his servant.

17 He also wrote letters full of blasphemy against the Lord God of Israel and spoke against him: “Just as the gods of the other nations could not deliver their people from my hand, so the God of Hezekiah will not be able to rescue his people from this hand.”

18 Moreover, with a great shout in the language of Judah, he resounded against the people sitting upon the walls of Jerusalem, so that he might terrify them and seize the city.

19 He spoke against the God of Jerusalem as against the gods of the peoples of the earth, the works of human hands.

20 Therefore King Hezekiah and Isaiah son of Amoz the prophet prayed against this blasphemy and cried out as far as heaven.

21 The Lord sent an angel who struck every strong man, fighting man, and commander in the army of the king of the Assyrians. He returned with disgrace to his own land, and when he entered the house of his god, the sons who had come forth from his own womb killed him with the sword.

22 The Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of the Assyrians and from the hand of all others, and he gave them rest round about.

23 Many also brought offerings and sacrifices to the Lord in Jerusalem and gifts to Hezekiah king of Judah, who after these things was exalted before all the nations.

24 In those days Hezekiah became ill unto death and prayed to the Lord. The Lord heard him and gave him a sign.

25 But he did not repay according to the benefits he had received, because his heart was lifted up. Therefore wrath came against him and against Judah and Jerusalem.

26 Afterward he and the inhabitants of Jerusalem were humbled because his heart had been exalted. Therefore the wrath of the Lord did not come upon them in the days of Hezekiah.

27 Hezekiah was exceedingly rich and renowned. He gathered for himself very many treasuries of silver, gold, precious stone, aromatics, every kind of weapon, and vessels of great price;

28 also storehouses of grain, wine, and oil, stalls for every beast of burden, and sheepfolds;

29 and he built cities for himself. For he had innumerable flocks of sheep and herds, because the Lord had given him exceedingly great substance.

30 This is the Hezekiah who stopped the upper fountain of the waters of Gihon and diverted them underground to the west of the city of David. In all his works he prosperously accomplished what he desired.

31 Nevertheless, during the embassy of the princes of Babylon who had been sent to him to inquire about the wonder that had happened upon the land, God forsook him so that he might be tested and everything in his heart might be made known.

32 The rest of Hezekiah’s words and his mercies are written in the vision of Isaiah son of Amoz the prophet and in the book of the kings of Judah and Israel.

33 Hezekiah slept with his fathers, and they buried him above the sepulchers of the sons of David. All Judah and all the inhabitants of Jerusalem celebrated his funeral rites. Manasseh his son reigned in his place.

Chapter 33

1 Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

2 He did evil before the Lord according to the abominations of the nations whom the Lord had overthrown before the sons of Israel.

3 Turning back, he restored the high places Hezekiah his father had demolished. He built altars for the Baals, made groves, adored the whole army of heaven, and worshiped it.

4 He also built altars in the house of the Lord, concerning which the Lord had said, “My name shall be in Jerusalem forever.”

5 He built them for the whole army of heaven in the two courts of the house of the Lord.

6 He caused his sons to pass through fire in the Valley of Ben-hinnom. He observed dreams, pursued auguries, served malefic arts, and kept magicians and enchanters with him. He worked many evils before the Lord to provoke him.

7 He also placed a sculpted and cast image in the house of God, concerning which God had spoken to David and Solomon his son, saying, “In this house and in Jerusalem, which I chose from all the tribes of Israel, I shall place my name forever.

8 I shall not cause Israel’s foot to move from the land I delivered to their fathers, provided only that they keep and carry out what I commanded them—the whole law, ceremonies, and judgments by the hand of Moses.”

9 Therefore Manasseh seduced Judah and the inhabitants of Jerusalem into doing evil beyond all the nations the Lord had overthrown before the face of the sons of Israel.

10 The Lord spoke to him and his people, but they were unwilling to attend.

11 Therefore he brought upon them the commanders of the army of the king of the Assyrians. They captured Manasseh, bound him with chains and fetters, and led him to Babylon.

12 After he was brought into distress, he prayed to the Lord his God and did very great penance before the God of his fathers.

13 He prayed to him and implored him earnestly. God heard his prayer and brought him back to Jerusalem into his kingdom, and Manasseh knew that the Lord himself was God.

14 After these things, he built a wall outside the city of David, west of Gihon in the valley, from the entrance of the Fish Gate round about as far as Ophel, and he raised it exceedingly high. He also appointed army commanders in all the fortified cities of Judah.

15 He removed the foreign gods and the image from the house of the Lord, as well as the altars he had made upon the mountain of the house of the Lord and in Jerusalem, and he cast everything outside the city.

16 He restored the altar of the Lord and sacrificed upon it victims, peace offerings, and praise. He commanded Judah to serve the Lord God of Israel.

17 Nevertheless, the people still sacrificed upon the high places to the Lord their God.

18 The rest of Manasseh’s deeds, his supplication to his God, and the words of the seers who spoke to him in the name of the Lord God of Israel are contained in the words of the kings of Israel.

19 His prayer and its hearing, all his sins and contempt, and the places where he built high places and made groves and statues before he did penance are written in the words of Hozai.

20 Therefore Manasseh slept with his fathers, and they buried him in his own house. Amon his son reigned in his place.

21 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.

22 He did evil in the sight of the Lord as Manasseh his father had done. He sacrificed to and served all the idols Manasseh had fashioned.

23 He did not revere the face of the Lord as Manasseh his father had revered it, and he transgressed far more greatly.

24 His servants conspired against him and killed him in his own house.

25 But the remaining multitude of the people killed those who had struck Amon and appointed Josiah his son as king in his place.

Chapter 34

1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

2 He did what was right in the sight of the Lord and walked in the ways of David his father. He turned aside neither to the right nor to the left.

3 In the eighth year of his reign, while he was still a boy, he began to seek the God of David his father. In the twelfth year after he began to reign, he cleansed Judah and Jerusalem from the high places, groves, images, and carved figures.

4 They destroyed the altars of the Baals before him and demolished the images that had been placed upon them. He cut down and crushed the groves and carved figures and scattered their fragments over the tombs of those who had customarily sacrificed to them.

5 Moreover, he burned the bones of the priests upon the altars of the idols and cleansed Judah and Jerusalem.

6 In the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali, he also overturned everything.

7 When he had scattered the altars, crushed the groves and carved figures into fragments, and demolished all the shrines throughout the whole land of Israel, he returned to Jerusalem.

8 Therefore in the eighteenth year of his reign, when the land and the temple of the Lord had already been cleansed, he sent Shaphan son of Azaliah, Maaseiah prince of the city, and Joah son of Jehoahaz the recorder to restore the house of the Lord his God.

9 They came to Hilkiah the high priest and received from him the money that had been brought into the house of the Lord, which the Levites and gatekeepers had gathered from Manasseh, Ephraim, all the remnant of Israel, all Judah and Benjamin, and the inhabitants of Jerusalem.

10 They delivered it into the hands of those who were over the laborers in the house of the Lord, so that they might restore the temple and repair everything weak.

11 They gave it to the craftsmen and masons so that they might purchase stone from the quarries, timber for the joints of the building, and flooring for the houses the kings of Judah had destroyed.

12 They did everything faithfully. The overseers of the laborers were Jahath and Obadiah from the sons of Merari, and Zechariah and Meshullam from the sons of Kohath, who pressed the work forward. All were Levites skilled in playing instruments.

13 Over those who carried burdens for diverse uses were scribes and teachers from the Levites, as well as gatekeepers.

14 When they brought out the money that had been carried into the temple of the Lord, Hilkiah the priest found the book of the law of the Lord by the hand of Moses.

15 He said to Shaphan the scribe, “I have found the book of the law in the house of the Lord,” and he delivered it to him.

16 Shaphan carried the volume to the king and reported to him, saying, “Behold, everything you delivered into the hand of your servants is being completed.

17 They melted down the silver found in the house of the Lord, and it has been given to the overseers of the craftsmen and the makers of diverse works.

18 Moreover, Hilkiah the priest gave me this book.” He read it in the king’s presence.

19 When the king heard the words of the law, he tore his garments.

20 He commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah the king’s servant, saying,

21 “Go and pray to the Lord for me and for the remnant of Israel and Judah concerning all the words of this book that has been found. For the great fury of the Lord has dripped upon us because our fathers did not keep the words of the Lord by doing everything written in this volume.”

22 Therefore Hilkiah and those who had been sent with him by the king went to Huldah the prophetess, wife of Shallum son of Tokhath, son of Hasrah, keeper of the garments, who dwelt in the Second Quarter of Jerusalem. They spoke to her the words recounted above.

23 She answered them, “Thus says the Lord God of Israel: Tell the man who sent you to me,

24 ‘Thus says the Lord: Behold, I shall bring evils upon this place and its inhabitants, together with all the curses written in this book that they read before the king of Judah.

25 Because they forsook me and sacrificed to foreign gods so that they might provoke me to anger with all the works of their hands, my fury shall therefore drip upon this place and shall not be extinguished.’

26 But to the king of Judah who sent you to pray to the Lord, speak in this manner: ‘Thus says the Lord God of Israel: Because you heard the words of the volume,

27 your heart was softened, and you humbled yourself in the sight of God concerning the things spoken against this place and the inhabitants of Jerusalem; because you revered my face, tore your garments, and wept before me, I also have heard you, says the Lord.

28 For now I shall gather you to your fathers, and you shall be carried into your sepulcher in peace. Your eyes shall not see all the evil that I shall bring upon this place and its inhabitants.’” Therefore they reported to the king everything she had said.

29 The king summoned all the elders of Judah and Jerusalem.

30 He went up into the house of the Lord, and with him went all the men of Judah, the inhabitants of Jerusalem, the priests and Levites, and all the people from the least to the greatest. As they listened in the house of the Lord, the king read all the words of the volume.

31 Standing upon his tribunal, he struck a covenant before the Lord to walk after him, keep his commandments, testimonies, and justifications with his whole heart and his whole soul, and carry out the things written in the volume he had read.

32 He also adjured concerning this all who were found in Jerusalem and Benjamin, and the inhabitants of Jerusalem acted according to the pact of the Lord, the God of their fathers.

33 Therefore Josiah removed all the abominations from all the regions of the sons of Israel and caused everyone who remained in Israel to serve the Lord their God. Throughout all his days they did not withdraw from the Lord, the God of their fathers.

Chapter 35

1 Josiah celebrated the Passover to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month.

2 He appointed the priests in their offices and exhorted them to minister in the house of the Lord.

3 He also spoke to the Levites, by whose instruction all Israel was sanctified to the Lord: “Place the ark in the sanctuary of the temple that Solomon son of David, king of Israel, built, for you shall no longer carry it. Now minister to the Lord your God and to his people Israel.

4 Prepare yourselves according to your houses and kindreds, in each one’s divisions, as David king of Israel commanded and Solomon his son described.

5 Minister in the sanctuary according to the Levitical families and companies,

6 and, being sanctified, sacrifice the Passover. Prepare your brothers also so that they may act according to the words the Lord spoke by the hand of Moses.”

7 Moreover, for all the people found there at the solemnity of the Passover, Josiah gave thirty thousand lambs and kids from the flocks and other livestock, together with three thousand oxen. These were from the king’s entire substance.

8 His commanders also willingly offered what they had vowed, both to the people and to the priests and Levites. Hilkiah, Zechariah, and Jehiel, princes of the house of the Lord, gave the priests two thousand six hundred animals of mixed kinds and three hundred oxen for celebrating the Passover.

9 Chenaniah, Shemaiah, and Nethanel his brothers, and Hashabiah, Jehiel, and Jehozabad, princes of the Levites, gave the remaining Levites five thousand animals and five hundred oxen for celebrating the Passover.

10 The ministry was prepared, and the priests stood in their office and the Levites in their companies according to the king’s command.

11 The Passover was sacrificed. The priests sprinkled the blood with their own hand, and the Levites stripped the skins from the holocausts.

12 They separated them so that they might distribute them according to each house and family and they might be offered to the Lord as it is written in the book of Moses. They did likewise with the oxen.

13 They roasted the Passover over fire according to what is written in the law, but they cooked the peace offerings in cauldrons, pans, and pots and distributed them quickly to all the common people.

14 Afterward they prepared food for themselves and the priests, for the priests were occupied with offering the holocausts and fat until night. Therefore the Levites prepared food last for themselves and for the priests, the sons of Aaron.

15 The singers, the sons of Asaph, stood in their order according to the command of David, Asaph, Heman, and Jeduthun, the king’s prophets. The gatekeepers watched at each gate so that they did not depart from their ministry even for a moment; therefore their brothers the Levites prepared food for them.

16 Thus all the worship of the Lord was duly completed on that day, so that they celebrated the Passover and offered holocausts upon the altar of the Lord according to King Josiah’s command.

17 The sons of Israel who were found there celebrated the Passover at that time and the solemnity of Unleavened Bread for seven days.

18 There had been no Passover like this in Israel since the days of Samuel the prophet. Nor did any king from all the kings of Israel celebrate a Passover as Josiah did, with the priests, the Levites, all Judah and Israel who were found there, and the inhabitants of Jerusalem.

19 This Passover was celebrated in the eighteenth year of Josiah’s reign.

20 After Josiah had restored the temple, Necho king of Egypt went up to fight at Carchemish beside the Euphrates, and Josiah went out to meet him.

21 Necho sent messengers to him, saying, “What is there between me and you, king of Judah? I am not coming against you today, but I am fighting against another house to which God commanded me to go quickly. Cease acting against God, who is with me, lest he kill you.”

22 Josiah was unwilling to return but prepared war against him. He did not yield to Necho’s words from the mouth of God, but proceeded to fight in the field of Megiddo.

23 There he was wounded by archers and said to his servants, “Carry me out from the battle, for I am severely wounded.”

24 They transferred him from his chariot into another chariot that followed him according to royal custom and carried him to Jerusalem. He died and was buried in the mausoleum of his fathers, and all Judah and Jerusalem mourned him.

25 Jeremiah mourned especially. All the male and female singers repeat lamentations over Josiah to the present day, and it has prevailed as though a law in Israel. Behold, it is said to be written in the Lamentations.

26 The rest of Josiah’s words and his mercies, which are commanded by the law of the Lord,

27 as well as his former and latter works, are written in the book of the kings of Judah and Israel.

Chapter 36

1 Therefore the people of the land took Jehoahaz son of Josiah and appointed him king in place of his father in Jerusalem.

2 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem.

3 The king of Egypt removed him when he came to Jerusalem and condemned the land to one hundred talents of silver and one talent of gold.

4 He appointed Eliakim, Jehoahaz's brother, as king over Judah and Jerusalem in his place and changed his name to Jehoiakim. But he took Jehoahaz with him and led him away into Egypt.

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did evil before the Lord his God.

6 Nebuchadnezzar king of the Chaldeans went up against him, bound him with chains, and led him to Babylon.

7 He also transferred the vessels of the Lord there and placed them in his own temple.

8 The rest of Jehoiakim's words, the abominations he committed, and the things found in him are contained in the book of the kings of Judah and Israel. Jehoiachin his son reigned in his place.

9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did evil in the sight of the Lord.

10 When the cycle of the year had revolved, King Nebuchadnezzar sent men who brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord. He appointed Zedekiah, Jehoiachin's paternal uncle, as king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.

12 He did evil in the eyes of the Lord his God and did not blush before the face of Jeremiah the prophet, who spoke to him from the mouth of the Lord.

13 He also withdrew from King Nebuchadnezzar, who had adjured him by God. He hardened his neck and his heart so that he would not return to the Lord God of Israel.

14 All the princes of the priests and the people also transgressed iniquitously according to all the abominations of the nations, and they polluted the house of the Lord that he had sanctified for himself in Jerusalem.

15 The Lord, the God of their fathers, sent to them by the hand of his messengers, rising by night and admonishing them day by day, because he spared his people and his dwelling.

16 But they scorned the messengers of God, esteemed his words as little, and mocked the prophets until the fury of the Lord rose against his people and there was no healing.

17 For he brought the king of the Chaldeans upon them, and he killed their young men with the sword in the house of his sanctuary. He had no mercy upon young man, maiden, old man, or even the decrepit, but delivered everyone into his hands.

18 He transferred to Babylon all the vessels of the house of the Lord, both greater and lesser, and the treasuries of the temple, the king, and the princes.

19 The enemies burned the house of God and destroyed the wall of Jerusalem. They burned all its towers and demolished everything that had been precious.

20 Whoever escaped the sword was led to Babylon and served the king and his sons until the king of the Persians ruled,

21 so that the word of the Lord from the mouth of Jeremiah might be fulfilled and the land might celebrate its Sabbaths. For throughout all the days of desolation it kept Sabbath until seventy years were completed.

22 In the first year of Cyrus king of the Persians, to fulfill the word of the Lord that he had spoken by the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus king of the Persians. He commanded a proclamation to be made throughout his entire kingdom, even in writing, saying,

23 “Thus says Cyrus king of the Persians: The Lord God of heaven has given me all the kingdoms of the earth, and he has commanded me to build him a house in Jerusalem, which is in Judea. Who among you is from all his people? May the Lord his God be with him, and let him ascend.”

Ezra

Chapter 1

1 In the first year of Cyrus king of the Persians, that the word of the Lord (YHWH) from the mouth of Jeremiah might be fulfilled, the Lord stirred the spirit of Cyrus king of the Persians. He caused a proclamation to pass throughout his whole kingdom, also in writing, saying:

2 “Thus says Cyrus king of the Persians: The Lord God of heaven has given me all the kingdoms of the earth, and he himself has commanded me to build him a house in Jerusalem, which is in Judea.

3 Who among you is from all his people? May his God be with him. Let him ascend to Jerusalem, which is in Judea, and build the house of the Lord God of Israel. He is the God who is in Jerusalem.

4 And let all the others, in every place wherever they dwell, be helped by the men of their place with silver and gold, goods and livestock, besides what they offer voluntarily to the temple of God that is in Jerusalem.”

5 Then the chiefs of the fathers of Judah and Benjamin arose, with the priests and Levites and everyone whose spirit God had stirred, to ascend and build the temple of the Lord that was in Jerusalem.

6 And all who were around them strengthened their hands with vessels of silver and gold, goods, pack animals, and furnishings, besides what they had offered freely.

7 King Cyrus also brought out the vessels of the temple of the Lord that Nebuchadnezzar had taken from Jerusalem and placed in the temple of his god.

8 Cyrus king of the Persians brought them out by the hand of Mithridates son of Gazabar, who counted them out to Sheshbazzar, prince of Judah.

9 This is their number: thirty golden bowls, one thousand silver bowls, twenty-nine knives, thirty golden cups,

10 four hundred ten silver cups of a second kind, and one thousand other vessels.

11 All the vessels of gold and silver numbered five thousand four hundred. Sheshbazzar carried them all up with those ascending from the transmigration of Babylon to Jerusalem.

Chapter 2

1 Now these are the sons of the province who ascended from the captivity, whom Nebuchadnezzar king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, each to his own city.

2 They came with Zerubbabel, Joshua, Nehemiah, Saraiah, Rahelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah. The number of the men of the people of Israel:

3 the sons of Parosh, two thousand one hundred seventy-two.

4 The sons of Shephatiah, three hundred seventy-two.

5 The sons of Arah, seven hundred seventy-five.

6 The sons of Pahath-moab, of the sons of Joshua and Joab, two thousand eight hundred twelve.

7 The sons of Elam, one thousand two hundred fifty-four.

8 The sons of Zattu, nine hundred forty-five.

9 The sons of Zaccai, seven hundred sixty.

10 The sons of Bani, six hundred forty-two.

11 The sons of Bebai, six hundred twenty-three.

12 The sons of Azgad, one thousand two hundred twenty-two.

13 The sons of Adonikam, six hundred sixty-six.

14 The sons of Bigvai, two thousand fifty-six.

15 The sons of Adin, four hundred fifty-four.

16 The sons of Ater, who were of Hezekiah, ninety-eight.

17 The sons of Bezai, three hundred twenty-three.

18 The sons of Jorah, one hundred twelve.

19 The sons of Hashum, two hundred twenty-three.

20 The sons of Gibbar, ninety-five.

21 The sons of Bethlehem, one hundred twenty-three.

22 The men of Netophah, fifty-six.

23 The men of Anathoth, one hundred twenty-eight.

24 The sons of Azmaveth, forty-two.

25 The sons of Kiriath-jearim, Chephirah, and Beeroth, seven hundred forty-three.

26 The sons of Ramah and Geba, six hundred twenty-one.

27 The men of Michmash, one hundred twenty-two.

28 The men of Bethel and Ai, two hundred twenty-three.

29 The sons of Nebo, fifty-two.

30 The sons of Magbish, one hundred fifty-six.

31 The sons of the other Elam, one thousand two hundred fifty-four.

32 The sons of Harim, three hundred twenty.

33 The sons of Lod, Hadid, and Ono, seven hundred twenty-five.

34 The sons of Jericho, three hundred forty-five.

35 The sons of Senaah, three thousand six hundred thirty.

36 The priests: the sons of Jedaiah in the house of Joshua, nine hundred seventy-three.

37 The sons of Immer, one thousand fifty-two.

38 The sons of Pashhur, one thousand two hundred forty-seven.

39 The sons of Harim, one thousand seventeen.

40 The Levites: the sons of Joshua and Kadmiel, of the sons of Hodaviah, seventy-four.

41 The singers: the sons of Asaph, one hundred twenty-eight.

42 The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai—in all, one hundred thirty-nine.

43 The Nathinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,

44 the sons of Keros, the sons of Siaha, the sons of Padon,

45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub,

46 the sons of Hagab, the sons of Shamlai, the sons of Hanan,

47 the sons of Giddel, the sons of Gahar, the sons of Reaiah,

48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam,

49 the sons of Uzza, the sons of Paseah, the sons of Besai,

50 the sons of Asnah, the sons of Meunim, the sons of Nephusim,

51 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

52 the sons of Bazluth, the sons of Mehida, the sons of Harsha,

53 the sons of Barkos, the sons of Sisera, the sons of Temah,

54 the sons of Neziah, the sons of Hatipha,

55 the sons of Solomon’s servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda,

56 the sons of Jaalah, the sons of Darkon, the sons of Giddel,

57 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth, who were of Asebaim, and the sons of Ami.

58 All the Nathinim and the sons of Solomon’s servants numbered three hundred ninety-two.

59 And these were those who ascended from Tel-melah, Tel-harsha, Cherub, Addan, and Immer, but they could not indicate their fathers’ house and their seed—whether they were of Israel:

60 the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred fifty-two.

61 And from the sons of the priests: the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite and was called by their name.

62 These sought the writing of their genealogy and did not find it, and they were cast out of the priesthood.

63 And the Tirshatha told them not to eat from the Holy of Holies until a learned and perfect priest should arise.

64 The whole multitude, as one, numbered forty-two thousand three hundred sixty,

65 besides their male and female servants, who numbered seven thousand three hundred thirty-seven; and among them were two hundred male and female singers.

66 Their horses numbered seven hundred thirty-six, their mules two hundred forty-five,

67 their camels four hundred thirty-five, and their donkeys six thousand seven hundred twenty.

68 And some of the chiefs of the fathers, when they entered the temple of the Lord that is in Jerusalem, freely offered to the house of God for rebuilding it upon its own site.

69 According to their strength, they gave toward the expenses of the work sixty-one thousand gold solidi, five thousand silver minas, and one hundred priestly garments.

70 Therefore the priests, the Levites, some of the people, the singers, the gatekeepers, and the Nathinim dwelt in their cities, and all Israel in their cities.

Chapter 3

1 And now the seventh month had come, and the sons of Israel were in their cities. The people therefore assembled as one man in Jerusalem.

2 Joshua son of Jozadak arose, with his brothers the priests, and Zerubbabel son of Shealtiel, with his brothers; and they built the altar of the God of Israel, that they might offer holocausts upon it, as it is written in the law of Moses, the man of God.

3 They set the altar of God upon its bases, while the peoples of the surrounding lands terrified them; and upon it they offered a holocaust to the Lord morning and evening.

4 They celebrated the solemnity of Tabernacles as it is written, and offered the daily holocausts in order, according to the commandment—the work of each day upon its day.

5 And afterward they offered the perpetual holocaust, both at the new moons and at all the consecrated solemnities of the Lord, and whenever anyone freely offered a gift to the Lord.

6 From the first day of the seventh month they began to offer holocausts to the Lord, although the temple of God had not yet been founded.

7 They gave money to the stonecutters and masons, and food, drink, and oil to the Sidonians and Tyrians, that they might bring cedar wood from Lebanon by sea to Joppa, according to what Cyrus king of the Persians had commanded them.

8 In the second year after their arrival at the temple of God in Jerusalem, in the second month, Zerubbabel son of Shealtiel and Joshua son of Jozadak began the work, together with the rest of their brothers—the priests and Levites—and all who had come from captivity to Jerusalem. They appointed Levites from twenty years old and upward to press forward the work of the Lord.

9 Joshua and his sons and brothers, Kadmiel and his sons, and the sons of Judah stood as one man to oversee those doing the work in the temple of God, together with the sons of Henadad and their sons and brothers, the Levites.

10 When the masons had founded the temple of the Lord, the priests stood in their vestments with trumpets, and the Levites, sons of Asaph, with cymbals, to praise God according to the direction of David king of Israel.

11 They sang together in hymns and confession to the Lord: “For he is good, for his mercy is forever upon Israel.” And all the people shouted with a great cry in praising the Lord, because the temple of the Lord had been founded.

12 Many of the priests and Levites, the chiefs of the fathers, and the elders who had seen the former temple when it stood founded—and now saw this temple before their eyes—wept with a loud voice; while many, shouting for joy, lifted up their voice.

13 No one could distinguish the sound of the joyful shouting from the sound of the people’s weeping, for the people shouted together with a great cry, and the sound was heard far away.

Chapter 4

1 Now the enemies of Judah and Benjamin heard that the sons of the captivity were building a temple to the Lord God of Israel.

2 Approaching Zerubbabel and the chiefs of the fathers, they said to them, “Let us build with you, for we seek your God just as you do. Behold, we have offered victims from the days of Esarhaddon king of Assyria, who brought us here.”

3 Zerubbabel, Joshua, and the rest of the chiefs of the fathers of Israel said to them, “It is not for you and us together to build a house to our God; rather, we alone shall build it to the Lord our God, as Cyrus king of the Persians commanded us.”

4 Therefore it came about that the people of the land hindered the hands of the people of Judah and troubled them in building.

5 They hired counselors against them to destroy their counsel throughout all the days of Cyrus king of the Persians and until the reign of Darius king of the Persians.

6 And in the reign of Ahasuerus, at the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 In the days of Artaxerxes, Bishlam, Mithridates, Tabeel, and the rest who belonged to their council wrote to Artaxerxes king of the Persians. The letter of accusation was written in Syriac and read in the Syrian language.

8 Rehum Beelteem and Shimshai the scribe wrote one letter from Jerusalem to King Artaxerxes, of this kind:

9 “Rehum Beelteem, Shimshai the scribe, and the rest of their counselors—the Dinites, Apharsathchites, Tarpelites, Apharsites, Archevites, Babylonians, Susanechites, Dehavites, and Elamites,

10 and the rest of the nations whom the great and glorious Asenaphar transferred and caused to dwell in the cities of Samaria and in the other regions beyond the River—in peace.”

11 This is the copy of the letter they sent to him: “To King Artaxerxes, from your servants, the men who are beyond the River: greeting.

12 Let it be known to the king that the Jews who ascended from you to us have come to Jerusalem, a rebellious and most wicked city, which they are building, erecting its walls and joining its masonry.

13 Now therefore let it be known to the king that if this city is built and its walls restored, they will not pay tribute, tax, or annual revenues, and this injury will reach even to the kings.

14 But we, mindful of the salt we eat in the palace, and because we deem it unlawful to behold injuries done to the king, have therefore sent and reported this to the king,

15 that you may search in the books of the histories of your fathers. You will find it written in the records, and you will know that this city is a rebellious city, harmful to kings and provinces, and that wars have been stirred up in it from ancient days. For this reason the city itself was destroyed.

16 We report to the king that if this city is built and its walls restored, you will have no possession beyond the River.”

17 The king sent word to Rehum Beelteem, Shimshai the scribe, the rest of their counselors who dwelt in Samaria, and the others beyond the River, saying: “Greeting and peace.

18 The accusation you sent to us has been read clearly before me.

19 I gave a command, and they searched and found that from ancient days this city has rebelled against kings, and seditions and battles have been stirred up in it.

20 For there were also mighty kings in Jerusalem who ruled the whole region beyond the River and received tribute, tax, and revenues.

21 Now therefore hear the judgment: prohibit those men, so that the city may not be built until perhaps it is commanded by me.

22 See that you do not fulfill this negligently, lest the evil gradually increase against the kings.”

23 Therefore, when the copy of King Artaxerxes’ edict was read before Rehum Beelteem, Shimshai the scribe, and their counselors, they went in haste to Jerusalem, to the Jews, and prohibited them with arm and strength.

24 Then the work of the house of the Lord in Jerusalem ceased and was not done until the second year of the reign of Darius king of the Persians.

Chapter 5

1 Now Haggai the prophet and Zechariah son of Iddo prophesied to the Jews who were in Judea and Jerusalem, in the name of the God of Israel.

2 Then Zerubbabel son of Shealtiel and Joshua son of Jozadak arose and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 At that same time Tattenai, governor beyond the River, came to them with Shethar-bozenai and their counselors, and they spoke to them thus: “Who gave you counsel to build this house and restore its walls?”

4 To this we answered them with the names of the men who were the authors of that building.

5 But the eye of their God was upon the elders of the Jews, and they could not restrain them. It was agreed that the matter should be referred to Darius, and then they would answer concerning that accusation.

6 A copy of the letter that Tattenai, governor of the region beyond the River, and Shethar-bozenai and his Apharsachite counselors beyond the River sent to King Darius.

7 The message they sent him was written thus: “To King Darius, all peace.

8 Let it be known to the king that we went into the province of Judea, to the house of the great God. It is being built with unpolished stone, and timbers are being laid in the walls. That work is being built diligently and grows in their hands.

9 Therefore we questioned those elders and said to them, ‘Who gave you authority to build this house and restore these walls?’

10 We also asked them their names so that we might report them to you, and we wrote the names of the men who are chiefs among them.

11 They answered us with a message of this kind: ‘We are servants of the God of heaven and earth, and we are building the temple that was erected many years ago, which a great king of Israel built and constructed.

12 But after our fathers provoked the God of heaven to wrath, he delivered them into the hands of Nebuchadnezzar the Chaldean, king of Babylon. He also destroyed this house and transferred its people to Babylon.

13 But in the first year of Cyrus king of Babylon, King Cyrus issued an edict that this house of God should be built.

14 King Cyrus also brought out from the temple of Babylon the golden and silver vessels of the temple of God, which Nebuchadnezzar had taken from the temple in Jerusalem and carried to the temple of Babylon. They were given to one named Sheshbazzar, whom he also appointed prince,

15 and he said to him: “Take these vessels, go, and place them in the temple that is in Jerusalem, and let the house of God be built in its place.”

16 Then this Sheshbazzar came and laid the foundations of the temple of God in Jerusalem. From that time until now it has been under construction and is not yet completed.’

17 Now therefore, if it seems good to the king, let him search in the king’s library that is in Babylon to learn whether King Cyrus commanded that the house of God in Jerusalem be built, and let him send us the king’s will concerning this matter.”

Chapter 6

1 Then King Darius gave the command, and they searched in the library of books that were deposited in Babylon.

2 And at Ecbatana, which is a fortress in the province of Media, one scroll was found, and in it a record was written thus:

3 “In the first year of King Cyrus, King Cyrus decreed that the house of God in Jerusalem should be built in the place where they offer victims, and that they should lay foundations supporting a height of sixty cubits and a width of sixty cubits,

4 with three courses of unpolished stones and then courses of new timber; and the expenses shall be given from the king’s house.

5 Moreover, let the golden and silver vessels of the temple of God, which Nebuchadnezzar took from the temple of Jerusalem and brought to Babylon, be restored and carried back to the temple in Jerusalem, to their place; and let them be placed in the temple of God.”

6 “Now therefore, Tattenai, governor of the region beyond the River, Shethar-bozenai, and your Apharsachite counselors beyond the River: withdraw far from them,

7 and permit that temple of God to be built by the governor of the Jews and their elders, that they may build that house of God in its place.

8 I have also commanded what ought to be done by those elders of the Jews so that the house of God may be built: from the king’s treasury—that is, from the tribute given by the region beyond the River—let expenses be diligently given to those men, lest the work be hindered.

9 And if there is need for calves, lambs, and kids as a holocaust to the God of heaven, or for wheat, salt, wine, and oil according to the rite of the priests in Jerusalem, let these be given them day by day, so that there may be no complaint in anything.

10 And let them offer oblations to the God of heaven and pray for the life of the king and his sons.

11 I therefore establish this decree: if any man alters this command, let a timber be taken from his house and erected, and let him be fastened upon it; and let his house be confiscated.

12 And may the God who caused his name to dwell there destroy every kingdom and people that stretches out its hand to fight against and destroy that house of God in Jerusalem. I, Darius, have established the decree, which I will to be fulfilled diligently.”

13 Therefore Tattenai, governor of the region beyond the River, Shethar-bozenai, and his counselors diligently carried it out just as King Darius had commanded.

14 And the elders of the Jews built and prospered according to the prophecy of Haggai the prophet and Zechariah son of Iddo. They built and completed it at the command of the God of Israel and at the command of Cyrus, Darius, and Artaxerxes, kings of the Persians.

15 They completed this house of God by the third day of the month Adar, which was the sixth year of the reign of King Darius.

16 And the sons of Israel—the priests, Levites, and the rest of the sons of the transmigration—celebrated the dedication of the house of God with joy.

17 At the dedication of the house of God they offered one hundred calves, two hundred rams, four hundred lambs, and twelve he-goats for the sin of all Israel, according to the number of the tribes of Israel.

18 They appointed the priests in their orders and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses.

19 And the sons of Israel of the transmigration celebrated the Passover on the fourteenth day of the first month.

20 For the priests and Levites had been purified as one; all were clean to slaughter the Passover for all the sons of the transmigration, for their brothers the priests, and for themselves.

21 The sons of Israel who had returned from the transmigration ate it, together with all who had separated themselves from the defilement of the nations of the land to join them and seek the Lord God of Israel.

22 They celebrated the solemnity of Unleavened Bread for seven days with joy, because the Lord had made them joyful and had turned the heart of the king of Assyria toward them, that he might strengthen their hands in the work of the house of the Lord God of Israel.

Chapter 7

1 Now after these events, in the reign of Artaxerxes king of the Persians, Ezra son of Seraiah, son of Azariah, son of Hilkiah,

2 son of Shallum, son of Zadok, son of Ahitub,

3 son of Amariah, son of Azariah, son of Meraioth,

4 son of Zerahiah, son of Uzzi, son of Bukki,

5 son of Abishua, son of Phinehas, son of Eleazar, son of Aaron, priest from the beginning—

6 this Ezra ascended from Babylon. He was a swift scribe in the law of Moses that the Lord God gave to Israel, and the king granted him every request, according to the hand of the Lord his God upon him.

7 Some of the sons of Israel, the sons of the priests, the sons of the Levites, the singers, the gatekeepers, and the Nathinim ascended to Jerusalem in the seventh year of King Artaxerxes.

8 They came to Jerusalem in the fifth month, which was the king’s seventh year.

9 For on the first day of the first month he began to ascend from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to investigate the law of the Lord, to do it, and to teach commandment and judgment in Israel.

11 Now this is the copy of the letter of the edict that King Artaxerxes gave to Ezra the priest, a scribe learned in the words and commandments of the Lord and in his ceremonies in Israel:

12 “Artaxerxes, king of kings, to Ezra the priest, most learned scribe of the law of the God of heaven: greeting.

13 It is decreed by me that whoever in my kingdom is willing to go to Jerusalem from the people of Israel, their priests, and the Levites may go with you.

14 For you are sent from the presence of the king and his seven counselors to visit Judea and Jerusalem according to the law of your God that is in your hand,

15 and to carry the silver and gold that the king and his counselors have freely offered to the God of Israel, whose tabernacle is in Jerusalem,

16 together with all the silver and gold you may find in the whole province of Babylon, and whatever the people and priests may wish freely to offer to the house of their God in Jerusalem.

17 Freely receive it, and diligently buy with this money calves, rams, lambs, and their sacrifices and libations, and offer them upon the altar of the temple of your God in Jerusalem.

18 And whatever it pleases you and your brothers to do with the remaining silver and gold, do according to the will of your God.

19 Also deliver before God in Jerusalem the vessels that are given to you for the ministry of the house of your God.

20 And whatever else may be needed for the house of your God, however much it is necessary for you to spend, shall be given from the treasury and the royal fisc,

21 and from me. I, King Artaxerxes, have established and decreed for all the keepers of the public treasury beyond the River that whatever Ezra the priest, scribe of the law of the God of heaven, asks of you, you shall give without delay,

22 up to one hundred talents of silver, one hundred cors of wheat, one hundred baths of wine, and one hundred baths of oil; but salt without measure.

23 Let everything pertaining to the rite of the God of heaven be supplied diligently in the house of the God of heaven, lest perhaps he become angry against the kingdom of the king and his sons.

24 We also make it known to you concerning all the priests, Levites, singers, gatekeepers, Nathinim, and ministers of this house of God that you have no authority to impose tax, tribute, or provisions upon them.

25 But you, Ezra, according to the wisdom of your God that is in your hand, appoint judges and governors to judge all the people beyond the River—that is, those who know the law of your God—and freely teach those who are ignorant.

26 Everyone who does not diligently observe the law of your God and the law of the king shall be judged, whether to death, exile, confiscation of his goods, or certainly imprisonment.”

27 Blessed be the Lord God of our fathers, who placed this in the king’s heart, that he might glorify the house of the Lord in Jerusalem,

28 and who inclined his mercy toward me before the king, his counselors, and all the mighty princes of the king. And I, strengthened by the hand of the Lord my God that was upon me, gathered chiefs from Israel to ascend with me.

Chapter 8

1 These, therefore, are the chiefs of the families and their genealogy who ascended with me from Babylon in the reign of King Artaxerxes.

2 From the sons of Phinehas, Gershom; from the sons of Ithamar, Daniel; from the sons of David, Hattush.

3 From the sons of Shecaniah, of the sons of Parosh, Zechariah; and with him one hundred fifty men were numbered.

4 From the sons of Pahath-moab, Elihoenai son of Zerahiah, and with him two hundred men.

5 From the sons of Shecaniah, the son of Jahaziel, and with him three hundred men.

6 From the sons of Adin, Ebed son of Jonathan, and with him fifty men.

7 From the sons of Elam, Isaiah son of Athaliah, and with him seventy men.

8 From the sons of Shephatiah, Zebadiah son of Michael, and with him eighty men.

9 From the sons of Joab, Obadiah son of Jehiel, and with him two hundred eighteen men.

10 From the sons of Shelomith, the son of Josiphiah, and with him one hundred sixty men.

11 From the sons of Bebai, Zechariah son of Bebai, and with him twenty-eight men.

12 From the sons of Azgad, Johanan son of Hakkatan, and with him one hundred ten men.

13 From the sons of Adonikam, who were the last—and these are their names—Eliphelet, Jehiel, and Shemaiah, and with them sixty men.

14 From the sons of Bigvai, Uthai and Zaccur, and with them seventy men.

15 I gathered them at the river that flows to Ahava, and we remained there three days. I sought among the people and priests for sons of Levi, and I found none there.

16 Therefore I sent Eliezer, Ariel, Shemaiah, Elnathan, Jarib, another Elnathan, Nathan, Zechariah, and Meshullam—the chiefs—and Joiarib and Elnathan—the wise men.

17 I sent them to Iddo, who was first in the place of Casiphia, and placed in their mouths the words they were to speak to Iddo and his brothers, the Nathinim in Casiphia, that they might bring us ministers for the house of our God.

18 And according to the good hand of our God upon us, they brought us a most learned man from the sons of Mahli, son of Levi, son of Israel, with Sherebiah and his sons and brothers—eighteen;

19 and Hashabiah, and with him Isaiah from the sons of Merari, with his brothers and their sons—twenty;

20 and from the Nathinim, whom David and the princes had given for the ministries of the Levites, two hundred twenty Nathinim. All these were called by their names.

21 I proclaimed a fast there beside the river Ahava, that we might afflict ourselves before the Lord our God and ask of him a straight way for us, our children, and all our substance.

22 For I was ashamed to ask the king for help and horsemen to defend us from the enemy on the way, because we had told the king, “The hand of our God is upon all who seek him in goodness; but his dominion, his strength, and his fury are upon all who forsake him.”

23 Therefore we fasted and entreated our God concerning this, and it turned out prosperously for us.

24 I separated twelve of the chiefs of the priests, with Sherebiah and Hashabiah and ten of their brothers with them.

25 I weighed out to them the silver and gold and the consecrated vessels of the house of our God that the king, his counselors, his princes, and all the Israelites who were present had offered.

26 Into their hands I weighed six hundred fifty talents of silver, one hundred silver vessels, and one hundred talents of gold,

27 twenty golden bowls worth one thousand solidi apiece, and two vessels of the finest gleaming bronze, beautiful as gold.

28 I said to them, “You are holy to the Lord, and the vessels are holy, as are the silver and gold freely offered to the Lord God of our fathers.

29 Watch and guard them until you weigh them before the chiefs of the priests and Levites and the leaders of the families of Israel in Jerusalem, into the treasury of the house of the Lord.”

30 Then the priests and Levites received the weight of silver, gold, and vessels to carry to Jerusalem, to the house of our God.

31 We departed from the river Ahava on the twelfth day of the first month to journey to Jerusalem. The hand of our God was upon us, and he delivered us from the hand of the enemy and the ambusher on the way.

32 We came to Jerusalem and remained there three days.

33 On the fourth day the silver, gold, and vessels were weighed in the house of our God by the hand of Meremoth son of Uriah the priest. With him was Eleazar son of Phinehas, and with them were Jozabad son of Joshua and Noadiah son of Binnui, the Levites.

34 Everything was counted and weighed, and the whole weight was recorded at that time.

35 Moreover, the sons of the transmigration who had come from captivity offered holocausts to the God of Israel: twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats for sin—all as a holocaust to the Lord.

36 They delivered the king’s edicts to the satraps who attended the king and to the governors beyond the River, and they elevated the people and the house of God.

Chapter 9

1 After these things had been completed, the princes approached me, saying, “The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands and their abominations—namely, those of the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.

2 For they have taken some of their daughters for themselves and their sons, and have mingled the holy seed with the peoples of the lands. Indeed, the hand of the princes and magistrates was first in this transgression.”

3 When I heard this word, I tore my mantle and tunic, pulled hair from my head and beard, and sat mourning.

4 Then all who feared the word of the God of Israel assembled around me because of the transgression of those who had come from captivity, and I sat sorrowful until the evening sacrifice.

5 At the evening sacrifice I rose from my affliction and, with my mantle and tunic torn, bent my knees and spread out my hands to the Lord my God.

6 I said, “My God, I am confounded and ashamed to lift my face to you, because our iniquities have multiplied above our heads and our offenses have grown even to heaven,

7 from the days of our fathers. And we ourselves have sinned grievously even to this day. In our iniquities we, our kings, and our priests have been delivered into the hands of the kings of the lands—to the sword, captivity, plunder, and confusion of face—as also on this day.

8 And now, as though for a little while and a moment, our supplication has come before the Lord our God, that a remnant might be left to us, that he might give us a peg in his holy place, that our God might enlighten our eyes, and that he might give us a little life in our servitude.

9 For we are servants, yet in our servitude our God has not forsaken us, but has inclined mercy upon us before the king of the Persians, that he might give us life, raise up the house of our God, rebuild its desolations, and give us a hedge in Judah and Jerusalem.

10 And now, our God, what shall we say after these things? For we have forsaken your commandments,

11 which you commanded by the hand of your servants the prophets, saying: ‘The land you are entering to possess is an unclean land, according to the uncleanness of its peoples and of the other lands, because of the abominations of those who have filled it from mouth to mouth with their defilement.

12 Now therefore do not give your daughters to their sons, and do not take their daughters for your sons; and do not seek their peace or their prosperity forever, that you may be strengthened, eat the good things of the land, and leave it to your sons as an inheritance forever.’

13 And after all that has come upon us for our most wicked works and our great offense—because you, our God, have delivered us from our iniquity and given us salvation as it is today—

14 should we turn back and make your commandments void and join in marriages with the peoples of these abominations? Have you not been angry with us even to consummation, so as to leave us no remnant for salvation?

15 Lord God of Israel, you are just, for we have been left who might be saved, as on this day. Behold, we are before you in our offense, for no one can stand before you because of this.”

Chapter 10

1 Thus, while Ezra prayed and implored, weeping and lying before the temple of God, an exceedingly great assembly of men, women, and children from Israel gathered to him, and the people wept with much weeping.

2 Shecaniah son of Jehiel, from the sons of Elam, answered and said to Ezra, “We have transgressed against our God and have taken foreign wives from the peoples of the land. And now, if there is penance in Israel concerning this,

3 let us strike a covenant with the Lord our God, that we may cast out all the wives and those born from them, according to the will of the Lord and of those who fear the commandment of the Lord our God. Let it be done according to the law.

4 Arise; it is yours to decide, and we shall be with you. Be strengthened, and act.”

5 Then Ezra arose and adjured the chiefs of the priests and Levites and all Israel to act according to this word, and they swore.

6 Ezra rose from before the house of God and went to the chamber of Johanan son of Eliashib. He entered there but ate no bread and drank no water, for he mourned the transgression of those who had come from captivity.

7 A proclamation was sent throughout Judah and Jerusalem to all the sons of the transmigration, that they should assemble in Jerusalem.

8 Whoever did not come within three days, according to the counsel of the princes and elders, would have all his substance taken away, and he himself would be cast out of the assembly of the transmigration.

9 Therefore all the men of Judah and Benjamin assembled in Jerusalem within three days. It was the ninth month, on the twentieth day of the month. All the people sat in the square of the house of God, trembling because of the sin and the rains.

10 Ezra the priest arose and said to them, “You have transgressed and taken foreign wives, adding to the offense of Israel.

11 And now give confession to the Lord God of your fathers and do what pleases him. Separate yourselves from the peoples of the land and from the foreign wives.”

12 The whole multitude answered and said with a loud voice, “According to your word to us, so let it be done.

13 Nevertheless, because the people are many, it is the season of rain, and we cannot endure standing outside. Nor is this a work of one or two days, for we have sinned vehemently in this matter.

14 Let princes be appointed over the whole multitude, and let all in our cities who have taken foreign wives come at appointed times, and with them the elders and judges of each city, until the wrath of our God is turned away from us concerning this sin.”

15 Therefore Jonathan son of Asahel and Jahzeiah son of Tikvah stood over this matter, and Meshullam and Shabbethai the Levites helped them.

16 The sons of the transmigration did so. Ezra the priest and the men who were chiefs of the families went into the houses of their fathers, each according to his name, and on the first day of the tenth month they sat to investigate the matter.

17 They completed the examination of all the men who had taken foreign wives by the first day of the first month.

18 Among the sons of the priests, some were found who had taken foreign wives: from the sons of Joshua
son of Jozadak and his brothers, Maaseiah, Eliezer, Jarib, and Gedaliah.

19 They gave their hands that they would cast out their wives and offer a ram from the flock for their
offense.

20 From the sons of Immer: Hanani and Zebadiah.

21 From the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.

22 From the sons of Pashhur: Elihoenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

23 From the sons of the Levites: Jozabad, Shimei, Kelaiah—who is Kelita—Pethahiah, Judah, and Eliezer.

24 From the singers: Eliashib. And from the gatekeepers: Shallum, Telem, and Uri.

25 And from Israel, from the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, Eliezer, Malchijah, and
Benaiah.

26 From the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

27 From the sons of Zattu: Elihoenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

28 From the sons of Bebai: Johanan, Hananiah, Zabbai, and Athlai.

29 From the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Ramoth.

30 From the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and
Manasseh.

31 From the sons of Harim: Eliezer, Joshua, Malchijah, Shemaiah, Simeon,

32 Benjamin, Malluch, and Shemariah.

33 From the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 From the sons of Bani: Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Cheluh,

36 Vaniah, Meremoth, and Eliashib,

37 Mattaniah, Mattenai, and Jaasai,

38 Bani, Binnui, Shimei,

39 Shelemiah, Nathan, Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azarel, Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 From the sons of Nebo: Jehiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.

44 All these had taken foreign wives, and among them were women who had borne children.

Nehemiah

Chapter 1

1 The words of Nehemiah son of Helkiah. It happened in the month Chislev, in the twentieth year, while I was in the fortress of Susa.

2 Hanani, one of my brothers, came with men from Judah; and I questioned them about the Jews who remained and had survived the captivity, and about Jerusalem.

3 They said to me, “Those who remain and have been left from the captivity there in the province are in great affliction and reproach. The wall of Jerusalem has been broken down, and its gates have been burned with fire.”

4 When I heard words of this kind, I sat and wept and mourned for many days. I fasted and prayed before the face of the God of heaven,

5 and said, “I beseech you, the Lord (YHWH), God of heaven, strong, great, and terrible, who keep pact and mercy with those who love you and keep your commandments:

6 let your ears be attentive and your eyes open, that you may hear the prayer of your servant, which I pray before you today, night and day, for the sons of Israel your servants. I confess the sins of the sons of Israel by which they have sinned against you; I and my father’s house have sinned.

7 We have been led astray by vanity and have not kept your commandment, ceremonies, and judgments that you commanded Moses your servant.

8 Remember the word you commanded Moses your servant, saying, ‘When you transgress, I shall scatter you among the peoples;

9 but if you return to me, keep my precepts, and do them—even if you have been carried away to the extremities of heaven—I shall gather you from there and bring you back to the place I chose, that my name might dwell there.’

10 And these are your servants and your people, whom you redeemed by your great strength and your mighty hand.

11 I beseech you, Lord, let your ear attend to the prayer of your servant and the prayer of your servants who desire to fear your name. Direct your servant today and grant him mercy before this man.” For I was the king’s cupbearer.

Chapter 2

1 It happened in the month Nisan, in the twentieth year of King Artaxerxes, that wine was before him. I lifted the wine and gave it to the king, and I appeared faint before his face.

2 The king said to me, “Why is your face sad when I do not see that you are sick? This is not without cause; some evil—I know not what—is in your heart.” And I feared exceedingly much.

3 I said to the king, “May the king live forever. Why should my face not mourn, when the city of the house of my father’s sepulchers is desolate and its gates have been consumed by fire?”

4 The king said to me, “For what do you ask?” And I prayed to the God of heaven,

5 and said to the king, “If it seems good to the king, and if your servant is pleasing before your face, send me into Judea, to the city of my father’s sepulcher, and I shall build it.”

6 The king said to me, with the queen sitting beside him, “How long will your journey be, and when will you return?” It was pleasing before the king’s face, and he sent me; and I appointed him a time.

7 I said to the king, “If it seems good to the king, let letters be given me for the governors of the region beyond the River, that they may conduct me until I come into Judea,

8 and a letter to Asaph, keeper of the king’s forest, that he may give me timber to roof the gates of the tower of the house, the city walls, and the house I shall enter.” And the king gave them to me according to the good hand of my God with me.

9 I came to the governors of the region beyond the River and gave them the king’s letters. The king had also sent commanders of soldiers and horsemen with me.

10 Sanballat the Horonite and Tobiah the Ammonite servant heard of it, and they were afflicted with great affliction because a man had come who sought the prosperity of the sons of Israel.

11 I came to Jerusalem and was there three days.

12 I arose at night, I and a few men with me, and told no one what God had placed in my heart to do in Jerusalem. There was no pack animal with me except the animal upon which I sat.

13 I went out by the Valley Gate at night, before the Dragon Spring and to the Dung Gate, and I examined Jerusalem’s broken wall and its gates consumed by fire.

14 I passed to the Fountain Gate and the king’s aqueduct, but there was no place for the animal upon which I sat to pass.

15 I ascended by the torrent at night and examined the wall; and returning, I came to the Valley Gate and went back.

16 The magistrates did not know where I had gone or what I was doing. Until then I had disclosed nothing to the Jews, priests, nobles, magistrates, or the rest who were doing the work.

17 I said to them, “You know the affliction in which we are: Jerusalem is desolate, and its gates have been consumed by fire. Come, let us build the walls of Jerusalem, and let us no longer be a reproach.”

18 I told them that the hand of my God was good with me and recounted the king’s words to me. And I said, “Let us arise and build.” Their hands were strengthened in good.

19 But Sanballat the Horonite, Tobiah the Ammonite servant, and Geshem the Arab heard. They mocked and despised us, saying, “What is this thing you are doing? Are you rebelling against the king?”

20 I returned an answer to them and said, “The God of heaven himself helps us, and we are his servants. Let us arise and build. But you have no portion, justice, or memorial in Jerusalem.”

Chapter 3

1 Eliashib the high priest arose with his brothers the priests, and they built the Sheep Gate. They sanctified it and set up its doors; and they sanctified it as far as the Hundred-Cubit Tower, as far as the Tower of Hananel.

2 Beside him the men of Jericho built, and beside him Zaccur son of Imri built.

3 The sons of Hassenaah built the Fish Gate. They roofed it and set up its doors, locks, and bars. Beside them Meremoth son of Uriah, son of Hakkoz, built.

4 Beside him Meshullam son of Berechiah, son of Meshezabel, built; and beside them Zadok son of Baanah built.

5 Beside them the Tekoites built, but their nobles did not submit their necks to the work of their Lord.

6 Joiada son of Paseah and Meshullam son of Besodeiah built the Old Gate. They roofed it and set up its doors, locks, and bars.

7 Beside them Melatiah the Gibeonite and Jadon the Meronothite, men of Gibeon and Mizpah, built for the governor who was in the region beyond the River.

8 Beside him Uzziel son of Harhaiah, a goldsmith, built; and beside him Hananiah, son of a perfumer, built. They left Jerusalem as far as the wall of the broader street.

9 Beside him Rephaiah son of Hur, prince of a district of Jerusalem, built.

10 Beside him Jedaiah son of Harumaph built opposite his house; and beside him Hattush son of Hashabniah built.

11 Malchijah son of Harim and Hashub son of Pahath-moab built half of a district and the Tower of the Ovens.

12 Beside him Shallum son of Hallohesh, prince of half a district of Jerusalem, built—he and his daughters.

13 Hanun and the inhabitants of Zanoah built the Valley Gate. They built it and set up its doors, locks, and bars, and built one thousand cubits of the wall as far as the Dung Gate.

14 Malchijah son of Rechab, prince of the district of Beth-haccerem, built the Dung Gate. He built it and set up its doors, locks, and bars.

15 Shallum son of Col-hozeh, prince of the district of Mizpah, built the Fountain Gate. He built and roofed it, set up its doors, locks, and bars, and built the walls of the Pool of Siloam beside the king’s garden, as far as the steps descending from the City of David.

16 After him Nehemiah son of Azbuk, prince of half the district of Beth-zur, built as far as opposite David’s sepulcher, as far as the pool constructed with great work, and as far as the house of the mighty.

17 After him the Levites built, including Rehum son of Bani. After him Hashabiah, prince of half the district of Keilah, built within his district.

18 After him their brothers built: Bavvai son of Henadad, prince of half of Keilah;

19 and beside him Ezer son of Joshua, prince of Mizpah, built a second section opposite the ascent of the strongest angle.

20 After him Baruch son of Zaccai earnestly built a second section, from the angle to the door of the house of Eliashib the high priest.

21 After him Meremoth son of Uriah, son of Hakkoz, built a second section, from the door of Eliashib’s house as far as Eliashib’s house extended.

22 After him the priests, men from the plains of the Jordan, built.

23 After him Benjamin and Hashub built opposite their house; and after him Azariah son of Maaseiah, son of Hananiah, built opposite his house.

24 After him Binnui son of Henadad built a second section, from Azariah’s house to the bend and as far as the angle.

25 Palal son of Uzai built opposite the bend and the tower projecting from the high house of the king—that is, in the court of the prison. After him Pedaiah son of Parosh built.

26 The Nathinim dwelt in Ophel as far as opposite the Water Gate toward the east and the projecting tower.

27 After him the Tekoites built a second section opposite it, from the great projecting tower to the wall of the temple.

28 Upward from the Horse Gate, the priests built, each opposite his own house.

29 After them Zadok son of Immer built opposite his house. After him Shemaiah son of Shecaniah, keeper of the East Gate, built.

30 After him Hananiah son of Shelemiah and Hanun, sixth son of Zalaph, built a second section. After him Meshullam son of Berechiah built opposite his treasury. After him Malchijah son of the goldsmith built as far as the house of the Nathinim and the sellers of secondhand goods, opposite the Judgment Gate and as far as the upper room of the angle.

31 Between the upper room of the angle and the Sheep Gate, the goldsmiths and merchants built.

Chapter 4

1 It happened that when Sanballat heard we were building the wall, he became exceedingly angry; and greatly moved, he mocked the Jews.

2 He said before his brothers and a crowd of Samaritans, “What are the feeble Jews doing? Will the nations permit them? Will they sacrifice and complete it in one day? Can they build with stones from heaps of dust that have been burned?”

3 Tobiah the Ammonite, who was beside him, said, “Let them build. If a fox goes up, it will leap over their stone wall.”

4 Hear, our God, for we have become an object of contempt. Turn their reproach upon their own heads and give them over to contempt in the land of captivity.

5 Do not cover their iniquity, and let their sin not be erased before your face, because they mocked the builders.

6 And so we built the wall and joined the whole of it to half its height, and the heart of the people was stirred to work.

7 It happened that when Sanballat, Tobiah, the Arabs, Ammonites, and Ashdodites heard that the scar of Jerusalem’s wall had been drawn closed and that the breaches had begun to be sealed, they became exceedingly angry.

8 They all assembled together to come and fight against Jerusalem and devise ambushes.

9 We prayed to our God and placed guards upon the wall against them day and night.

10 But Judah said, “The strength of the burden bearer has weakened, and the rubble is abundant; we shall not be able to build the wall.”

11 Our enemies said, “Let them neither know nor understand until we come into their midst, kill them, and cause the work to cease.”

12 It happened that the Jews who dwelt near them came and warned us ten times, from all the places through which they had come to us.

13 So I stationed the people in order around the place behind the wall, with their swords, spears, and bows.

14 I looked, arose, and said to the nobles, magistrates, and the rest of the people, “Do not fear before their face. Remember the great and terrible Lord, and fight for your brothers, your sons and daughters, your wives, and your houses.”

15 When our enemies heard that word had been reported to us, God destroyed their counsel. And we all returned to the walls, each to his own work.

16 From that day, half of their young men did the work, and half were prepared for war. Spears, shields, bows, and breastplates were ready, and the princes stood behind them throughout the whole house of Judah.

17 Those building upon the wall, carrying loads, and placing them did the work with one hand and held a sword with the other.

18 For each builder was girded with a sword at his waist. They built, and the one sounding the trumpet stood beside me.

19 I said to the nobles, magistrates, and the rest of the people, “The work is great and broad, and we are separated upon the wall, far from one another.

20 Wherever you hear the sound of the trumpet, run together to us there. Our God will fight for us.”

21 So let us do the work, while half of us hold spears from the rising of dawn until the stars come out.

22 At that time I also said to the people, “Let each man and his servant remain within Jerusalem, that they may take turns for us by night and work by day.”

23 But I, my brothers, my servants, and the guards who followed me did not take off our clothes; each one stripped only for washing.

Chapter 5

1 And there arose a great cry of the people and their wives against their Jewish brothers.

2 Some were saying, “Our sons and daughters are exceedingly many. Let us receive grain for their price, that we may eat and live.”

3 Others were saying, “Let us pledge our fields, vineyards, and houses, and receive grain in the famine.”

4 Still others said, “Let us borrow money for the king’s tribute and give up our fields and vineyards.

5 And now our flesh is like the flesh of our brothers, and our sons like their sons. Behold, we subject our sons and daughters to servitude, and some of our daughters are bondwomen; nor do we have the means by which they may be redeemed, while others possess our fields and vineyards.”

6 I became exceedingly angry when I heard their cry according to these words.

7 My heart considered within me, and I rebuked the nobles and magistrates and said to them, “Are you each exacting usury from your brothers?” And I assembled a great gathering against them.

8 I said to them, “As you know, according to our ability we redeemed our Jewish brothers who had been sold to the nations. Will you therefore sell your brothers, and shall we redeem them?” They were silent and found nothing to answer.

9 I said to them, “The thing you are doing is not good. Why have you not walked in the fear of our God, lest we be reproached by the nations, our enemies?

10 I, my brothers, and my servants have lent money and grain to many. Let us not demand this together; let us forgive the debt owed to us.

11 Restore to them today their fields, vineyards, olive groves, and houses. Indeed, give up for their sake the hundredth part of the money, grain, wine, and oil that you usually exact from them.”

12 They said, “We shall restore it and seek nothing from them. We shall do as you say.” I called the priests and adjured them to do according to what I had said.

13 Moreover, I shook out my bosom and said, “Thus may God shake out every man who does not fulfill this word, from his house and from his labors. Thus may he be shaken out and made empty.” The whole multitude said, “Amen,” and praised God. Therefore the people did as had been said.

14 From the day the king commanded me to be governor in the land of Judah—from the twentieth year until the thirty-second year of King Artaxerxes, twelve years—I and my brothers did not eat the provisions owed to governors.

15 But the former governors who were before me burdened the people and took from them bread, wine, and forty shekels of money each day. Even their ministers oppressed the people. But I did not do so because of the fear of God.

16 Rather, I built in the work of the wall, I bought no field, and all my servants were gathered to the work.

17 The Jews and magistrates—one hundred fifty men—and those who came to us from the surrounding nations were at my table.

18 Each day one ox and six choice rams were prepared for me, besides birds; and every ten days I distributed various wines and many other things. Moreover, I did not seek the provisions of my governorship, for the people were greatly impoverished.

19 Remember me, my God, for good, according to all I have done for this people.

Chapter 6

1 It happened that when Sanballat, Tobiah, Geshem the Arab, and the rest of our enemies heard that I had built the wall and that no breach remained in it—although until that time I had not set doors in the gates—

2 Sanballat and Geshem sent to me, saying, “Come, and let us strike a pact together in the villages on the plain of Ono.” But they were planning to do me harm.

3 Therefore I sent messengers to them, saying, “I am doing a great work and cannot descend, lest it be neglected when I come down and go to you.”

4 They sent to me according to this word four times, and I answered them according to the former message.

5 Then Sanballat sent his servant to me a fifth time according to the former word, with a letter in his hand written in this manner:

6 “It has been heard among the nations, and Geshem has said, that you and the Jews are planning to rebel, and that for this reason you are building the wall and wish to raise yourself as king over them. For this cause,

7 you have also appointed prophets to proclaim about you in Jerusalem, saying, ‘There is a king in Judea.’ The king will hear these words. Therefore come now, that we may enter into counsel together.”

8 I sent to them, saying, “Nothing has been done according to these words you speak; you devise them from your own heart.”

9 For all these frightened us, thinking our hands would cease from the work and we would rest. For this reason I strengthened my hands all the more.

10 I secretly entered the house of Shemaiah son of Delaiah, son of Mehetabel. He said, “Let us confer together in the house of God, in the midst of the temple, and let us close the doors of the sanctuary, for they are coming to kill you; they are coming by night to murder you.”

11 I said, “Does anyone like me flee? And who like me would enter the temple and live? I shall not enter.”

12 I understood that God had not sent him, but he had spoken to me as though prophesying because Tobiah and Sanballat had hired him.

13 For he had received payment so that I, being terrified, would act and sin, and they would have evil with which to reproach me.

14 Remember me, Lord, concerning Tobiah and Sanballat, according to such works of theirs, and also Noadiah the prophetess and the rest of the prophets who terrified me.

15 The wall was completed on the twenty-fifth day of the month Elul, in fifty-two days.

16 When all our enemies heard, all the nations around us became afraid and fell within themselves, and they knew this work had been done by God.

17 But in those days many letters from the nobles of Judah were being sent to Tobiah, and letters from Tobiah came to them.

18 For many in Judea were bound to him by oath because he was son-in-law of Shecaniah son of Arah, and his son Johanan had taken the daughter of Meshullam son of Berechiah.

19 They also praised him before me and reported my words to him, and Tobiah sent letters to terrify me.

Chapter 7

1 After the wall was built, I set up the doors and enrolled the gatekeepers, singers, and Levites.

2 I commanded Hanani my brother and Hananiah, prince of the house of Jerusalem—for he appeared to be a truthful man who feared God more than others—

3 and said to them, “Let the gates of Jerusalem not be opened until the heat of the sun. While they are still standing by, let the gates be closed and barred. And I appointed guards from the inhabitants of Jerusalem, each in his turn and each opposite his own house.”

4 The city was exceedingly broad and great, but the people within it were few, and the houses had not been built.

5 God placed it in my heart to gather the nobles, magistrates, and people, that I might enroll them. I found the book of the census of those who had first ascended, and it was found written in it:

6 These are the sons of the province who ascended from the captivity of the migrants, whom Nebuchadnezzar king of Babylon had transferred, and who returned to Jerusalem and Judea, each to his own city.

7 They came with Zerubbabel, Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nahum, and Baanah. The number of the men of the people of Israel:

8 the sons of Parosh, two thousand one hundred seventy-two;

9 the sons of Shephatiah, three hundred seventy-two;

10 the sons of Arah, six hundred fifty-two;

11 the sons of Pahath-moab, of the sons of Joshua and Joab, two thousand eight hundred eighteen;

12 the sons of Elam, one thousand two hundred fifty-four;

13 the sons of Zattu, eight hundred forty-five;

14 the sons of Zaccai, seven hundred sixty;

15 the sons of Binnui, six hundred forty-eight;

16 the sons of Bebai, six hundred twenty-eight;

17 the sons of Azgad, two thousand three hundred twenty-two;

18 the sons of Adonikam, six hundred sixty-seven;

19 the sons of Bigvai, two thousand sixty-seven;

20 the sons of Adin, six hundred fifty-five;

21 the sons of Ater, of Hezekiah, ninety-eight;

22 the sons of Hashum, three hundred twenty-eight;

23 the sons of Bezai, three hundred twenty-four;

24 the sons of Hariph, one hundred twelve;

25 the sons of Gibeon, ninety-five;

26 the sons of Bethlehem and Netophah, one hundred eighty-eight.

27 The men of Anathoth, one hundred twenty-eight.

28 The men of Beth-azmaveth, forty-two.

29 The men of Kiriath-jearim, Chephirah, and Beeroth, seven hundred forty-three.

30 The men of Ramah and Geba, six hundred twenty-one.

31 The men of Michmash, one hundred twenty-two.

32 The men of Bethel and Ai, one hundred twenty-three.

33 The men of the other Nebo, fifty-two.

34 The men of the other Elam, one thousand two hundred fifty-four.

35 The sons of Harim, three hundred twenty.

36 The sons of Jericho, three hundred forty-five.

37 The sons of Lod, Hadid, and Ono, seven hundred twenty-one.

38 The sons of Senaah, three thousand nine hundred thirty.

39 The priests: the sons of Jedaiah in the house of Joshua, nine hundred seventy-three.

40 The sons of Immer, one thousand fifty-two.

41 The sons of Pashhur, one thousand two hundred forty-seven.

42 The sons of Harim, one thousand seventeen. The Levites:

43 the sons of Joshua and Kadmiel, of the sons

44 of Hodaviah, seventy-four. The singers:

45 the sons of Asaph, one hundred forty-eight.

46 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai—one hundred thirty-eight.

47 The Nathinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,

48 the sons of Keros, the sons of Siaha, the sons of Padon, the sons of Lebanah, the sons of Hagabah, the sons of Shamlai,

49 the sons of Hanan, the sons of Giddel, the sons of Gahar,

50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,

51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,

52 the sons of Besai, the sons of Meunim, the sons of Nephusim,

53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

54 the sons of Bazluth, the sons of Mehida, the sons of Harsha,

55 the sons of Barkos, the sons of Sisera, the sons of Temah,

56 the sons of Neziah, the sons of Hatipha,

57 the sons of Solomon’s servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,

58 the sons of Jaalah, the sons of Darkon, the sons of Giddel,

59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth, who was born from Sabaim son of Amon.

60 All the Nathinim and the sons of Solomon’s servants numbered three hundred ninety-two.

61 These were those who ascended from Tel-melah, Tel-harsha, Cherub, Addon, and Immer, but could not indicate their fathers’ house and their seed—whether they were of Israel:

62 the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred forty-two.

63 And from the priests: the sons of Habaiah, the sons of Hakkoz, and the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite and was called by their name.

64 These sought their writing in the census and did not find it, and they were cast out of the priesthood.

65 The Tirshatha told them not to eat from the Holy of Holies until a learned and instructed priest should stand.

66 The whole multitude, as one man, numbered forty-two thousand three hundred sixty,

67 besides their male and female servants, who numbered seven thousand three hundred thirty-seven; and among them were two hundred forty-five male and female singers.

68 Their horses numbered seven hundred thirty-six; their mules, two hundred forty-five;

69 their camels, four hundred thirty-five; their donkeys, six thousand seven hundred twenty.

70 Some of the chiefs of the families gave to the work. The Tirshatha gave to the treasury one thousand gold drachmas, fifty bowls, and five hundred thirty priestly tunics.

71 Some chiefs of the families gave to the treasury of the work twenty thousand gold drachmas and two thousand two hundred silver minas.

72 The rest of the people gave twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly tunics.

73 The priests, Levites, gatekeepers, singers, the rest of the people, the Nathinim, and all Israel dwelt in their cities.

Chapter 8

1 The seventh month had come, and the sons of Israel were in their cities. All the people assembled as one man in the square before the Water Gate, and they told Ezra the scribe to bring the book of the law of Moses that the Lord had commanded Israel.

2 Therefore Ezra the priest brought the law before the multitude of men and women and all who could understand, on the first day of the seventh month.

3 He read from it clearly in the square before the Water Gate, from morning until midday, before the men, women, and wise; and the ears of all the people were raised toward the book.

4 Ezra the scribe stood upon a wooden step they had made for speaking. Beside him on his right stood Mattithiah, Shemaiah, Anaiah, Uriah, Hilkiah, and Maaseiah; and on his left, Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah, and Meshullam.

5 Ezra opened the book before all the people, for he stood above all the people; and when he opened it, all the people stood.

6 Ezra blessed the Lord, the great God, and all the people answered, “Amen, amen,” lifting up their hands. They bowed and adored God, prone upon the ground.

7 Joshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah—the Levites—made silence among the people for hearing the law, while the people stood in their place.

8 They read distinctly and clearly from the book of the law of God, so that it could be understood; and they understood as it was read.

9 Nehemiah—he is the Tirshatha—and Ezra the priest and scribe, and the Levites interpreting for all the people, said, “This day is sanctified to the Lord our God. Do not mourn and do not weep.” For all the people wept when they heard the words of the law.

10 He said to them, “Go, eat fat things and drink sweet wine, and send portions to those who have prepared nothing for themselves, because this day is holy to the Lord. Do not be sorrowful, for the joy of the Lord is our strength.”

11 The Levites made silence throughout the people, saying, “Be still, for the day is holy, and do not grieve.”

12 Therefore all the people went to eat and drink, to send portions, and to make great rejoicing, because they understood the words he had taught them.

13 On the second day, the chiefs of the families of all the people, the priests, and the Levites assembled before Ezra the scribe, that he might interpret the words of the law to them.

14 They found it written in the law that the Lord had commanded by the hand of Moses that the sons of Israel should dwell in tabernacles on the solemn day in the seventh month,

15 and that they should proclaim and spread the word in all their cities and in Jerusalem, saying, “Go out to the mountain and bring branches of olive, branches of the most beautiful tree, branches of myrtle, palm branches, and branches of a leafy tree, that tabernacles may be made, as it is written.”

16 The people went out and brought them. Each made tabernacles for himself upon his roof, in their courts, in the courts of the house of God, in the square of the Water Gate, and in the square of the Ephraim Gate.

17 The whole assembly of those who had returned from captivity made tabernacles and dwelt in them. For from the days of Joshua son of Nun until that day, the sons of Israel had not done so. And there was exceedingly great joy.

18 He read from the book of the law of God each day, from the first day to the last. They celebrated the solemnity seven days, and on the eighth day held an assembly according to the rite.

Chapter 9

1 On the twenty-fourth day of this month, the sons of Israel assembled in fasting and sackcloth, with earth upon them.

2 The seed of the sons of Israel was separated from every foreign son. They stood and confessed their sins and the iniquities of their fathers.

3 They rose to stand and read from the volume of the law of the Lord their God four times in the day, and four times they confessed and adored the Lord their God.

4 Joshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani arose upon the Levites' step and cried with a loud voice to the Lord their God.

5 And the Levites Joshua, Kadmiel, Bunni, Hashabniah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, "Arise, bless the Lord your God from eternity to eternity, and let the exalted name of your glory be blessed above every blessing and praise.

6 You yourself alone are the Lord. You made heaven and the heaven of heavens and all their host, the earth and everything in it, the seas and everything in them. You give life to all these, and the host of heaven adores you.

7 You yourself are the Lord God who chose Abram, brought him out of the fire of the Chaldeans, and set his name as Abraham.

8 You found his heart faithful before you and struck a covenant with him, that you would give him the land of the Canaanite, Hittite, Amorite, Perizzite, Jebusite, and Girgashite, giving it to his seed. And you fulfilled your words, because you are just.

9 You saw the affliction of our fathers in Egypt and heard their cry beside the Red Sea.

10 You gave signs and wonders against Pharaoh, all his servants, and all the people of that land, for you knew they had acted proudly against them. You made a name for yourself, as on this day.

11 You divided the sea before them, and they passed through the midst of the sea on dry ground; but you cast their pursuers into the depth like a stone into mighty waters.

12 In a pillar of cloud you were their leader by day, and in a pillar of fire by night, that the way by which they were to go might appear to them.

13 You also descended upon Mount Sinai and spoke with them from heaven, and you gave them right judgments, a law of truth, ceremonies, and good precepts.

14 You showed them your sanctified Sabbath, and commanded them commandments, ceremonies, and law by the hand of Moses your servant.

15 You gave them bread from heaven in their hunger and brought water from the rock for them in their thirst. You told them to enter and possess the land over which you had lifted your hand to give them.

16 But they and our fathers acted proudly, hardened their necks, and did not hear your commandments.

17 They refused to hear and did not remember your wonders that you had done for them. They hardened their necks and appointed a head to return to their servitude, as though through contention. But you are a forgiving God, gracious and merciful, longsuffering and abundant in compassion, and you did not forsake them,

18 even when they had made themselves a molten calf and said, 'This is your god who brought you out of Egypt,' and had committed great blasphemies.

19 Yet in your many mercies you did not abandon them in the desert. The pillar of cloud did not withdraw from them by day, to lead them on the way, nor the pillar of fire by night, to show them the path by which they were to go.

20 You gave your good Spirit to teach them; you did not withhold your manna from their mouth, and you gave them water in their thirst.

21 For forty years you fed them in the desert, and nothing was lacking to them. Their garments did not grow old, and their feet were not worn away.

22 You gave them kingdoms and peoples and divided lots for them. They possessed the land of Sihon, the land of the king of Heshbon, and the land of Og king of Bashan.

23 You multiplied their sons like the stars of heaven and brought them to the land of which you had told their fathers that they should enter and possess it.

24 The sons came and possessed the land. You humbled before them the Canaanite inhabitants of the land and delivered them into their hands, with their kings and the peoples of the land, that they might do to them as it pleased them.

25 Therefore they captured fortified cities and a fat land, and possessed houses full of every good thing, cisterns made by others, vineyards, olive groves, and many fruit trees. They ate, were filled, grew fat, and abounded in delights through your great goodness.

26 But they provoked you to wrath and withdrew from you. They cast your law behind their backs and killed your prophets, who testified to them that they should return to you; and they committed great blasphemies.

27 You delivered them into the hands of their enemies, who afflicted them. In the time of their tribulation they cried to you, and you heard from heaven; and according to your many compassions, you gave them saviors who saved them from the hands of their enemies.

28 When they had rest, they returned to do evil in your sight, and you abandoned them into the hands of their enemies, who possessed them. They turned back and cried to you, and you heard from heaven and delivered them in your mercies many times.

29 You testified to them that they should return to your law. But they acted proudly and did not hear your commandments, and they sinned against your judgments—which if a man does, he shall live in them. They gave a withdrawing shoulder, hardened their neck, and did not hear.

30 You prolonged many years over them and testified to them by your Spirit through the hand of your prophets. They did not hear, and you delivered them into the hands of the peoples of the lands.

31 Yet in your very many mercies you did not bring them to consumption or forsake them, for you are a gracious God of compassions.

32 Now therefore, our God, great, strong, and terrible, keeping pact and mercy, do not turn away from your face all the labor that has found us, our kings, princes, priests, prophets, fathers, and all your people from the days of the king of Assyria until this day.

33 You are just in all that has come upon us, because you have acted in truth, but we have acted impiously.

34 Our kings, princes, priests, and fathers did not do your law and did not attend to your commandments and testimonies by which you testified among them.

35 They, in their kingdoms and in your great goodness that you had given them, and in the exceedingly broad and fat land you delivered before them, did not serve you or return from their most wicked pursuits.

36 Behold, we ourselves are servants today; and in the land you gave our fathers that they might eat its bread and its good things, we ourselves are servants.

37 Its fruits multiply for the kings whom you set over us because of our sins. They rule over our bodies and our pack animals according to their will, and we are in great tribulation.

38 Therefore, concerning all these things, we ourselves strike a covenant and write it, and our princes, Levites, and priests sign it.”

Chapter 10

1 Those who signed were Nehemiah the Tirshatha, son of Hacaliah, and Zedekiah,

2 Seraiah, Azariah, Jeremiah,

3 Pashhur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, and Shemaiah. These were the priests.

9 The Levites were Joshua son of Azaniah, Binnui from the sons of Henadad, Kadmiel,

10 and their brothers: Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Mica, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, and Beninu.

14 The heads of the people were Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hezekiah, Azzur,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pilha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 Ahiah, Hanan, Anan,

27 Malluch, Harim, and Baanah.

28 The rest of the people—the priests, Levites, gatekeepers, singers, Nathinim, and all who separated themselves from the peoples of the lands to the law of God, with their wives, sons, and daughters—

29 all who could understand, pledged for their brothers, their nobles, and came to promise and swear that they would walk in the law of God, which he gave by the hand of Moses the servant of God, and would do and keep all the commandments of the Lord our God, his judgments, and his ceremonies;

30 that we would not give our daughters to the people of the land or take their daughters for our sons;

31 and that when the peoples of the land bring wares and everything for use to sell on the Sabbath day, we would not receive them on the Sabbath or sanctified day. We would release the seventh year and every exaction of the hand.

32 We established precepts upon ourselves to give the third part of a shekel each year for the work of the house of our God:

33 for the bread of proposition, the perpetual sacrifice, the perpetual holocaust on Sabbaths, new moons, solemnities, and sanctified days, and for sin, that expiation might be made for Israel, and for every use of the house of our God.

34 Therefore we cast lots among the priests, Levites, and people for the oblation of wood, that it might be brought into the house of our God by our fathers' houses at appointed times, year after year, to burn upon the altar of the Lord our God, as it is written in the law of Moses;

35 and that we would bring the firstborn things of our land and the firstfruits of every fruit of every tree, year after year, into the house of the Lord;

36 and the firstfruits of our sons and livestock, as it is written in the law, and the firstfruits of our oxen and sheep, to be offered in the house of our God to the priests who minister in the house of our God;

37 and that we would bring the firstfruits of our food, libations, fruit of every tree, vintage, and oil to the priests at the treasury of our God, and the tenth part of our land to the Levites. The Levites themselves shall receive the tithes from all the cities of our works.

38 A priest, son of Aaron, shall be with the Levites in the Levites' tithes, and the Levites shall offer the tenth part of their tithe in the house of our God, at the treasury in the house of the treasure.

39 For the sons of Israel and the sons of Levi shall carry the firstfruits of grain, wine, and oil to the treasury; and there shall be the sanctified vessels, priests, singers, gatekeepers, and ministers. We shall not forsake the house of our God.

Chapter 11

1 The princes of the people dwelt in Jerusalem, while the rest of the people cast lots to take one part out of ten to dwell in Jerusalem, the holy city, and nine parts in the cities.

2 The people blessed all the men who freely offered themselves to dwell in Jerusalem.

3 These, therefore, are the chiefs of the province who dwelt in Jerusalem and in the cities of Judah. Each dwelt in his own possession, in his own city: Israel, the priests, Levites, Nathinim, and sons of Solomon's servants.

4 In Jerusalem dwelt some of the sons of Judah and sons of Benjamin. From the sons of Judah: Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, from the sons of Perez;

5 Maaseiah son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite.

6 All these sons of Perez who dwelt in Jerusalem were four hundred sixty-eight strong men.

7 These are the sons of Benjamin: Shallum son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Isaiah,

8 and after him Gabbai and Sallai—nine hundred twenty-eight.

9 Joel son of Zichri was their overseer, and Judah son of Senuah was second over the city.

10 From the priests: Jedaiah son of Joiarib, Jachin,

11 Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, prince of the house of God,

12 and their brothers doing the works of the temple—eight hundred twenty-two; and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah,

13 and his brothers, chiefs of fathers—two hundred forty-two; and Amashsai son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer,

14 and their exceedingly mighty brothers—one hundred twenty-eight. Their overseer was Zabdiel, son of mighty men.

15 From the Levites: Shemaiah son of Hashub, son of Azrikam, son of Hashabiah, son of Bunni;

16 and Shabbethai and Jozabad, from the chiefs of the Levites, were over all the works outside the house of God.

17 Mattaniah son of Mica, son of Zabdi, son of Asaph, was chief for praise and confession in prayer; Bakbukiah was second among his brothers; and Abda son of Shammua, son of Galal, son of Jeduthun.

18 All the Levites in the holy city numbered two hundred eighty-four.

19 The gatekeepers Akkub, Talmon, and their brothers who guarded the doors numbered one hundred seventy-two.

20 The rest of Israel, the priests, and the Levites were in all the cities of Judah, each in his own possession.

21 The Nathinim dwelt in Ophel, and Ziha and Gishpa were over the Nathinim.

22 The overseer of the Levites in Jerusalem was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica, from the sons of Asaph—the singers in the ministry of the house of God.

23 For the king's commandment concerning them established an order among the singers for each day.

24 Pethahiah son of Meshezabel, from the sons of Zerah son of Judah, was at the king's hand concerning every matter of the people.

25 As for the houses throughout all their regions, some sons of Judah dwelt in Kiriath-arba and its daughter towns, in Dibon and its daughter towns, in Kabzeel and its villages,

26 in Jeshua, Moladah, Beth-pelet,

27 Hazar-shual, Beersheba and its daughter towns,

28 Ziklag, Meconah and its daughter towns,

29 En-rimmon, Zorah, Jarmuth,

30 Zanoah, Adullam and their villages, Lachish and its regions, and Azekah and its daughter towns. They remained from Beersheba to the Valley of Hinnom.

31 The sons of Benjamin dwelt from Geba, Michmash, Ai, Bethel and its daughter towns,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat, Lod,

35 and Ono, the Valley of Craftsmen.

36 And portions of the Levites were in Judah and Benjamin.

Chapter 12

1 These are the priests and Levites who ascended with Zerubbabel son of Shealtiel and Joshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shebaniah, Rehum, Meremoth,

4 Iddo, Ginnethon, Abijah,

5 Mijamin, Maadiah, Bilgah,

6 Shemaiah, Joiarib, Jedaiah, Shallum, Amok, Hilkiah,

7 and Jedaiah. These were the chiefs of the priests and their brothers in the days of Joshua.

8 The Levites were Joshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who with his brothers was over the hymns;

9 and Bakbukiah, Unni, and their brothers, each in his own office.

10 Joshua begot Joiakim, Joiakim begot Eliashib, and Eliashib begot Joiada;

11 Joiada begot Jonathan, and Jonathan begot Jaddua.

12 In the days of Joiakim, these were priests and chiefs of families: for Seraiah, Meraiah; for Jeremiah, Hananiah;

13 for Ezra, Meshullam; for Amariah, Johanan;

14 for Melichu, Jonathan; for Shebaniah, Joseph;

15 for Harim, Adna; for Meraioth, Helkai;

16 for Adaiah, Zechariah; for Ginnethon, Meshullam;

17 for Abijah, Zichri; for Mijamin and Moadiah, Piltai;

18 for Bilgah, Shammua; for Shemaiah, Jonathan;

19 for Joiarib, Mattenai; for Jedaiah, Uzzi;

20 for Sallai, Kallai; for Amok, Eber;

21 for Hilkiah, Hashabiah; for Jedaiah, Nethanel.

22 The Levites in the days of Eliashib, Joiada, Johanan, and Jaddua were recorded as chiefs of families, and the priests during the reign of Darius the Persian.

23 The sons of Levi who were chiefs of families were recorded in the book of the words of days, even to the days of Jonathan son of Eliashib.

24 The chiefs of the Levites were Hashabiah, Sherebiah, and Joshua son of Kadmiel, with their brothers in their courses, to praise and confess according to the commandment of David the man of God, keeping equally in order.

25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub were keepers of the gates and vestibules before the gates.

26 These lived in the days of Joiakim son of Joshua, son of Jozadak, and in the days of Nehemiah the governor and Ezra the priest and scribe.

27 At the dedication of the wall of Jerusalem, they sought the Levites from all their places to bring them to Jerusalem and celebrate the dedication and rejoicing with thanksgiving and song, with cymbals, psalteries, and harps.

28 The sons of the singers assembled from the plains around Jerusalem, from the villages of the Netophathites,

29 from the house of Gilgal, and from the regions of Geba and Azmaveth, for the singers had built villages for themselves around Jerusalem.

30 The priests and Levites were purified, and they purified the people, the gates, and the wall.

31 I caused the princes of Judah to ascend upon the wall and appointed two great choirs of those giving praise. They went to the right upon the wall toward the Dung Gate.

32 Hoshaiah and half the princes of Judah went after them,

33 with Azariah, Ezra, Meshullam, Judah, Benjamin, Shemaiah, and Jeremiah.

34 From the sons of the priests with trumpets was Zechariah son of Jonathan, son of Shemaiah, son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph,

35 and his brothers Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the instruments of song of David the man of God. Ezra the scribe went before them at the Fountain Gate.

36 Opposite them they ascended by the steps of the City of David, at the ascent of the wall above the house of David, and as far as the Water Gate toward the east.

37 The second choir of those giving thanks went opposite them, and I after it, with half the people upon the wall and above the Tower of the Ovens, as far as the broadest wall,

38 and above the Ephraim Gate, the Old Gate, the Fish Gate, the Tower of Hananel, and the Tower of Hamath, as far as the Sheep Gate; and they stood at the Watch Gate.

39 The two choirs of those giving praise stood in the house of God, and I and half the magistrates with me.

40 The priests Eliakim, Maaseiah, Mijamin, Micaiah, Elihoenai, Zechariah, and Hananiah were with trumpets,

41 and Maaseiah, Shemaiah, Eleazar, Uzzi, Johanan, Malchijah, Elam, and Ezer. The singers sang loudly, with Jezrahiah as overseer.

42 On that day they offered great victims and rejoiced, for God had made them joyful with great joy. Their wives and children also rejoiced, and the joy of Jerusalem was heard far away.

43 On that day they also enrolled men over the treasuries of the treasure for libations, firstfruits, and tithes, that through them the princes of the city might bring these in with the splendor of thanksgiving for the priests and Levites; for Judah rejoiced in the priests and Levites who stood attending.

44 They kept the observance of their God and the observance of expiation, as did the singers and gatekeepers, according to the commandment of David and Solomon his son.

45 For in the days of David and Asaph, from the beginning, chiefs of the singers were appointed in the song of those praising and confessing God.

46 And all Israel in the days of Zerubbabel and the days of Nehemiah gave portions to the singers and gatekeepers each day; and they sanctified the Levites, and the Levites sanctified the sons of Aaron.

Chapter 13

1 On that day the volume of Moses was read in the hearing of the people, and it was found written in it that the Ammonite and Moabite ought not enter the assembly of God forever,

2 because they had not met the sons of Israel with bread and water, but hired Balaam against them to curse them; and our God turned the curse into blessing.

3 It happened that when they heard the law, they separated every foreigner from Israel.

4 Now over this matter was Eliashib the priest, who had been appointed over the treasury of the house of our God and was near to Tobiah.

5 He therefore made for himself a great treasury, where previously they had deposited the gifts, incense, vessels, the tithe of grain, wine, and oil, the portions of the Levites, singers, and gatekeepers, and the priestly firstfruits.

6 But during all these things I was not in Jerusalem, because in the thirty-second year of Artaxerxes king of Babylon I went to the king, and after the end of some days I petitioned the king.

7 I came to Jerusalem and understood the evil Eliashib had done for Tobiah by making him a treasury in the vestibules of the house of God.

8 It appeared exceedingly evil to me, and I cast all the vessels of Tobiah’s house outside the treasury.

9 I commanded, and they cleansed the treasuries; and I brought back there the vessels of the house of God, the sacrifice, and the incense.

10 I learned that the portions of the Levites had not been given, and that each of the Levites, singers, and ministers had fled to his own region.

11 I pleaded the case against the magistrates and said, “Why have we forsaken the house of God?” I gathered them and caused them to stand in their stations.

12 And all Judah brought the tithe of grain, wine, and oil into the storehouses.

13 We appointed over the storehouses Shelemiah the priest, Zadok the scribe, and Pedaiah from the Levites; and beside them Hanan son of Zaccur, son of Mattaniah, because they were proven faithful, and the portions of their brothers were entrusted to them.

14 Remember me, my God, for this, and do not erase the mercies I performed in the house of my God and in its ceremonies.

15 In those days I saw men in Judah treading winepresses on the Sabbath, carrying heaps, and loading upon donkeys wine, grapes, figs, and every burden, and bringing them into Jerusalem on the Sabbath day. I testified to them that they should sell on a day when selling was lawful.

16 Tyrians also dwelt in it, bringing fish and all kinds of wares, and they sold them on the Sabbaths to the sons of Judah in Jerusalem.

17 I rebuked the nobles of Judah and said to them, “What is this evil thing you are doing, profaning the Sabbath day?

18 Did not our fathers do these things, and did not our God bring all this evil upon us and upon this city? And you add wrath upon Israel by violating the Sabbath.”

19 It happened that when the gates of Jerusalem came to rest on the Sabbath day, I gave the word, and they closed the doors. I commanded that they not open them until after the Sabbath, and I stationed some of my servants over the gates so that no one would bring in a burden on the Sabbath day.

20 The merchants and sellers of every kind of ware remained outside Jerusalem once and twice.

21 I testified to them and said, “Why do you remain opposite the wall? If you do this a second time, I shall lay hands upon you.” Therefore from that time they did not come on the Sabbath.

22 I also told the Levites to be purified and come to guard the gates and sanctify the Sabbath day. Therefore for this also remember me, my God, and spare me according to the multitude of your mercies.

23 But in those days I also saw Jews taking Ashdodite, Ammonite, and Moabite wives.

24 Half of their sons spoke in the language of Ashdod and did not know how to speak the Jewish language; they spoke according to the language of one people and another.

25 I rebuked them and cursed them. I struck some of the men and made them bald, and adjured them by God that they should not give their daughters to their sons or take their daughters for their sons or for themselves, saying:

26 “Did not Solomon king of Israel sin in a matter of this kind? Certainly among many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; yet foreign women led even him into sin.

27 Shall we also act disobediently, doing all this great evil, transgressing against our God and taking foreign wives?”

28 One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite, and I drove him away from me.

29 Remember, Lord my God, against those who defile the priesthood and the priestly and Levitical right.

30 Therefore I cleansed them from all foreigners and established the orders of the priests and Levites, each in his own ministry,

31 and for the oblation of wood at appointed times and for the firstfruits. Remember me, my God, for good. Amen.

Esther

Chapter 1

1 In the days of Ahasuerus, who reigned from India to Ethiopia over one hundred twenty-seven provinces,

2 when he sat upon the throne of his kingdom, the city of Susa was the beginning of his kingdom.

3 In the third year of his rule, he made a great banquet for all his princes and servants, the strongest of the Persians, the renowned of the Medes, and the governors of the provinces before him,

4 that he might display the riches of the glory of his kingdom and the greatness and boasting of his power for a long time—namely, one hundred eighty days.

5 When the days of the banquet were completed, he invited all the people found in Susa, from greatest to least, and commanded a seven-day banquet to be prepared in the vestibule of the garden and grove planted by royal cultivation and hand.

6 On every side hung canopies of sky-blue, fine linen, and violet, supported by cords of linen and purple inserted into ivory rings and upheld by marble columns. Golden and silver couches were arranged upon pavement laid with emerald and Parian stone, which painting adorned with marvelous variety.

7 Those invited drank from golden cups, and foods were brought in vessels differing one from another. Wine also was set forth abundantly and excellently, as was worthy of royal magnificence.

8 No one compelled those unwilling to drink; rather, as the king had established, he placed one of his princes over each table so that everyone might take what he wished.

9 Queen Vashti also made a banquet for the women in the palace where King Ahasuerus was accustomed to dwell.

10 On the seventh day, when the king was more cheerful and had grown hot with unmixed wine after excessive drinking, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carkas—the seven eunuchs who ministered in his presence—

11 to bring Queen Vashti before the king with the diadem set upon her head, that he might show all the peoples and princes her beauty, for she was exceedingly beautiful.

12 She refused and scorned to come at the king’s command delivered through the eunuchs. Therefore the king became angry and was inflamed with exceeding fury.

13 He questioned the wise men who, according to royal custom, were always near him and by whose counsel he did everything, men who knew the laws and ancestral rights.

14 The first and nearest were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, seven princes of the Persians and Medes who saw the king’s face and customarily sat first after him.

15 He asked what sentence Queen Vashti should undergo because she had refused to carry out King Ahasuerus’s command delivered through the eunuchs.

16 Memucan answered in the hearing of the king and princes: “Queen Vashti has injured not only the king but also all the peoples and princes in all King Ahasuerus’s provinces.

17 For the queen’s word will go out to all women, so that they despise their husbands and say, ‘King Ahasuerus commanded Queen Vashti to enter before him, and she refused.’

18 By this example, all the wives of the princes of the Persians and Medes will make light of their husbands’ commands. Therefore the king’s indignation is just.

19 If it pleases you, let an edict go out from your face and be written according to the law of the Persians and Medes, which it is unlawful to transgress: Vashti shall never again enter before the king, and let another who is better than she receive her kingdom.

20 Let this be published throughout the whole dominion of your provinces, which is exceedingly broad, and let all wives, of great and small alike, render honor to their husbands.”

21 His counsel pleased the king and princes, and the king acted according to Memucan’s counsel.

22 He sent letters to all the provinces of his kingdom, in differing languages and scripts that every nation could hear and read, declaring that husbands were princes and superiors in their houses; and this was published among all the peoples.

Chapter 2

1 After these things had been done and King Ahasuerus’s indignation had cooled, he remembered Vashti, what she had done, and what she had suffered.

2 The king’s servants and ministers said, “Let virgin and beautiful young women be sought for the king.

3 Let men be sent throughout all the provinces to examine beautiful virgins and bring them to the city of Susa. Let them deliver them into the house of the women under the hand of Hegai the eunuch, overseer and keeper of the royal women, and let them receive women’s adornment and the other necessities for their use.

4 Whichever among them pleases the king’s eyes shall reign in place of Vashti.” The word pleased the king, and he commanded it to be done as they suggested.

5 There was a Jewish man in the city of Susa named Mordecai, son of Jair, son of Shimei, son of Kish, from the stock of Jemini.

6 He had been transferred from Jerusalem at the time Nebuchadnezzar king of Babylon transferred Jeconiah king of Judah.

7 He was the foster father of his brother’s daughter Hadassah, who by another name was called Esther, and who had lost both parents. She was exceedingly beautiful and fair of face. When her father and mother had died, Mordecai adopted her as his daughter.

8 When the king’s command became widely known and, according to it, many beautiful virgins were brought to Susa and delivered to Hegai the eunuch, Esther also was delivered to him among the other young women, to be kept among the women.

9 She pleased him and found favor in his sight. He commanded that her women’s adornment be hastened, that her portions be delivered to her, and that seven of the most beautiful young women from the king’s house be given her; and he adorned and cultivated both her and her attendants.

10 She would not disclose her people and homeland, for Mordecai had commanded her to remain entirely silent about this matter.

11 He walked every day before the vestibule of the house where the chosen virgins were kept, caring for Esther’s welfare and wishing to know what happened to her.

12 When each young woman’s time came in order to enter before the king, after everything pertaining to women’s cultivation had been completed, the twelfth month had arrived: for six months they were anointed with oil of myrrh, and for another six they used certain pigments and aromatics.

13 When entering before the king, they received whatever they requested pertaining to adornment; and, arrayed as they pleased, they passed from the women’s banquet room to the king’s chamber.

14 She who entered in the evening went out in the morning and from there was led into the second house, under the hand of Shaashgaz the eunuch who presided over the king’s concubines. She had no power to return to the king unless the king wished it and commanded her to come by name.

15 When the time came in order for Esther daughter of Abihail, Mordecai’s brother, whom he had adopted as his daughter, to enter before the king, she did not seek women’s cultivation. Instead, Hegai the eunuch, keeper of the virgins, gave her for adornment whatever he wished. For she was exceedingly shapely and of incredible beauty; she appeared gracious and lovable in everyone’s eyes.

16 Therefore she was led to the chamber of King Ahasuerus in the tenth month, which is called Tebeth, in the seventh year of his reign.

17 The king loved her more than all the women, and she had favor and mercy before him above all women. He set the royal diadem upon her head and made her reign in Vashti’s place.

18 He commanded a most magnificent banquet to be prepared for all his princes and servants because of Esther’s union and wedding. He granted rest to all the provinces and bestowed gifts according to princely magnificence.

19 When virgins were sought and gathered a second time, Mordecai remained at the king’s gate.

20 Esther had not yet disclosed her homeland and people, according to his command. For Esther observed whatever he commanded and did everything as she had been accustomed when he raised her as a little girl.

21 At that time, while Mordecai remained at the king’s gate, Bigthan and Teresh, two of the king’s eunuchs who were gatekeepers and presided at the first threshold of the palace, became angry and wished to rise against the king and kill him.

22 This did not escape Mordecai, and he immediately reported it to Queen Esther; and she told the king in Mordecai’s name, who had brought the matter to her.

23 It was investigated and found true, and both of them were hanged upon a gibbet. The matter was commanded to the histories and handed down in the annals before the king.

Chapter 3

1 After these things King Ahasuerus exalted Haman son of Hammedatha, who was of the stock of Agag, and set his throne above all the princes he had.

2 All the king’s servants who remained at the palace doors bent their knees and adored Haman, for so the emperor had commanded them. Mordecai alone did not bend his knee or adore him.

3 The king’s servants who presided at the palace doors said to him, “Why, unlike the others, do you not observe the king’s command?”

4 When they had said this frequently and he refused to listen, they reported it to Haman, wishing to know whether he would persevere in his decision, for he had told them he was a Jew.

5 When Haman heard and proved by experience that Mordecai did not bend his knee or adore him, he became exceedingly angry.

6 He considered it nothing to lay hands on Mordecai alone, for he had heard that he was of the Jewish nation; rather, he wished to destroy the whole nation of the Jews throughout Ahasuerus’s kingdom.

7 In the first month, whose name is Nisan, in the twelfth year of Ahasuerus’s reign, a lot was cast into the urn—which in Hebrew is called *phur*—before Haman, to determine on what day and in what month the Jewish nation should be killed. The twelfth month came out, which is called Adar.

8 Haman said to King Ahasuerus, “There is a people scattered throughout all the provinces of your kingdom and separated from one another, using new laws and ceremonies and moreover despising the king’s decrees. You know very well that it does not benefit your kingdom for them to grow insolent through license.

9 If it pleases you, decree that they perish, and I shall weigh ten thousand talents into the hands of the keepers of your treasury.”

10 Therefore the king removed from his hand the ring he used and gave it to Haman son of Hammedatha, of the progeny of Agag, enemy of the Jews.

11 He said to him, “Let the silver you promise be yours; deal with the people as it pleases you.”

12 The king’s scribes were summoned in the first month, Nisan, on its thirteenth day, and according to Haman’s command they wrote to all the king’s satraps, provincial judges, and diverse nations, in the differing languages that every nation could read and hear, in the name of King Ahasuerus; and the letters were sealed with his ring.

13 They were sent by the king’s couriers to all the provinces, that they should kill and destroy all the Jews, from boy to old man, little children and women, on one day—the thirteenth day of the twelfth month, which is called Adar—and plunder their goods.

14 The substance of the letters was that all the provinces should know and prepare themselves for the appointed day.

15 The couriers hastened to fulfill the king’s command. Immediately the edict was hung in Susa, while the king and Haman celebrated a banquet and all the Jews in the city wept.

Chapter 4

1 When Mordecai heard these things, he tore his garments, put on sackcloth, and scattered ashes upon his head. In the square in the middle of the city he cried with a loud voice, showing the bitterness of his soul,

2 and with this wailing he went as far as the palace doors, for it was not lawful for one clothed in sackcloth to enter the king’s court.

3 In every province, town, and place to which the king’s cruel decree came, there was great mourning among the Jews, fasting, howling, and weeping, with many using sackcloth and ashes as their bed.

4 Esther’s young women and eunuchs entered and told her. Hearing it, she was dismayed and sent a garment so that, with the sackcloth removed, they might clothe him; but he refused to receive it.

5 She summoned Hathach the eunuch, whom the king had given her as minister, and commanded him to go to Mordecai and learn from him why he did this.

6 Hathach went out to Mordecai, who stood in the city square before the palace entrance.

7 He told him everything that had happened and how Haman had promised to bring silver into the king’s treasuries for the slaughter of the Jews.

8 He also gave him a copy of the edict that hung in Susa, that he might show it to the queen and warn her to enter before the king and beseech him for her people.

9 Hathach returned and told Esther everything Mordecai had said.

10 She answered him and commanded him to tell Mordecai:

11 “All the king’s servants and all the provinces under his dominion know that if any man or woman enters the king’s inner court uncalled, he is immediately killed without any delay—unless perhaps the king extends the golden rod to that person as a sign of clemency, and thus he may live. How, then, can I enter before the king, when for thirty days now I have not been called to him?”

12 When Mordecai heard this,

13 he again sent word to Esther, saying, “Do not think you alone will deliver your soul because you are in the king’s house, unlike all the Jews.

14 For if you are silent now, the Jews will be delivered by another occasion; but you and your father’s house will perish. And who knows whether you came to the kingdom for this very reason, that you might be prepared for such a time?”

15 Esther again sent these words to Mordecai:

16 “Go and gather all the Jews you find in Susa, and pray for me. Do not eat or drink for three days and three nights. I and my attendants shall fast likewise, and then I shall enter before the king, acting against the law, uncalled, and handing myself over to death and danger.”

17 Therefore Mordecai went and did everything Esther had commanded him.

Chapter 5

1 On the third day Esther put on royal garments and stood in the inner court of the king’s house, opposite the king’s hall. He was sitting upon his throne in the council chamber of the palace, opposite the entrance of the house.

2 When he saw Queen Esther standing there, she pleased his eyes, and he extended toward her the golden rod he held in his hand. She approached and kissed the tip of his rod.

3 The king said to her, “What do you wish, Queen Esther? What is your petition? Even if you ask for half of the kingdom, it shall be given to you.”

4 She answered, “If it pleases the king, I beseech you to come to me today, and Haman with you, to the banquet I have prepared.”

5 Immediately the king said, “Call Haman quickly, that he may obey Esther’s will.” Therefore the king and Haman came to the banquet the queen had prepared for them.

6 After he had drunk wine abundantly, the king said to her, “What do you ask, that it may be given to you? And for what do you petition? Even if you ask for half of my kingdom, you shall obtain it.”

7 Esther answered him, “My petition and prayers are these:

8 if I have found favor in the king’s sight, and if it pleases the king to give what I ask and fulfill my petition, let the king and Haman come to the banquet I have prepared for them, and tomorrow I shall disclose my will to the king.”

9 Haman went out that day joyful and cheerful. But when he saw Mordecai sitting before the palace doors—and that he not only did not rise before him but did not even move from the place where he sat—he became exceedingly indignant.

10 Concealing his anger, he returned to his house and summoned his friends and Zeresh his wife.

11 He explained to them the greatness of his riches, the multitude of his sons, and how greatly the king had elevated him in glory above all his princes and servants.

12 After these things he said, “Queen Esther also invited no one else to the banquet with the king except me; and tomorrow also I shall dine with the king at her table.

13 Yet although I have all these things, I think I have nothing so long as I see Mordecai the Jew sitting before the royal doors.”

14 Zeresh his wife and his other friends answered him, “Command a high timber to be prepared, fifty cubits in height, and in the morning tell the king that Mordecai should be hanged upon it. Then you will go joyfully with the king to the banquet.” The counsel pleased him, and he commanded a high cross to be prepared.

Chapter 6

1 The king passed that night without sleep and commanded that the histories and annals of former times be brought to him. As they were read in his presence,

2 they came to the place where it was written how Mordecai had reported the plot of Bigthan and Teresh, the eunuchs who wished to cut the throat of King Ahasuerus.

3 When the king heard this, he said, “What honor and reward did Mordecai receive for this fidelity?” His servants and ministers told him, “He received no reward at all.”

4 Immediately the king said, “Who is in the court?” For Haman had entered the inner court of the king’s house to suggest to the king that he command Mordecai to be fastened to the gibbet prepared for him.

5 The servants answered, “Haman stands in the court.” And the king said, “Let him enter.”

6 When he had entered, the king said to him, “What ought to be done for the man whom the king desires to honor?” But Haman thought in his heart and reckoned that the king wished to honor no one other than himself.

7 He answered, “The man whom the king desires to honor

8 ought to be clothed in royal garments, mounted upon a horse from the king’s saddle, and receive the royal diadem upon his head.

9 Let the first of the king’s princes and tyrants hold his horse and, walking through the city square, cry and say, ‘Thus shall anyone be honored whom the king wishes to honor.’”

10 The king said to him, “Hurry, take the robe and horse, and do as you have spoken for Mordecai the Jew, who sits before the palace doors. Take care that you omit nothing of what you have spoken.”

11 Therefore Haman took the robe and horse, clothed Mordecai, and set him upon the horse. He went before him in the city square and cried, “This honor is fitting for anyone whom the king wishes to honor.”

12 Mordecai returned to the palace gate, but Haman hurried to his house, mourning and with his head covered.

13 He told Zeresh his wife and his friends everything that had happened to him. The wise men he had in his counsel and his wife answered him, “If Mordecai, before whom you have begun to fall, is of the seed of the Jews, you will not be able to resist him, but will fall before him.”

14 While they were still speaking, the king’s eunuchs came and compelled him to proceed quickly to the banquet the queen had prepared.

Chapter 7

1 Therefore the king and Haman entered to drink with the queen.

2 On the second day also, after he had grown warm with wine, the king said to her, “What is your petition, Esther, that it may be given to you? And what do you wish to be done? Even if you ask for half of my kingdom, you shall obtain it.”

3 She answered him, “If I have found favor in your eyes, O king, and if it pleases you, give me my soul, for which I ask, and my people, for whom I beseech.

4 For I and my people have been delivered over to be crushed, slaughtered, and destroyed. If only we were being sold as male and female servants, the evil would be bearable and I would groan in silence; but now our enemy is one whose cruelty overflows upon the king.”

5 King Ahasuerus answered and said, “Who is this, and of what power is he, that he dares to do these things?”

6 Esther said, “This most wicked Haman is our adversary and enemy.” Hearing it, he was immediately stupefied, unable to bear the face of the king and queen.

7 The king arose angrily from the place of the banquet and entered the garden planted with trees. Haman also arose to beseech Queen Esther for his soul, for he understood that evil had been prepared for him by the king.

8 When the king returned from the wooded garden and entered the place of the banquet, he found Haman fallen upon the couch where Esther lay. He said, “Does he even wish to oppress the queen in my presence, in my house?” The word had not yet left the king’s mouth when they immediately covered Haman’s face.

9 Harbona, one of the eunuchs standing in the king’s service, said, “Behold, the timber Haman prepared for Mordecai, who spoke for the king, stands at Haman’s house, fifty cubits high.” The king said to him, “Hang him upon it.”

10 Therefore Haman was hanged upon the gibbet he had prepared for Mordecai, and the king’s wrath rested.

Chapter 8

1 On that day King Ahasuerus gave Queen Esther the house of Haman, adversary of the Jews, and Mordecai entered before the king’s face; for Esther confessed to him that Mordecai was her paternal uncle.

2 The king took the ring he had commanded to be taken back from Haman and delivered it to Mordecai. Esther appointed Mordecai over her house.

3 Not content with these things, she fell at the king’s feet and wept. Speaking to him, she prayed that he would command the malice of Haman the Agagite and his most wicked schemes devised against the Jews to be made void.

4 As was the custom, he extended in his hand the golden scepter by which a sign of clemency was shown. She arose and stood before him,

5 and said, “If it pleases the king, if I have found favor in his eyes, and if my supplication does not seem contrary to him, I beseech that new letters correct the former letters of Haman, plotter and enemy of the Jews, by which he commanded them to perish throughout all the king’s provinces.

6 For how shall I be able to endure the slaughter and killing of my people?”

7 King Ahasuerus answered Queen Esther and Mordecai the Jew, “I granted Haman’s house to Esther and commanded him to be fastened to the cross because he dared to lay his hand upon the Jews.

8 Therefore write to the Jews as it pleases you, in the king’s name, sealing the letters with my ring. For this was the custom: no one dared contradict letters sent in the king’s name and sealed with his ring.”

9 The king’s scribes and copyists were summoned—it was the twenty-third day of the third month, which is called Sivan—and letters were written as Mordecai wished to the Jews and to the princes, governors, and judges who presided over the one hundred twenty-seven provinces from India to Ethiopia: to each province and each people according to their languages and scripts, and to the Jews according to what they could read and hear.

10 The letters sent in the king’s name were sealed with his ring and sent by mounted couriers, who were to run through all the provinces and forestall the old letters with the new message.

11 By them the king commanded that the Jews in every city should meet and be ordered to gather as one, to stand for their souls, kill and destroy all their enemies with their wives, children, and entire households, and plunder their spoils.

12 One day of vengeance was appointed throughout all the provinces—the thirteenth day of the twelfth month, Adar.

13 The substance of the letter was that throughout all lands and peoples subject to King Ahasuerus’s rule, it should be made known that the Jews were prepared to take vengeance upon their enemies.

14 The swift mounted couriers went out bearing the message, and the king’s edict was hung in Susa.

15 Mordecai went out from the palace and the king’s presence shining in royal garments—violet and sky-blue—wearing a golden crown upon his head and clothed in a silken and purple mantle. The whole city exulted and rejoiced.

16 For the Jews a new light seemed to arise: joy, honor, and dancing.

17 Among all peoples, cities, and provinces, wherever the king’s commands came, there was marvelous exultation, feasting, banquets, and a festal day, so much so that many of another nation and sect joined themselves to their religion and ceremonies. For a great terror of the Jewish name had invaded them all.

Chapter 9

1 Therefore, on the thirteenth day of the twelfth month—which we have already said is called Adar—when slaughter was being prepared for all the Jews and their enemies thirsted for their blood, the situation was reversed: the Jews began to prevail and avenge themselves upon their adversaries.

2 They assembled in every city, town, and place to extend their hand against their enemies and persecutors. No one dared resist, because dread of their greatness had penetrated all the peoples.

3 Indeed, the provincial judges, governors, administrators, and every dignitary presiding over particular places and works exalted the Jews because of fear of Mordecai,

4 whom they knew to be prince of the palace and to possess very great power. The fame of his name also grew daily and flew through everyone’s mouths.

5 Therefore the Jews struck their enemies with a great blow and killed them, repaying them what they had prepared to do to them.

6 In Susa they killed five hundred men, besides the ten sons of Haman the Agagite, enemy of the Jews, whose names are these:

7 Parshandatha, Dalphon, Aspatha,

8 Poratha, Adalia, Aridatha,

9 Parmashta, Arisai, Aridai, and Vaizatha.

10 When they had killed them, they refused to touch the plunder of their substance.

11 Immediately the number of those killed in Susa was reported to the king.

12 He said to the queen, “In the city of Susa the Jews have killed five hundred men and the ten sons of Haman besides. How great a slaughter do you think they have carried out throughout all the provinces? What more do you ask, and what do you wish me to command?”

13 She answered, “If it pleases the king, let power be given to the Jews to do tomorrow in Susa as they have done today, and let the ten sons of Haman be hung upon gibbets.”

14 The king commanded it to be done. Immediately an edict was hung in Susa, and the ten sons of Haman were hung.

15 When the Jews assembled on the fourteenth day of the month Adar, three hundred men were killed in Susa; but their substance was not plundered by them.

16 Throughout all the provinces subject to the king’s dominion, the Jews stood for their souls and killed their enemies and persecutors, so that the number of the slain reached seventy-five thousand; and no one touched anything from their substance.

17 The thirteenth day of the month Adar was the first day of slaughter among all, and on the fourteenth day they ceased killing. They established it as a solemn day, that from then on they might always be free for feasting, joy, and banquets upon it.

18 But those in the city of Susa had carried out the slaughter on the thirteenth and fourteenth days of the same month; on the fifteenth day they ceased striking. Therefore they established that same day as a solemn day of feasting and rejoicing.

19 But the Jews who dwelt in unwalled towns and villages decreed the fourteenth day of the month Adar for banquets and joy, so that they might exult upon it and send one another portions of feasts and food.

20 Therefore Mordecai wrote all these things and, having gathered them into letters, sent them to the Jews dwelling in all the king’s provinces, both near and far,

21 that they should receive the fourteenth and fifteenth days of the month Adar as festivals and celebrate them with solemn honor as the year always returned,

22 because on those days the Jews avenged themselves upon their enemies, and mourning and sorrow were turned into cheerfulness and joy. These were to be days of feasting and rejoicing, when they would send one another portions of food and bestow little gifts upon the poor.

23 The Jews received as a solemn rite everything they had begun to do at that time and that Mordecai had commanded by letters.

24 For Haman son of Hammedatha, of the stock of Agag, enemy and adversary of the Jews, devised evil against them to kill and destroy them, and he cast *phur*, which in our language is translated “lot.”

25 Afterward Esther entered before the king, beseeching that by the king’s letters his attempt should be made void and that the evil he had devised against the Jews should return upon his own head. Finally, they fastened both him and his sons to the cross.

26 From that time these days were called Purim—that is, “of lots”—because *phur*, that is, a lot, had been cast into the urn. Everything that happened is contained in the letter, that is, in the volume of this book.

27 The Jews received upon themselves, their seed, and all who wished to be joined to their religion both what they had endured and what was afterward changed, so that no one would be permitted to pass these two days without solemnity—days attested by Scripture and required by fixed times as years continually succeed one another.

28 These are days no oblivion shall ever erase, and every province throughout the whole world shall celebrate them in every generation. There is no city in which the days of Purim—that is, of lots—are not observed by the Jews and by their progeny bound to these ceremonies.

29 Queen Esther daughter of Abihail and Mordecai the Jew also wrote a second letter, that with all diligence this solemn day might be sanctioned for posterity.

30 They sent it to all the Jews who lived in the one hundred twenty-seven provinces of King Ahasuerus, that they might have peace and receive truth,

31 observing the days of lots and celebrating them in their time with joy, as Mordecai and Esther had established. They received for themselves and their seed the observance of fasts, cries, and the days of lots,

32 and everything contained in the history of this book, which is called Esther.

Chapter 10

1 King Ahasuerus made all the land and all the islands of the sea tributary.

2 His strength and dominion, and the dignity and sublimity by which he exalted Mordecai, are written in the books of the Medes and Persians,

3 together with how Mordecai, of Jewish stock, was second after King Ahasuerus, great among the Jews and acceptable to the people of his brothers, seeking good for his people and speaking those things that pertained to the peace of his seed.

4 Mordecai said, “These things were done by God.

5 I remembered the dream I had seen, which signified these same things, and nothing from it was made void.

6 The little spring that grew into a river, was turned into light and sun, and overflowed into many waters is Esther, whom the king received as wife and willed to be queen.

7 The two dragons are I and Haman.

8 The nations that assembled are those who attempted to erase the name of the Jews.

9 But my nation is Israel, which cried to the Lord (YHWH), and the Lord saved his people. He delivered us from all evils and performed great signs and wonders among the nations.

10 He commanded that there be two lots, one for the people of God and the other for all the nations.

11 Both lots came before God at the appointed day already established from that time for all nations.

12 The Lord remembered his people and had mercy upon his inheritance.

13 These days shall be observed in the month Adar, on the fourteenth and fifteenth days of that month, with all diligence and joy, the people gathered into one assembly, throughout all future generations of the people of Israel.”

Chapter 11

1 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who claimed to be a priest and of Levitical stock, and Ptolemy his son brought this letter of Purim, which they said Lysimachus son of Ptolemy had translated in Jerusalem.

2 In the second year of the reign of the greatest Artaxerxes, on the first day of the month Nisan, Mordecai son of Jair, son of Shimei, son of Kish, from the tribe of Benjamin, saw a dream.

3 He was a Jewish man dwelling in the city of Susa, a great man and among the first of the royal court.

4 He was among the number of captives whom Nebuchadnezzar king of Babylon had transferred from Jerusalem with Jeconiah king of Judah.

5 This was his dream: voices appeared, and tumult, thunder, earthquakes, and disturbance upon the earth.

6 And behold, two great dragons appeared, prepared for battle against one another.

7 At their cry all nations were stirred up to fight against the nation of the just.

8 That day was a day of darkness and danger, tribulation and anguish, and there was immense dread upon the earth.

9 The nation of the just was troubled, fearing its own evils, and was prepared for death.

10 They cried to God, and while they cried aloud, a little spring grew into a very great river and overflowed into many waters.

11 Light and the sun arose, the humble were exalted, and they devoured the renowned.

12 When Mordecai had seen this and arisen from his bed, he considered what God wished to do. He kept it fixed in his mind, desiring to know what the dream signified.

Chapter 12

1 At that time he remained in the king’s court with Bagatha and Thara, the king’s eunuchs who were gatekeepers of the palace.

2 When he understood their thoughts and examined their concerns more diligently, he learned that they attempted to lay hands upon King Artaxerxes, and he reported this to the king.

3 After questioning both of them, the king commanded that, having confessed, they be led to death.

4 The king wrote what had happened in the records, and Mordecai also handed down the memory of the event in writing.

5 The king commanded him to remain in the palace court and gave him gifts for the report.

6 But Haman son of Hammedatha the Bugean was most glorious before the king and wished to harm Mordecai and his people because of the two king’s eunuchs who had been killed. And they plundered their goods or substance. Now the copy of the letter was this:

Chapter 13

1 “The greatest King Artaxerxes, from India to Ethiopia, to the princes and governors of the one hundred twenty-seven provinces subject to his dominion: greeting.

2 Though I ruled over many nations and subjected the whole world to my dominion, I wished in no way to abuse the greatness of my power, but to govern my subjects with clemency and gentleness, that they might pass their lives quietly without any terror and enjoy the peace desired by all mortals.

3 When I asked my counselors how this might be fulfilled, one named Haman, who excelled the others in wisdom and fidelity and was second after the king,

4 informed me that throughout the whole world there was a scattered people who used new laws and, acting contrary to the custom of all nations, despised the commands of kings and violated the concord of all nations by their dissension.

5 When we learned this and saw that one rebellious nation, using perverse laws against the whole human race, opposed our commands and disturbed the peace and concord of the provinces subject to us,

6 we commanded that whoever Haman—who is appointed over all the provinces, is second after the king, and whom we honor in the place of a father—should identify, be erased by their enemies with their wives and children, and that no one have mercy upon them, on the fourteenth day of the twelfth month, Adar, of the present year,

7 so that these wicked men, descending to the lower regions in one day, may restore to our dominion the peace they had disturbed.” And Mordecai went and did everything Esther had commanded him.

8 Mordecai prayed to the Lord, remembering all his works,

9 and said, “Lord, Lord, almighty King, all things are placed under your dominion, and there is no one who can resist your will if you decree to save Israel.

10 You made heaven and earth and whatever is contained within the compass of heaven.

11 You are Lord of all, and there is no one who resists your majesty.

12 You know all things, and you know that it was not from pride, contempt, or any desire for glory that I did this—that I would not adore the most proud Haman.

13 For I would gladly have been prepared even to kiss the traces of his feet for the salvation of Israel,

14 but I feared lest I transfer the honor of my God to a man and adore anyone except my God.

15 And now, Lord King, God of Abraham, have mercy upon your people, because our enemies wish to destroy us and erase your inheritance.

16 Do not despise your portion, which you redeemed for yourself from Egypt.

17 Hear my supplication, be gracious to your lot and your cord, and turn our mourning into joy, that living we may praise your name, Lord; and do not close the mouths of those who sing to you.”

18 All Israel likewise cried to the Lord with one mind and supplication, because certain death hung over them.

Chapter 14

1 Queen Esther also fled for refuge to the Lord, fearing the danger that threatened.

2 When she had laid aside her royal garments, she took up clothing suitable for weeping and mourning; instead of varied ointments she filled her head with ashes and dung, humbled her body with fasts, and filled every place where she had formerly been accustomed to rejoice with torn hair.

3 She prayed to the Lord God of Israel, saying, “My Lord, who alone are our King, help me in my solitude, for I have no other helper besides you.

4 My danger is in my hands.

5 I heard from my father that you, Lord, took Israel from all nations and our fathers from all their ancestors before them, that you might possess an everlasting inheritance, and you did for them as you had spoken.

6 We have sinned in your sight, and therefore you delivered us into the hands of our enemies,

7 for we worshiped their gods. You are just, Lord.

8 And now it is not enough for them that they oppress us with most bitter servitude; attributing the strength of their hands to the power of idols,

9 they wish to alter your promises, erase your inheritance, close the mouths of those who praise you, and extinguish the glory of your temple and altar,

10 that they may open the mouths of the nations, praise the strength of idols, and proclaim a carnal king forever.

11 Do not deliver your scepter, Lord, to those who do not exist, lest they laugh at our ruin. Instead, turn their counsel upon them and destroy the one who began to rage against us.

12 Remember, Lord, and show yourself to us in the time of our tribulation. Give me confidence, Lord, King of gods and of all power.

13 Grant a well-ordered word in my mouth before the lion, and turn his heart to hatred of our enemy, that he may perish together with the others who consent to him.

14 But deliver us by your hand, and help me, who have no other help except you, Lord, who possess the knowledge of all things.

15 You know that I hate the glory of the wicked and detest the bed of the uncircumcised and of every foreigner.

16 You know my necessity: that I abhor the sign of my pride and glory that is upon my head in the days of my display, detest it like the rag of a menstruating woman, and do not wear it in the days of my silence;

17 that I have not eaten at Haman’s table, that the king’s banquet has not pleased me, and that I have not drunk the wine of libations;

18 and that your servant has never rejoiced from the time I was transferred here until the present day except in you, Lord God of Abraham.

19 God, strong above all, hear the voice of those who have no other hope; deliver us from the hand of the wicked, and rescue me from my fear.”

Chapter 15

1 And he commanded her—there is no doubt that it was Mordecai—to enter before the king and plead for her people and her homeland.

2 He said, “Remember the days of your humility and how you were raised in my hand, because Haman, second after the king, has spoken against us unto death.

3 Invoke the Lord, speak to the king for us, and deliver us from death.”

4 On the third day she laid aside the garments of her adornment and was clothed with her glory.

5 Shining in royal attire and having invoked God, ruler and savior of all, she took two attendants.

6 She leaned upon one of them, as though because of delights and excessive tenderness she could not bear her own body,

7 while the other attendant followed her mistress, supporting her garments as they flowed upon the ground.

8 Her face was suffused with rosy color and her eyes were gracious and shining, but she concealed a sorrowful soul contracted by exceeding fear.

9 Passing through every doorway in order, she stood before the king, where he sat upon the throne of his kingdom clothed in royal garments, shining with gold and precious stones; and he was terrible in appearance.

10 When he lifted his face and showed the fury of his breast with burning eyes, the queen collapsed; her color changed to pallor, and she rested her weary head upon her attendant.

11 God turned the king’s spirit to gentleness, and he quickly and fearfully sprang from the throne and supported her in his arms until she returned to herself, comforting her with these words:

12 “What troubles you, Esther? I am your brother. Do not fear.

13 You shall not die, for this law was established not for you but for everyone.

14 Therefore approach and touch the scepter.”

15 When she remained silent, he took the golden rod, placed it upon her neck, kissed her, and said, “Why do you not speak to me?”

16 She answered, “I saw you, my lord, like an angel of God, and my heart was troubled for fear of your glory.

17 For you are exceedingly marvelous, my lord, and your face is full of graces.”

18 While she was speaking, she collapsed again and was nearly lifeless.

19 The king was troubled, and all his ministers comforted her.

Chapter 16

1 “The great King Artaxerxes, from India to Ethiopia, to the governors and princes of the one hundred twenty-seven provinces who obey our command: greeting.

2 Many have abused the goodness of princes and the honor conferred upon them, turning it into pride.

3 Not only do they strive to oppress those subject to kings, but, unable to bear the glory given them, they devise plots against those who gave it.

4 Nor are they content not to return thanks for benefits and to violate the rights of humanity shown them; they also suppose they can escape the judgment of God, who sees all things.

5 They have broken forth into such madness that they attempt, through tunnels of lies, to overthrow those who diligently observe the offices entrusted to them and conduct everything so as to be worthy of everyone’s praise,

6 while by cunning deceit they mislead the simple ears of princes, who judge others according to their own nature.

7 This is proven both from ancient histories and from what occurs daily: how the purposes of kings are corrupted by the evil suggestions of certain men.

8 Therefore we must provide for the peace of all the provinces.

9 You ought not suppose that if we command differing things, this comes from fickleness of our mind; rather, we issue judgment according to the quality and necessity of the times, as the benefit of the commonwealth requires.

10 That you may understand more clearly what we say: Haman son of Hammedatha, a Macedonian both in soul and nation, foreign to Persian blood and staining our kindness with his cruelty, was received by us as a stranger.

11 He experienced such great humanity from us that he was called our father, adored by all as second after the king.

12 But he was lifted into such swelling arrogance that he attempted to deprive us of both kingdom and life.

13 For by certain new and unheard-of schemes he sought the death of Mordecai, by whose fidelity and benefits we live, and Esther, partner of our kingdom, together with all her nation.

14 He devised this so that, after they had been killed, he might plot against our solitude and transfer the kingdom of the Persians to the Macedonians.

15 But we found the Jews, destined for death by the worst of mortals, entirely free of fault and, on the contrary, using just laws,

16 and sons of the highest, greatest, and ever-living God, by whose benefit the kingdom was handed down both to our fathers and to us and is preserved to this day.

17 Therefore know that the letters he sent under our name are void.

18 For this crime, before the gates of this city—that is, Susa—both he who devised it and all his kin hang upon gibbets, not we but God repaying him what he deserved.

19 Let this edict we now send be displayed in all cities, that the Jews may be permitted to use their laws.

20 You ought to assist them so that on the thirteenth day of the twelfth month, which is called Adar, they may kill those who prepared themselves for their slaughter.

21 For almighty God turned this day for them from sorrow and mourning into joy.

22 Therefore you also shall hold this day among the other festal days and celebrate it with all rejoicing,
that henceforth it may be known

23 that all who faithfully obey the Persians receive a reward worthy of their fidelity, but those who plot
against their kingdom perish for their crime.

24 But every province and city that refuses to participate in this solemnity shall perish by sword and fire
and be so erased that it will be impassable forever not only to men but even to beasts, as an example of
contempt and disobedience.”

Job

Chapter 1

1 There was a man in the land of Uz named Job. That man was simple and upright, fearing God and withdrawing from evil.

2 Seven sons and three daughters were born to him.

3 His possession was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and an exceedingly great household. That man was great among all the people of the East.

4 His sons went and made a banquet in their houses, each on his own day. They sent and called their three sisters to eat and drink with them.

5 When the days of the banquet had gone around their cycle, Job sent for them and sanctified them. Rising at dawn, he offered holocausts for each one, for he said, “Perhaps my sons have sinned and blessed God in their hearts.” Thus Job did every day.

6 Now on a certain day, when the sons of God came to stand before the Lord (YHWH), Satan also was among them.

7 The Lord said to him, “From where do you come?” He answered, “I have gone around the earth and walked through it.”

8 The Lord said to him, “Have you considered my servant Job, that there is no one like him upon the earth—a simple and upright man, fearing God and withdrawing from evil?”

9 Satan answered him, “Does Job fear God for nothing?

10 Have you not fenced him in, with his house and all his substance on every side? You have blessed the works of his hands, and his possession has increased upon the earth.

11 But extend your hand a little and touch everything he possesses, and see whether he will not bless you to your face.”

12 Therefore the Lord said to Satan, “Behold, everything he has is in your hand; only do not extend your hand against him.” And Satan went out from the face of the Lord.

13 On a certain day, while his sons and daughters were eating and drinking wine in the house of their firstborn brother,

14 a messenger came to Job and said, “The oxen were plowing, and the female donkeys were grazing beside them,

15 when the Sabeans rushed in, took everything, and struck the servants with the sword. I alone escaped to tell you.”

16 While he was still speaking, another came and said, “The fire of God fell from heaven and, touching the sheep and servants, consumed them. I alone escaped to tell you.”

17 While he too was still speaking, another came and said, “The Chaldeans formed three companies, invaded the camels, and took them. They also struck the servants with the sword. I alone fled to tell you.”

18 While he was still speaking, behold, another entered and said, “Your sons and daughters were eating and drinking wine in the house of their firstborn brother,

19 when suddenly a violent wind rushed in from the region of the desert and struck the four corners of the house. It collapsed and crushed your children, and they died. I alone escaped to tell you.”

20 Then Job arose and tore his garments. Having shaved his head, he fell to the ground and adored,

21 and said, “Naked I came from my mother’s womb, and naked I shall return there. The Lord gave; the Lord took away. As it pleased the Lord, so it was done. Blessed be the name of the Lord.”

22 In all these things Job did not sin with his lips or speak anything foolish against God.

Chapter 2

1 It happened on a certain day, when the sons of God came and stood before the Lord, that Satan also came among them and stood in his presence.

2 The Lord said to Satan, “From where do you come?” He answered, “I have gone around the earth and walked through it.”

3 The Lord said to Satan, “Have you considered my servant Job, that there is no one like him upon the earth—a simple and upright man, fearing God and withdrawing from evil, and still holding fast his innocence? Yet you moved me against him, that I might afflict him for nothing.”

4 Satan answered him, “Skin for skin, and everything a man has he will give for his soul.

5 But send forth your hand and touch his bone and flesh, and then you will see that he blesses you to your face.”

6 Therefore the Lord said to Satan, “Behold, he is in your hand; nevertheless, preserve his soul.”

7 Satan went out from the face of the Lord and struck Job with the worst ulcer, from the sole of his foot to the crown of his head.

8 Sitting upon a dung heap, he scraped the discharge with a potsherd.

9 His wife said to him, “Do you still remain in your simplicity? Bless God and die.”

10 He said to her, “You have spoken like one of the foolish women. If we have received good things from the hand of God, why should we not receive evil things?” In all these things Job did not sin with his lips.

11 Now Job’s three friends heard of all the evil that had happened to him, and each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They had agreed to come together to visit and console him.

12 When they raised their eyes from far away, they did not recognize him. Crying aloud, they wept, tore their garments, and scattered dust upon their heads toward heaven.

13 They sat with him upon the ground for seven days and seven nights, and no one spoke a word to him, for they saw that his pain was vehement.

Chapter 3

1 After this Job opened his mouth and cursed his day.

2 He spoke:

3 “May the day perish on which I was born, and the night in which it was said, ‘A man has been conceived.’

4 May that day be turned into darkness. May God not seek it from above, and may it not be illuminated with light.

5 May darkness and the shadow of death obscure it. May a mist seize it, and may it be enveloped in bitterness.

6 May a dark whirlwind possess that night. May it not be counted among the days of the year or numbered among the months.

7 May that night be solitary and unworthy of praise.

8 May those who curse the day curse it—those who are prepared to awaken Leviathan.

9 May its stars be darkened by gloom. May it await light and not see it, nor the rising of the ascending dawn,

10 because it did not close the doors of the womb that bore me or remove evils from my eyes.

11 Why did I not die in the womb? Having come out from the womb, why did I not immediately perish?

12 Why was I received upon knees? Why was I nursed at breasts?

13 For now I would lie sleeping in silence and rest in my sleep

14 with kings and consuls of the earth, who build desolate places for themselves,

15 or with princes who possess gold and fill their houses with silver,

16 or, like a hidden miscarriage, I would not have continued to exist, like those conceived who did not see light.

17 There the impious have ceased from tumult, and there those wearied of strength have rested.

18 Those once bound together are without disturbance; they have not heard the voice of the exactor.

19 Small and great are there, and the servant is free from his master.

20 Why has light been given to the wretched, and life to those who are in bitterness of soul,

21 who await death and it does not come, like those digging for treasure,

22 and who rejoice exceedingly when they find the grave?

23 Why is it given to a man whose way is hidden and whom God has surrounded with darkness?

24 Before I eat, I sigh; and like inundating waters, so is my roaring.

25 For the fear I feared has come upon me, and what I dreaded has happened.

26 Did I not conceal myself? Did I not remain silent? Did I not rest? Yet indignation came upon me.”

Chapter 4

1 Then Eliphaz the Temanite answered and said:

2 “If we begin to speak to you, perhaps you will take it painfully; but who can hold back a word once conceived?

3 Behold, you have taught many and strengthened weary hands.

4 Your words confirmed those who were wavering, and you strengthened trembling knees.

5 But now a blow has come upon you, and you have failed; it touched you, and you are troubled.

6 Where is your fear, your strength, your patience, and the perfection of your ways?

7 Remember, I beseech you: what innocent man ever perished? Or when were the upright erased?

8 Rather, I have seen those who work iniquity and sow sorrows reap them,

9 perishing when God blew, consumed by the spirit of his wrath.

10 The roaring of the lion, the voice of the lioness, and the teeth of the lion cubs have been broken.

11 The tiger perished because it had no prey, and the lion’s cubs were scattered.

12 Now a hidden word was spoken to me, and my ear received as though by stealth the veins of its whisper.

13 In the horror of a vision by night, when sleep is accustomed to seize men,

14 dread and trembling held me, and all my bones were terrified.

15 When a spirit passed in my presence, the hairs of my flesh bristled.

16 Someone stood there whose face I did not recognize, an image before my eyes; and I heard a voice like a gentle breeze:

17 ‘Shall man be justified in comparison with God? Or shall a man be purer than his Maker?

18 Behold, those who serve him are not stable, and in his angels he found depravity.

19 How much more shall those who dwell in houses of clay, who have an earthly foundation, be consumed like by a moth?

20 From morning until evening they shall be cut down; and because no one understands, they shall perish forever.

21 Those who remain shall be taken away from them; they shall die, and not in wisdom.’”

Chapter 5

1 “Call, therefore, if there is anyone who will answer you, and turn to one of the holy ones.

2 Truly, wrath kills the foolish man, and envy slays the little one.

3 I saw the foolish man with a firm root, and immediately I cursed his beauty.

4 His sons shall be far from salvation; they shall be crushed in the gate, and there shall be no one to deliver them.

5 The hungry shall eat his harvest; the armed man shall seize him, and the thirsty shall drink his riches.

6 Nothing happens upon the earth without cause, and sorrow does not arise from the ground.

7 Man is born to labor, and the bird to flight.

8 Therefore I shall beseech the Lord, and to God I shall set my speech—

9 he who does great and unsearchable things, and wonders without number;

10 who gives rain upon the face of the earth and waters everything with waters;

11 who sets the humble on high and raises the mournful to safety;

12 who destroys the thoughts of the malicious, so that their hands cannot fulfill what they began;

13 who catches the wise in their cunning and scatters the counsel of the perverse.

14 By day they shall encounter darkness, and as in night they shall grope at midday.

15 But he shall save the needy from the sword of their mouth and the poor from the hand of the violent.

16 There shall be hope for the needy, but iniquity shall contract its mouth.

17 Blessed is the man whom God corrects; therefore do not reject the Lord’s rebuke.

18 For he wounds and heals; he strikes, and his hands shall make whole.

19 In six tribulations he shall deliver you, and in the seventh evil shall not touch you.

20 In famine he shall rescue you from death, and in war from the hand of the sword.

21 You shall be hidden from the scourge of the tongue, and you shall not fear calamity when it comes.

22 In devastation and famine you shall laugh, and you shall not fear the beasts of the earth.

23 Rather, your pact shall be with the stones of the regions, and the beasts of the earth shall be peaceful toward you.

24 You shall know that your tabernacle has peace; and visiting your appearance, you shall not sin.

25 You shall also know that your seed will be manifold and your progeny like the grass of the earth.

26 You shall enter the grave in abundance, as a heap of wheat is brought in at its proper time.

27 Behold, as we have investigated, so it is. Having heard it, consider it in your mind.”

Chapter 6

1 Job answered and said:

2 “If only my sins, by which I merited wrath, and the calamity I suffer were weighed in a balance!

3 They would appear heavier than the sand of the sea; therefore my words also are full of sorrow.

4 For the arrows of the Lord are in me; their indignation drinks up my spirit, and the terrors of the Lord wage war against me.

5 Does the wild donkey bray when it has grass? Or does the ox low when it stands before a full manger?

6 Can an unsavory thing be eaten when it has not been seasoned with salt? Or can anyone taste what, once tasted, brings death?

7 The things my soul previously refused to touch are now, because of anguish, my food.

8 Who will grant that my petition may come and that God may give me what I await?

9 May he who began crush me; may he loosen his hand and cut me down.

10 And may this be my consolation: that while afflicting me with pain he does not spare, and I shall not contradict the words of the Holy One.

11 For what is my strength, that I should endure? Or what is my end, that I should act patiently?

12 My strength is not the strength of stones, nor is my flesh bronze.

13 Behold, there is no help for me in myself, and even those necessary to me have withdrawn from me.

14 He who takes mercy away from his friend forsakes the fear of the Lord.

15 My brothers have passed by me like a torrent rushing swiftly through valleys.

16 Those who fear frost—the snow shall rush upon them.

17 When they have been scattered, they shall perish; and as it grows warm, they shall dissolve from their place.

18 The paths of their steps are entangled; they shall walk into emptiness and perish.

19 Consider the paths of Tema, the journeys of Sheba, and wait a little.

20 They were confounded because I hoped; they came even to me and were covered with shame.

21 Now you have come, and at once, seeing my blow, you fear.

22 Did I say, ‘Bring to me, and give me from your substance’?

23 Or, ‘Deliver me from the hand of the enemy, and rescue me from the hand of the strong’?

24 Teach me, and I shall be silent; and if perhaps I have been ignorant of anything, instruct me.

25 Why have you disparaged words of truth, when there is no one among you who can convict me?

26 You compose speeches only to rebuke and bring forth words into the wind.

27 You rush upon the orphan and strive to overthrow your friend.

28 Nevertheless, complete what you began. Give ear and see whether I lie.

29 Answer, I beseech you, without contention; and speaking what is just, judge.

30 You shall not find iniquity upon my tongue, nor shall foolishness resound in my throat.”

Chapter 7

1 “The life of man upon earth is warfare, and his days are like the days of a hired man.

2 Like a servant who desires the shade, and like a hired man who waits for the end of his work,

3 so I have had empty months and numbered laborious nights for myself.

4 If I lie down, I say, ‘When shall I arise?’ And again I await evening and am filled with pains until darkness.

5 My flesh is clothed with putrefaction; my skin, with the filth of dust, has withered and contracted.

6 My days have passed more swiftly than cloth is cut by a weaver, and they are consumed without any hope.

7 Remember that my life is wind, and my eye shall not return to see good things.

8 The sight of man shall not behold me; your eyes shall be upon me, and I shall not continue.

9 As a cloud is consumed and passes away, so he who descends to the lower regions shall not ascend.

10 He shall return no more to his house, nor shall his place know him any longer.

11 Therefore I also shall not spare my mouth. I shall speak in the tribulation of my spirit; I shall converse with the bitterness of my soul.

12 Am I the sea or a whale, that you have surrounded me with a prison?

13 If I say, ‘My bed shall console me, and I shall be relieved while speaking with myself upon my couch,’

14 you terrify me through dreams and shake me with horror through visions.

15 Therefore my soul has chosen hanging, and my bones death.

16 I have despaired; I shall no longer live. Spare me, for my days are nothing.

17 What is man, that you magnify him? Or why do you set your heart toward him?

18 You visit him at dawn and suddenly test him.

19 How long will you not spare me or release me so that I may swallow my saliva?

20 I have sinned; what shall I do to you, O keeper of men? Why have you set me contrary to you, so that I have become burdensome to myself?

21 Why do you not remove my sin, and why do you not take away my iniquity? Behold, now I shall sleep in the dust, and if you seek me in the morning, I shall not continue.”

Chapter 8

1 Then Bildad the Shuhite answered and said:

2 “How long will you speak such things, and the manifold spirit be the words of your mouth?

3 Does God supplant judgment? Or does the Almighty overthrow what is just?

4 Even if your sons sinned against him and he released them into the hand of their iniquity,

5 nevertheless, if you rise at dawn to God and beseech the Almighty,

6 if you walk pure and upright, he will immediately awaken toward you and make peaceful the dwelling of your justice,

7 so that even if your former things were small, your latter things would be multiplied exceedingly.

8 For question the former generation and diligently investigate the memory of the fathers—

9 for we are of yesterday and know nothing, because our days upon earth are like a shadow—

10 and they themselves shall teach you, speak to you, and bring forth words from their heart.

11 Can the bulrush grow green without moisture? Or can sedge grow without water?

12 While it is still in flower and has not been plucked by hand, it withers before every other plant.

13 So are the ways of all who forget God, and the hypocrite’s hope shall perish.

14 His folly shall not please him, and his confidence shall be like a spider’s web.

15 He shall lean upon his house, and it shall not stand; he shall prop it up, and it shall not rise.

16 He appears moist before the sun comes, and at its rising his shoot goes forth.

17 His roots shall thicken over a heap of rocks, and he shall dwell among stones.

18 If it swallows him from his place, it shall deny him and say, ‘I do not know you.’

19 For this is the joy of his way: that others may spring again from the earth.

20 God will not cast away the simple, nor will he extend his hand to the malicious,

21 until your mouth is filled with laughter and your lips with jubilation.

22 Those who hate you shall be clothed with confusion, and the tabernacle of the impious shall not continue.”

Chapter 9

1 Job answered and said:

2 “Truly I know that it is so, and that man shall not be justified when compared with God.

3 If he wishes to contend with him, he will not be able to answer him once in a thousand.

4 He is wise in heart and strong in might. Who resisted him and had peace?

5 He transferred mountains, and those whom he overturned in his fury did not know it.

6 He moves the earth from its place, and its pillars are shaken.

7 He commands the sun, and it does not rise, and he closes the stars as though under a seal.

8 He alone stretches out the heavens and walks upon the waves of the sea.

9 He makes Arcturus and Orion, the Hyades and the inner regions of the south.

10 He does great and incomprehensible things, and wonders of which there is no number.

11 If he comes to me, I shall not see him; if he departs, I shall not understand.

12 If he suddenly questions, who will answer him? Or who can say, ‘Why do you do this?’

13 He is God, whose wrath no one can resist, under whom those who carry the world are bowed.

14 How great, then, am I, that I should answer him and speak my words with him?

15 Even if I had something just, I would not answer, but would beseech my judge.

16 And if he heard me invoking him, I would not believe that he had heard my voice.

17 For he shall crush me in a whirlwind and multiply my wounds, even without cause.

18 He does not permit my spirit to rest and fills me with bitterness.

19 If strength is sought, he is the strongest; if equity of judgment, no one dares bear witness for me.

20 If I wish to justify myself, my mouth shall condemn me; if I show myself innocent, it shall prove me perverse.

21 Even if I were simple, my soul itself would not know it, and my life would weary me.

22 It is one thing that I have spoken: he consumes both the innocent and the impious.

23 If he scourges, let him kill at once, and let him not laugh at the punishments of the innocent.

24 The earth has been given into the hand of the impious; he covers the face of its judges. If it is not he, who then is it?

25 My days have been swifter than a runner; they have fled and have not seen good.

26 They have passed like ships carrying fruit, like an eagle flying to food.

27 When I say, ‘I shall no longer speak so,’ I change my face and am tormented with sorrow.

28 I feared all my works, knowing that you would not spare the offender.

29 But if even so I am impious, why have I labored in vain?

30 If I were washed as with waters of snow and my hands shone as the cleanest,

31 nevertheless you would dip me in filth, and my garments would abhor me.

32 For I shall not answer a man like myself, nor one who can be heard equally with me in judgment.

33 There is no one able to convict us both and place his hand upon us both.

34 Let him take his rod away from me, and let his dread not terrify me.

35 I shall speak and not fear him, for I cannot answer while afraid.”

Chapter 10

1 “My soul is weary of my life. I shall release my speech against myself; I shall speak in the bitterness of my soul.

2 I shall say to God, ‘Do not condemn me. Show me why you judge me thus.

3 Does it seem good to you that you should accuse me falsely and oppress me, the work of your hands, and assist the counsel of the impious?

4 Do you have eyes of flesh? Or will you see as man sees?

5 Are your days like the days of man, and your years like human times,

6 that you should seek my iniquity and search out my sin,

7 and know that I have done nothing impious, when there is no one who can deliver from your hand?

8 Your hands made me and formed me wholly on every side; and do you thus suddenly cast me down?

9 Remember, I beseech you, that you made me like clay and shall return me to dust.

10 Did you not milk me like milk and curdle me like cheese?

11 You clothed me with skin and flesh and joined me together with bones and sinews.

12 You granted me life and mercy, and your visitation guarded my spirit.

13 Though you conceal these things in your heart, nevertheless I know that you remember everything.

14 If I sinned and you spared me for an hour, why do you not permit me to be clean from my iniquity?

15 If I am impious, woe is me; and if just, I shall not lift my head, being filled with affliction and misery.

16 Because of pride you shall seize me like a lioness, and returning, you torment me wondrously.

17 You renew your witnesses against me and multiply your wrath toward me, and punishments wage war within me.

18 Why did you bring me out from the womb? If only I had been consumed, so that no eye saw me.

19 I would have been as though I had not been, transferred from the womb to the tomb.

20 Shall not the fewness of my days be ended soon? Release me, therefore, that I may lament my sorrow a little

21 before I go and do not return, to the dark land covered with the gloom of death,

22 the land of misery and darkness, where the shadow of death and no order—but everlasting horror—dwells.’”

Chapter 11

1 Then Zophar the Naamathite answered and said:

2 “Shall one who speaks many things not also hear? Or shall a verbose man be justified?

3 Shall men be silent for you alone? And when you mock the others, shall no one refute you?

4 For you have said, ‘My speech is pure, and I am clean in your sight.’

5 If only God would speak with you and open his lips to you,

6 that he might show you the secrets of wisdom and that his law is manifold; then you would understand that he exacts far less from you than your iniquity deserves.

7 Perhaps you will comprehend the traces of God and discover the Almighty even to perfection?

8 He is higher than heaven—what will you do? Deeper than the lower regions—from where will you know?

9 His measure is longer than the earth and broader than the sea.

10 If he overturns everything or contracts it into one, who will contradict him?

11 For he knows the vanity of men; and seeing iniquity, does he not consider it?

12 A vain man is raised up into pride and thinks himself born free like the colt of a wild donkey.

13 But you have strengthened your heart and spread out your hands to him.

14 If you remove from yourself the iniquity that is in your hand and injustice does not remain in your tabernacle,

15 then you shall be able to lift up your face without stain; you shall be stable and shall not fear.

16 You shall also forget misery and remember it like waters that have passed.

17 At evening a brightness like midday shall arise for you, and when you think yourself consumed, you shall rise like the morning star.

18 You shall have confidence because hope has been set before you; and, buried, you shall sleep secure.

19 You shall rest, and there shall be no one to terrify you; and many shall beseech your face.

20 But the eyes of the impious shall fail, escape shall perish from them, and their hope shall be the abomination of the soul.”

Chapter 12

1 Job answered and said:

2 “Therefore you alone are men, and wisdom shall die with you?

3 I also have a heart as you do, nor am I inferior to you. For who is ignorant of these things you know?

4 He who is mocked by his friend, as I am, shall invoke God, and he shall hear him; for the simplicity of the just is mocked.

5 A lamp despised in the thoughts of the rich is prepared for the appointed time.

6 The tabernacles of robbers abound, and they boldly provoke God, although he himself gave everything into their hands.

7 But question the pack animals, and they shall teach you; the birds of heaven, and they shall tell you.

8 Speak to the earth, and it shall answer you, and the fish of the sea shall recount it.

9 Who is ignorant that the hand of the Lord has made all these things?

10 In his hand is the soul of every living thing and the spirit of all human flesh.

11 Does not the ear judge words, and the throat of one eating, taste?

12 In the ancients there is wisdom, and in much time prudence.

13 With him are wisdom and strength; he possesses counsel and understanding.

14 If he destroys, there is no one who builds; if he shuts a man in, there is no one who opens.

15 If he withholds the waters, everything shall dry up; and if he sends them out, they shall overturn the earth.

16 With him are strength and wisdom; he knows both the deceiver and the one deceived.

17 He leads counselors to a foolish end and judges into stupefaction.

18 He loosens the belt of kings and girds their waist with a cord.

19 He leads priests away inglorious and supplants nobles,

20 changing the lip of the truthful and taking away the learning of elders.

21 He pours contempt upon princes and relieves those who had been oppressed.

22 He reveals deep things from darkness and brings the shadow of death into light.

23 He multiplies nations and destroys them, and when they have been overturned he restores them whole.

24 He changes the heart of the princes of the people of the earth and deceives them so that they walk vainly through a trackless place.

25 They shall grope as though in darkness and not in light, and he shall make them wander like drunkards.”

Chapter 13

1 “Behold, my eye has seen all these things, my ear has heard them, and I have understood each one.

2 According to your knowledge, I also know; nor am I inferior to you.

3 Yet I shall speak to the Almighty and desire to dispute with God,

4 first showing you to be fabricators of lies and cultivators of perverse doctrines.

5 If only you would be silent, that you might be thought wise.

6 Hear, therefore, my correction, and attend to the judgment of my lips.

7 Does God need your lie, that you should speak deceits for him?

8 Do you accept his face and strive to judge for God?

9 Or will he be pleased—he from whom nothing can be concealed? Or will he be deceived by your frauds as a man would be?

10 He himself shall convict you, because in secret you accept his face.

11 As soon as he moves himself, he shall trouble you, and his terror shall rush upon you.

12 Your memory shall be compared to ashes, and your necks shall be reduced to clay.

13 Be silent a little while, that I may speak whatever my mind suggests to me.

14 Why do I tear my flesh with my teeth and carry my soul in my hands?

15 Even if he kills me, I shall hope in him; nevertheless, I shall argue my ways in his sight.

16 He himself shall be my savior, for no hypocrite shall come into his presence.

17 Hear my speech and perceive my riddles with your ears.

18 If I am judged, I know that I shall be found just.

19 Who is there to be judged with me? Let him come. Why am I consumed while silent?

20 Only do not do two things to me, and then I shall not hide from your face:

21 make your hand far from me, and let your dread not terrify me.

22 Call me, and I shall answer you; or surely I shall speak, and you answer me.

23 How many iniquities and sins do I have? Show me my crimes and offenses.

24 Why do you hide your face and regard me as your enemy?

25 Do you display your power against a leaf carried by the wind and persecute dry stubble?

26 For you write bitter things against me and wish to consume me for the sins of my youth.

27 You have placed my foot in the stocks, observed all my paths, and considered the traces of my feet—

28 I who am to be consumed like putrefaction and like a garment eaten by a moth.”

Chapter 14

1 “Man born of woman, living for a short time, is filled with many miseries.

2 He comes forth like a flower and is crushed; he flees like a shadow and never remains in the same state.

3 And do you deem it worthy to open your eyes upon one such as this and bring him with you into judgment?

4 Who can make clean one conceived from unclean seed? Is it not you, who alone are?

5 The days of man are short; the number of his months is with you. You have established his boundaries, which cannot be passed.

6 Withdraw a little from him, that he may rest until his desired day comes, like that of a hired man.

7 A tree has hope: if it is cut down, it grows green again, and its branches sprout.

8 If its root grows old in the earth and its trunk dies in the dust,

9 at the scent of water it shall sprout and produce foliage as when it was first planted.

10 But when man has died, been stripped, and consumed, where, I beseech you, is he?

11 As when waters withdraw from the sea and a river, emptied, dries up,

12 so when man sleeps, he shall not rise. Until heaven is worn away, he shall not awaken or arise from his sleep.

13 Who will grant me this: that you protect me in the lower regions and hide me until your fury passes, and appoint for me a time in which you will remember me?

14 Do you think a dead man shall live again? Throughout all the days in which I now serve as a soldier, I wait until my transformation comes.

15 You shall call me, and I shall answer you; you shall extend your right hand to the work of your hands.

16 You indeed have numbered my steps, but spare my sins.

17 You sealed my offenses as though in a little bag, yet you cured my iniquity.

18 A falling mountain flows away, and a rock is transferred from its place.

19 Waters hollow out stones, and by alluvial washing the earth is gradually consumed; therefore you shall likewise destroy man.

20 You strengthened him a little, that he might pass away forever; you shall change his face and send him out.

21 Whether his sons become noble or ignoble, he shall not understand.

22 Nevertheless, while he lives, his flesh shall grieve, and his soul shall mourn over himself.”

Chapter 15

1 Then Eliphaz the Temanite answered and said:

2 “Shall a wise man answer as though speaking into the wind and fill his stomach with heat?

3 You rebuke with words one who is not equal to you and speak what does not benefit you.

4 As much as lies within you, you have emptied fear and taken away prayers before God.

5 For your iniquity has taught your mouth, and you imitate the tongue of blasphemers.

6 Your own mouth shall condemn you, and not I; your lips shall answer you.

7 Were you born the first man and formed before the hills?

8 Have you heard the counsel of God, and shall his wisdom be lower than you?

9 What do you know that we do not? What do you understand that we do not know?

10 Both elders and ancients are among us, much older than your fathers.

11 Is it a great thing that God should console you? But your perverse words prohibit it.

12 Why does your heart raise you up, and why, as though thinking great things, are your eyes astonished?

13 Why does your spirit swell against God, so that you bring forth words of this kind from your mouth?

14 What is man, that he should be immaculate, or one born of woman, that he should appear just?

15 Behold, among his holy ones no one is unchangeable, and the heavens are not clean in his sight.

16 How much more abominable and useless is man, who drinks iniquity like water?

17 I shall show you; hear me. What I have seen I shall recount to you.

18 The wise confess and do not conceal their fathers,

19 to whom alone the land was given, and no foreigner passed through them.

20 Throughout all his days the impious man acts proudly, and the number of the years of his tyranny is uncertain.

21 The sound of terror is always in his ears; even when there is peace, he always suspects ambushes.

22 He does not believe he can return from darkness to light, looking around on every side for the sword.

23 When he moves to seek bread, he knows that the day of darkness is prepared in his hand.

24 Tribulation shall terrify him, and anguish shall surround him like a king prepared for battle.

25 For he extended his hand against God and was strengthened against the Almighty.

26 He ran against him with an erect neck and was armed with a fat nape.

27 Fatness covered his face, and grease hangs from his sides.

28 He dwelt in desolate cities and deserted houses that had been reduced to heaps.

29 He shall not become rich, nor shall his substance continue, nor shall he send his root into the earth.

30 He shall not withdraw from darkness. Flame shall dry his branches, and he shall be taken away by the spirit of his own mouth.

31 Deceived by error in vain, he shall not believe that he can be redeemed at any price.

32 Before his days are fulfilled he shall perish, and his hands shall wither.

33 His cluster shall be injured like a vine in its first flower and like an olive tree casting off its blossom.

34 For the congregation of the hypocrite is barren, and fire shall devour the tabernacles of those who gladly receive gifts.

35 He conceived sorrow and gave birth to iniquity, and his womb prepares deceits.”

Chapter 16

1 Job answered and said:

2 “I have frequently heard such things. You are all burdensome consolers.

3 Shall windy words have an end? Or is something troublesome to you if you speak?

4 I also could speak things like yours, if only your soul were in place of my soul.

5 I too would console you with words and move my head over you.

6 I would strengthen you with my mouth and move my lips as though sparing you.

7 But what shall I do? If I speak, my sorrow shall not rest; and if I am silent, it shall not withdraw from me.

8 But now my sorrow has oppressed me, and all my limbs have been reduced to nothing.

9 My wrinkles bear witness against me, and a false speaker rises against my face, contradicting me.

10 He gathered his fury against me and, threatening me, gnashed his teeth against me; my enemy looked upon me with terrible eyes.

11 They opened their mouths against me and struck my cheek with reproach; they were filled with my punishments.

12 God has shut me up with the unjust and delivered me into the hands of the impious.

13 I, who was once wealthy, was suddenly crushed. He seized my neck, broke me, and set me up as a mark for himself.

14 He surrounded me with his spears and wounded my loins; he did not spare, but poured out my entrails upon the earth.

15 He cut me down with wound upon wound; he rushed upon me like a giant.

16 I sewed sackcloth over my skin and covered my flesh with ashes.

17 My face swelled from weeping, and my eyelids grew dark.

18 I suffered these things without iniquity in my hand, while I had pure prayers toward God.

19 Earth, do not cover my blood, and let my cry find no place of hiding in you.

20 For behold, my witness is in heaven, and the one who knows me is on high.

21 My friends are verbose; my eye drips toward God.

22 If only a man were judged with God as a son of man is judged with his colleague.

23 For behold, the short years pass, and I walk the path by which I shall not return.”

Chapter 17

1 “My spirit shall grow thin; my days shall be shortened, and only the grave remains for me.

2 I have not sinned, and my eye remains in bitterness.

3 Deliver me, Lord, and set me beside you, and let the hand of anyone fight against me.

4 You have made their heart far from discipline; therefore they shall not be exalted.

5 He promises prey to his companions, but the eyes of his sons shall fail.

6 He has set me as a proverb of the people, and I am an example before them.

7 My eye has grown dark from indignation, and my limbs have been reduced as though to nothing.

8 The just shall be stupefied at this, and the innocent shall rise against the hypocrite.

9 The just shall hold to his way, and he who has clean hands shall add strength.

10 Therefore all of you, turn and come, and I shall not find any wise man among you.

11 My days have passed; my thoughts are scattered, tormenting my heart.

12 They have turned night into day, and again after darkness I hope for light.

13 If I endure, the lower regions are my house, and in darkness I have spread my bed.

14 I have said to putrefaction, ‘You are my father,’ and to worms, ‘My mother and my sister.’

15 Where, then, is my expectation now? And who considers my patience?

16 All that is mine shall descend into the deepest lower regions. Do you think that at least there shall be rest for me there?”

Chapter 18

1 Then Bildad the Shuhite answered and said:

2 “To what end will you cast about words? First understand, and then let us speak.

3 Why have we been regarded as pack animals and become filthy before you?

4 You who destroy your soul in your fury—shall the earth be forsaken because of you, and shall rocks be transferred from their place?

5 Shall not the light of the impious be extinguished, and the flame of his fire not shine?

6 Light shall grow dark in his tabernacle, and the lamp above him shall be extinguished.

7 The steps of his strength shall be constrained, and his own counsel shall cast him down.

8 For he has sent his feet into the net and walks in its meshes.

9 His sole shall be held by a snare, and thirst shall burn against him.

10 His trap is hidden in the earth, and his deception is upon the path.

11 Dreads shall terrify him on every side and entangle his feet.

12 May his strength be thinned by hunger, and may starvation invade his ribs.

13 May it devour the beauty of his skin; may firstborn death consume his arms.

14 May his confidence be torn from his tabernacle, and may destruction tread upon him like a king.

15 May the companions of him who is no more dwell in his tabernacle; may sulfur be scattered in his dwelling.

16 Below, may his roots dry up; above, may his harvest be worn away.

17 May his memory perish from the earth, and may his name not be celebrated in the streets.

18 He shall drive him from light into darkness and transfer him from the world.

19 There shall be no seed or progeny of his among his people, nor any remnant in his regions.

20 Those who come last shall be stupefied at his day, and horror shall invade those who came first.

21 These, therefore, are the tabernacles of the unjust and the place of him who does not know God.”

Chapter 19

1 Then Job answered and said:

2 “How long will you afflict my soul and grind me down with words?

3 Behold, ten times you confound me, and you are not ashamed to oppress me.

4 Indeed, even if I have been ignorant, my ignorance shall remain with me.

5 But you rise up against me and accuse me with my reproaches.

6 At least understand now that God has afflicted me with no equal judgment and has girded me with his scourges.

7 Behold, I shall cry out while suffering violence, and no one will hear; I shall shout aloud, and there is no one to judge.

8 He has fenced in my path, and I cannot pass; and he has set darkness in my way.

9 He has stripped me of my glory and taken the crown from my head.

10 He has destroyed me on every side, and I perish; and like an uprooted tree, he has taken away my hope.

11 His fury has been angered against me, and he has regarded me as his enemy.

12 His robbers have come together; they have made themselves a way through me and have besieged my tabernacle all around.

13 He has put my brothers far from me, and my acquaintances have withdrawn from me like strangers.

14 My relatives have abandoned me, and those who knew me have forgotten me.

15 The sojourners of my house and my maidservants have regarded me as a stranger, and I have been like a foreigner in their eyes.

16 I called my servant, and he did not answer; with my own mouth I pleaded with him.

17 My wife has abhorred my breath, and I pleaded with the sons of my womb.

18 Fools also despised me, and when I withdrew from them, they spoke against me.

19 Those who once were my counselors have abhorred me, and he whom I loved most has turned away from me.

20 My bone has clung to my skin, my flesh having been consumed, and only the lips around my teeth have been left.

21 Have mercy on me, have mercy on me, at least you, my friends, because the hand of the Lord has touched me.

22 Why do you persecute me like God and sate yourselves with my flesh?

23 Who would grant me that my words might be written? Who would give me that they might be engraved in a book,

24 with an iron stylus and a plate of lead, or be carved with a chisel in flint?

25 For I know that my Redeemer lives, and on the last day I shall rise from the earth;

26 and I shall again be clothed with my skin, and in my flesh I shall see my God,

27 whom I myself shall see, and my eyes shall behold, and not another. This hope has been laid up in my bosom.

28 Why, then, do you now say, ‘Let us persecute him, and let us find the root of a word against him’?

29 Flee, therefore, from the face of the sword, because the sword is the avenger of iniquities; and know that there is judgment.”

Chapter 20

1 Then Zophar the Naamathite answered and said:

2 “Therefore my varied thoughts succeed one another, and my mind is swept in different directions.

3 I shall hear the teaching by which you rebuke me, and the spirit of my understanding shall answer me.

4 This I know from the beginning, from the time man was placed upon the earth:

5 the praise of the impious is brief, and the joy of the hypocrite is like a point of time.

6 Though his pride ascend even to heaven and his head touch the clouds,

7 in the end he shall be lost like a dunghill, and those who had seen him shall say, ‘Where is he?’

8 Like a dream flying away, he shall not be found; he shall pass like a vision of the night.

9 The eye that had seen him shall see him no more, nor shall his place behold him any longer.

10 His sons shall be ground down by poverty, and his own hands shall render his sorrow to him.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil is sweet in his mouth, he hides it beneath his tongue.

13 He spares it and does not forsake it, but conceals it in his throat.

14 His bread shall be turned within his belly into the gall of asps.

15 The riches he devoured he shall vomit up, and God shall draw them out of his belly.

16 He shall suck the head of asps, and the tongue of the viper shall kill him.

17 (May he not see the streams of the river, the torrents of honey and butter.)

18 He shall pay for everything he has done, yet he shall not be consumed; according to the multitude of his inventions, so shall he also endure.

19 For by crushing, he stripped the poor bare; he seized a house and did not build it.

20 His belly was not satisfied; and though he possessed what he desired, he shall not be able to keep it.

21 Nothing remained of his food, and therefore nothing of his goods shall endure.

22 When he has been sated, he shall be constricted; he shall burn, and every sorrow shall rush upon him.

23 May his belly be filled, that God may send upon him the wrath of his fury and rain his war upon him.

24 He shall flee weapons of iron and rush upon a bow of bronze.

25 It is drawn and comes forth from its sheath, flashing in its bitterness; horrors shall go and come upon him.

26 All darkness is hidden in his secret places; a fire that is not kindled shall devour him, and he who is left in his tabernacle shall be afflicted.

27 The heavens shall reveal his iniquity, and the earth shall rise against him.

28 The offspring of his house shall be exposed; it shall be dragged away in the day of God’s fury.

29 This is the portion of an impious man from God and the inheritance of his words from the Lord.”

Chapter 21

1 Then Job answered and said:

2 “Hear, I beseech you, my words, and do penance.

3 Bear with me, and I shall speak; and after my words, if it seems good, laugh.

4 Is my dispute against man, that I should not rightly be grieved?

5 Attend to me and be stupefied, and place your finger over your mouth.

6 Even I, when I remember, am afraid, and trembling shakes my flesh.

7 Why, then, do the impious live, become exalted, and grow strong in riches?

8 Their seed remains before them, a multitude of relatives and grandchildren in their sight.

9 Their houses are secure and peaceful, and the rod of God is not upon them.

10 Their ox has conceived and has not miscarried; their cow has given birth and has not been deprived of her offspring.

11 Their little ones go out like flocks, and their children exult in play.

12 They hold the timbrel and the harp and rejoice at the sound of the organ.

13 They spend their days amid good things and in a moment descend into the lower regions.

14 They have said to God, ‘Withdraw from us, for we do not desire knowledge of your ways.

15 Who is the Almighty, that we should serve him? And what does it profit us if we pray to him?’

16 Nevertheless, because their good things are not in their own hand, may the counsel of the impious be far from me.

17 How often shall the lamp of the impious be extinguished, and an inundation come upon them, and God distribute the sorrows of his fury?

18 They shall be like chaff before the face of the wind and like ash that the whirlwind scatters.

19 God shall preserve the father’s sorrow for his sons; and when he repays him, then he shall know.

20 His eyes shall see his own destruction, and he shall drink from the fury of the Almighty.

21 For what concern has he for his house after him, even if the number of his months be cut in half?

22 Shall anyone teach God knowledge, he who judges those on high?

23 One man dies robust and healthy, rich and happy;

24 his inward parts are full of fat, and his bones are moistened with marrow.

25 But another dies in bitterness of soul, without any riches;

26 and yet together they shall sleep in the dust, and worms shall cover them.

27 Surely I know your thoughts and your unjust judgments against me.

28 For you say, ‘Where is the house of the prince? And where are the tabernacles of the impious?’

29 Ask anyone among the travelers, and you will know that he understands these same things:

30 that the evil man is preserved for the day of destruction and shall be led to the day of fury.

31 Who shall rebuke his way before his face? And who shall repay him for what he has done?

32 He shall be led to the sepulchers, and he shall keep watch among the heap of the dead.

33 He was sweet to the gravel of Cocytus, and he shall draw every man after him, and before him are innumerable ones.

34 How, then, do you console me in vain, when your answer has been shown to oppose the truth?”

Chapter 22

1 Then Eliphaz the Temanite answered and said:

2 “Can man be compared with God, even when he is of perfect knowledge?

3 What does it profit God if you are just? Or what do you confer upon him if your way is immaculate?

4 Will he rebuke you because he fears you and enter into judgment with you,

5 and not because of your very great malice and your infinite iniquities?

6 For you took away the pledge of your brothers without cause and stripped the naked of their garments.

7 You gave no water to the weary and withdrew bread from the hungry.

8 By the strength of your arm you possessed the land, and being most powerful, you held it.

9 You sent widows away empty and crushed the arms of orphans.

10 Therefore you are surrounded by snares, and sudden dread troubles you.

11 And did you think that you would not see darkness or be overwhelmed by the force of inundating waters?

12 Do you not consider that God is higher than heaven and is exalted above the summit of the stars?

13 And you say, ‘For what does God know? He judges as though through darkness.

14 The clouds are his hiding place, and he does not consider our affairs; he walks about the hinges of heaven.’

15 Do you desire to keep the path of the ages, which unjust men have trodden,

16 who were taken away before their time, and a river overthrew their foundation?

17 They said to God, ‘Withdraw from us,’ and esteemed the Almighty as though he could do nothing,

18 although he had filled their houses with good things. May their judgment be far from me.

19 The just shall see and rejoice, and the innocent shall mock them:

20 ‘Has not their exaltation been cut down, and has not fire devoured their remnants?’

21 Submit, therefore, to him and have peace, and through these things you shall have the best fruits.

22 Receive the law from his mouth and place his words in your heart.

23 If you return to the Almighty, you shall be built up, and you shall put iniquity far from your tabernacle.

24 He shall give flint for earth and torrents of gold for flint.

25 And the Almighty shall stand against your enemies, and silver shall be heaped up for you.

26 Then you shall overflow with delights in the Almighty and lift up your face to God.

27 You shall beseech him, and he shall hear you, and you shall fulfill your vows.

28 You shall decree a thing, and it shall come to you, and light shall shine upon your ways.

29 For he who has been humbled shall be in glory, and he who lowers his eyes shall himself be saved.

30 The innocent shall be saved; and he shall be saved through the cleanness of his hands.”

Chapter 23

1 Then Job answered and said:

2 “Now also my speech is in bitterness, and the hand of my scourge is heavy upon my groaning.

3 Who would grant me that I might know and find him and come even to his throne?

4 I would set judgment before him and fill my mouth with rebukes,

5 that I might know the words he would answer me and understand what he would say to me.

6 I do not desire that he contend with me by great strength or press me down with the weight of his greatness.

7 Let him set equity against me, and my judgment shall attain victory.

8 If I go toward the east, he does not appear; if toward the west, I shall not perceive him.

9 If toward the left, what shall I do? I shall not apprehend him; if I turn toward the right, I shall not see him.

10 But he knows my way, and he has proved me like gold that passes through fire.

11 My foot has followed his footsteps; I have kept his way and have not turned aside from it.

12 I have not withdrawn from the commandments of his lips, and I have hidden the words of his mouth in my bosom.

13 For he alone is, and no one can turn away his thought; and whatever his soul willed, this he has done.

14 When he has fulfilled his will in me, many other things like these are ready at his command.

15 Therefore I am troubled before his face, and when I consider him, I am anxious with fear.

16 God has softened my heart, and the Almighty has troubled me.

17 For I have not perished because of the darkness that hangs over me, nor has darkness covered my face.”

Chapter 24

1 “Times are not hidden from the Almighty; but those who know him are ignorant of his days.

2 Some have moved boundaries; they have plundered flocks and pastured them.

3 They have driven away the donkey of orphans and taken the widow’s ox as a pledge.

4 They have overturned the way of the poor and together oppressed the meek of the earth.

5 Others, like wild asses in the desert, go out to their work; keeping watch for prey, they prepare bread for their children.

6 They reap a field not their own and harvest the vineyard of the man whom they have violently oppressed.

7 They send men away naked, taking away the garments of those who have no covering in the cold;

8 the mountain rains drench them, and having no covering, they embrace the rocks.

9 They have committed violence by plundering orphans and have stripped the poor common people.

10 From the naked, who walk without clothing, and from the hungry, they have taken ears of grain.

11 Among their heaps, those who have trodden the winepresses rest at midday and thirst.

12 From the cities they have made men groan, and the soul of the wounded has cried out; and God does not allow it to pass unavenged.

13 They have rebelled against the light; they did not know its ways, nor did they return by its paths.

14 At first light the murderer rises; he kills the needy and the poor, but by night he shall be like a thief.

15 The eye of the adulterer watches for darkness, saying, ‘No eye shall see me,’ and he covers his face.

16 In darkness he digs through houses, as they had appointed for themselves by day, and they have not known the light.

17 If dawn suddenly appears, they reckon it the shadow of death, and so they walk in darkness as though in light.

18 He is light upon the face of the water; cursed be his portion upon the earth, and may he not walk by the way of the vineyards.

19 May he pass from the waters of snow into excessive heat, and may his sin descend even to the lower regions.

20 May mercy forget him; worms are his sweetness. May he not be remembered, but be broken like an unfruitful tree.

21 For he fed the barren woman who does not bear and did no good to the widow.

22 He dragged down the strong by his strength, and when he stands, he shall not trust his life.

23 God gave him a place of penance, and he abuses it unto pride; but God’s eyes are upon his ways.

24 They are lifted up for a little while and shall not endure; they shall be humbled like all things and be taken away, and like the tops of ears of grain they shall be crushed.

25 But if it is not so, who can prove that I have lied and set my words before God?”

Chapter 25

1 Then Bildad the Shuhite answered and said:

2 “Power and terror are with him who makes concord in his heights.

3 Is there any number to his soldiers? And upon whom does his light not rise?

4 Can man be justified when compared with God? Or can one born of woman appear clean?

5 Behold, even the moon does not shine, and the stars are not clean in his sight;

6 how much more is man putrefaction, and the son of man a worm?”

Chapter 26

1 Then Job answered and said:

2 “Whose helper are you? Is it the weak? And do you sustain the arm of him who is not strong?

3 To whom have you given counsel? Perhaps to him who has no wisdom? And you have displayed your very great prudence.

4 Whom did you wish to teach? Was it not him who made breath?

5 Behold, the giants groan beneath the waters, and those who dwell with them.

6 The lower regions are naked before him, and there is no covering for perdition.

7 He stretches the north over the void and hangs the earth upon nothing.

8 He binds the waters in his clouds so that they do not burst downward together.

9 He holds back the face of his throne and spreads his cloud over it.

10 He has drawn a boundary around the waters, until light and darkness come to an end.

11 The pillars of heaven tremble and are terrified at his nod.

12 By his strength the seas were suddenly gathered together, and his wisdom struck the proud one.

13 His spirit adorned the heavens, and by the midwifery of his hand the winding serpent was brought forth.

14 Behold, these things have been spoken of only as part of his ways; and when we have scarcely heard a little drop of his word, who shall be able to behold the thunder of his greatness?”

Chapter 27

1 Job also continued, taking up his parable, and said:

2 “God lives, who has taken away my judgment, and the Almighty, who has brought my soul into bitterness.

3 For as long as breath remains in me and the spirit of God in my nostrils,

4 my lips shall not speak iniquity, nor shall my tongue meditate a lie.

5 Far be it from me to judge you just; until I fail, I shall not withdraw from my innocence.

6 I shall not forsake my justification, which I have begun to hold, for my heart does not reproach me in all my life.

7 Let my enemy be as the impious and my adversary as the unjust.

8 For what is the hope of the hypocrite if he greedily seizes and God does not deliver his soul?

9 Will God hear his cry when anguish comes upon him?

10 Or shall he be able to delight in the Almighty and invoke God at all times?

11 I shall teach you by the hand of God what the Almighty possesses, and I shall not conceal it.

12 Behold, you all know; then why do you speak vain things without cause?

13 This is the portion of the impious man with God and the inheritance that the violent shall receive from the Almighty.

14 If his sons are multiplied, they shall be for the sword, and his grandchildren shall not be satisfied with bread.

15 Those remaining of him shall be buried in destruction, and his widows shall not weep.

16 If he heaps up silver like earth and prepares garments like clay,

17 he shall indeed prepare them, but the just shall be clothed with them, and the innocent shall divide the silver.

18 He has built his house like a moth and made a shelter like a watchman.

19 When the rich man sleeps, he shall take nothing with him; he shall open his eyes and find nothing.

20 Poverty shall seize him like water; a tempest shall oppress him by night.

21 A burning wind shall lift him and carry him away, and like a whirlwind it shall seize him from his place.

22 It shall cast itself upon him and shall not spare; fleeing from its hand, he shall flee.

23 It shall clasp its hands over him and hiss over him while looking upon his place.”

Chapter 28

1 “Silver has the beginnings of its veins, and gold has a place where it is refined.

2 Iron is taken from the earth, and stone dissolved by heat is turned into bronze.

3 He has set a time for darkness, and he considers the end of all things—the stone also of darkness and the shadow of death.

4 A torrent divides from a wandering people those whom the foot of the needy man has forgotten, those without a path.

5 The earth from which bread arose has been overturned by fire in its place.

6 Its stones are the place of sapphire, and its clods are gold.

7 The bird has not known the path, nor has the eye of the vulture beheld it.

8 The sons of merchants have not trodden it, nor has the lioness passed through it.

9 He has stretched out his hand to the flint; he has overturned mountains from their roots.

10 He has cut channels in the rocks, and his eye has seen every precious thing.

11 He has also searched the depths of rivers and brought hidden things into the light.

12 But where shall wisdom be found? And what is the place of understanding?

13 Man does not know its price, nor is it found in the land of those who live pleasantly.

14 The abyss says, ‘It is not in me,’ and the sea declares, ‘It is not with me.’

15 The finest gold shall not be given for it, nor shall silver be weighed in exchange for it.

16 It shall not be compared with the dyed colors of India, nor with the most precious sardonyx or sapphire.

17 Gold or glass shall not equal it, nor shall vessels of gold be exchanged for it.

18 High and eminent things shall not be remembered in comparison with it, for wisdom is drawn out from hidden places.

19 The topaz of Ethiopia shall not equal it, nor shall the purest dyes be compared with it.

20 From where, then, does wisdom come? And what is the place of understanding?

21 It is hidden from the eyes of all the living; it is concealed even from the birds of heaven.

22 Perdition and death have said, ‘With our ears we have heard its fame.’

23 God understands its way, and he knows its place.

24 For he beholds the ends of the world and sees all things beneath heaven.

25 He made a weight for the winds and weighed the waters by measure.

26 When he set a law for the rains and a path for the sounding storms,

27 then he saw wisdom and declared it, and prepared it, and searched it out.

28 And he said to man: ‘Behold, the fear of the Lord—that is wisdom; and to withdraw from evil is understanding.’”

Chapter 29

1 Job also continued, taking up his parable, and said:

2 “Who would grant me to be as in former months, according to the days when God kept me?

3 Then his lamp shone over my head, and by his light I walked through darkness,

4 as I was in the days of my youth, when God was secretly in my tabernacle,

5 when the Almighty was with me and my children were around me,

6 when I washed my feet with butter and the rock poured out rivers of oil for me,

7 when I went forth to the gate of the city and they prepared a chair for me in the street.

8 Young men saw me and hid themselves, and elders rose and stood.

9 Princes ceased speaking and placed a finger over their mouths.

10 Leaders restrained their voices, and their tongues clung to their throats.

11 The ear that heard blessed me, and the eye that saw bore witness to me,

12 because I had delivered the poor man crying aloud and the orphan who had no helper.

13 The blessing of him who was perishing came upon me, and I consoled the widow’s heart.

14 I was clothed with justice, and I clothed myself with my judgment as with a garment and a diadem.

15 I was an eye to the blind and a foot to the lame.

16 I was a father to the poor, and I investigated most diligently the cause I did not know.

17 I broke the jaws of the unjust and took the prey from his teeth.

18 And I said, ‘I shall die in my little nest, and like a palm tree I shall multiply my days.

19 My root is open beside the waters, and dew shall remain upon my harvest.

20 My glory shall always be renewed, and my bow shall be restored in my hand.’

21 Those who heard me awaited my judgment and remained attentive and silent for my counsel.

22 They dared add nothing to my words, and my eloquence dropped upon them.

23 They awaited me as rain and opened their mouths as for the latter rain.

24 If ever I smiled upon them, they could not believe it, and the light of my countenance did not fall to the earth.

25 If I wished to go among them, I sat first; and when I sat like a king with an army standing around me, I was nevertheless the consoler of those who mourned.”

Chapter 30

1 “But now those younger than I in years deride me, whose fathers I did not deem worthy to place with the dogs of my flock;

2 the strength of their hands was nothing to me, and they were considered unworthy even of life;

3 barren through want and hunger, they gnawed in the wilderness, disfigured by calamity and misery.

4 They ate herbs and the bark of trees, and the root of junipers was their food.

5 Snatching these things from the valleys, whenever they found any one of them, they ran to it with a cry.

6 They dwelt in the deserts of torrents and in caverns of the earth or upon gravel.

7 Among such things they rejoiced, and they counted it a delight to be beneath thorns—

8 sons of fools and of the ignoble, who did not appear at all upon the earth.

9 But now I have been turned into their song and have become a proverb to them.

10 They abhor me and flee far from me, and they do not fear to spit in my face.

11 For he has opened his quiver and afflicted me, and he has put a bridle into my mouth.

12 At the right hand of the rising, my calamities immediately rose; they overturned my feet and oppressed me with their paths as with waves.

13 They scattered my ways; they lay in wait for me and prevailed, and there was no one to bring help.

14 As through a broken wall and an open gate, they rushed upon me and rolled down into my miseries.

15 I have been reduced to nothing; you have taken away my desire like the wind, and my salvation has passed like a cloud.

16 But now my soul withers within me, and the days of affliction possess me.

17 By night my bone is pierced with pains, and those who devour me do not sleep.

18 By their multitude my garment is consumed, and they have girded me like the collar of a tunic.

19 I have been compared to mud and made like ash and cinders.

20 I cry to you, and you do not hear me; I stand, and you do not regard me.

21 You have changed toward me into one cruel, and in the hardness of your hand you oppose me.

22 You lifted me up and, setting me as though upon the wind, dashed me down mightily.

23 I know that you shall hand me over to death, where a house has been appointed for every living one.

24 Nevertheless, you do not send forth your hand for their consumption; and if they fall, you yourself shall save them.

25 I once wept over him who was afflicted, and my soul had compassion on the poor.

26 I awaited good things, and evils came to me; I looked for light, and darkness burst forth.

27 My inward parts boiled without any rest; the days of affliction came upon me beforehand.

28 Mourning, I walked without fury; rising, I cried aloud in the multitude.

29 I was a brother of dragons and a companion of ostriches.

30 My skin has blackened upon me, and my bones have dried from the heat.

31 My harp has been turned into mourning and my organ into the voice of those who weep.”

Chapter 31

1 “I made a pact with my eyes that I would not even think upon a virgin.

2 For what portion would God from above have in me, and what inheritance would the Almighty have from the heights?

3 Is not perdition for the unjust and estrangement for those who work injustice?

4 Does he not consider my ways and number all my steps?

5 If I have walked in vanity and my foot has hastened in deceit,

6 let him weigh me in a just balance, and let God know my simplicity.

7 If my step has turned aside from the way, if my heart has followed my eyes, or if a stain has clung to my hands,

8 then let me sow and another eat, and let my offspring be rooted out.

9 If my heart has been deceived concerning a woman, or if I have lain in wait at my friend’s door,

10 let my wife be the harlot of another, and let others bend themselves over her.

11 For this is an abomination and the greatest iniquity.

12 It is a fire devouring even unto perdition and rooting out every offspring.

13 If I despised entering into judgment with my manservant or my maidservant when they disputed against me,

14 then what shall I do when God rises to judge? And when he questions, what shall I answer him?

15 Did not he who made me in the womb also fashion him, and did not one form me in the womb?

16 If I denied the poor what they desired or made the widow’s eyes wait;

17 if I ate my morsel alone and the orphan did not eat from it

18 (because compassion grew with me from my infancy and came forth with me from my mother’s womb);

19 if I despised him who was perishing because he had no garment, or the poor man without a covering;

20 if his sides did not bless me and he was not warmed by the fleeces of my sheep;

21 if I lifted my hand against the orphan, even when I saw myself superior at the gate,

22 then let my shoulder fall from its joint and my arm be broken with its bones.

23 For I always feared God as waves swelling over me, and I could not bear his weight.

24 If I regarded gold as my strength or said to the finest gold, ‘You are my confidence’;

25 if I rejoiced over my many riches and because my hand had found very much;

26 if I saw the sun when it shone and the moon proceeding brightly,

27 and my heart rejoiced in secret and I kissed my hand with my mouth—

28 this is the greatest iniquity and a denial against God Most High.

29 If I rejoiced at the ruin of him who hated me or exulted because evil had found him—

30 for I did not give my throat over to sin by cursing and seeking his soul.

31 If the men of my tabernacle did not say, ‘Who will give us of his flesh, that we may be sated?’

32 The stranger did not remain outside; my door was open to the traveler.

33 If I concealed my sin as a man does and hid my iniquity in my bosom;

34 if I was terrified by an exceedingly great multitude or the contempt of relatives frightened me, so that I kept silent rather than going out through the door.

35 Who would grant me a hearer, that the Almighty might hear my desire, and that he who judges might himself write a book,

36 so that I might carry it upon my shoulder and place it around me like a crown?

37 At every one of my steps I shall proclaim it and offer it to him as to a prince.

38 If my land cries out against me and its furrows weep with it;

39 if I ate its fruit without money and afflicted the soul of its farmers,

40 then let thistles spring up for me instead of wheat and thorns instead of barley.” The words of Job are ended.

Chapter 32

1 But these three men ceased answering Job because he appeared just to himself.

2 And Elihu son of Barachel the Buzite, of the kindred of Ram, became angry and indignant. He was angry against Job because Job said that he was just before God.

3 Moreover, he was indignant against Job’s friends because they had not found a reasonable answer but had only condemned Job.

4 Therefore Elihu waited while Job spoke because those speaking were his elders.

5 But when he saw that the three could not answer, he became exceedingly angry.

6 And Elihu son of Barachel the Buzite answered and said: “I am younger in years, but you are older; therefore, with head lowered, I feared to disclose my judgment to you.

7 For I hoped that greater age would speak and that a multitude of years would teach wisdom.

8 But as I see, there is a spirit in men, and the inspiration of the Almighty gives understanding.

9 The long-lived are not necessarily wise, nor do elders understand judgment.

10 Therefore I shall say: Hear me; I also shall show you my wisdom.

11 For I awaited your words; I heard your prudence while you contended with words.

12 And while I thought you might say something, I considered you; but as I see, there is no one among you who can rebuke Job and answer his words.

13 Do not perhaps say, ‘We have found wisdom; God has cast him down, not man.’

14 He has spoken nothing to me, and I shall not answer him according to your words.

15 They were terrified and answered no more, and they took speech away from themselves.

16 Therefore, because I waited and they did not speak—they stood and answered no more—

17 I also shall answer my part and show my knowledge.

18 For I am full of words, and the spirit of my belly constrains me.

19 Behold, my belly is like new wine without a vent, which bursts new wineskins.

20 I shall speak and breathe a little; I shall open my lips and answer.

21 I shall not accept the person of a man, nor shall I equate God with man.

22 For I do not know how long I shall remain, or whether after a little while my Maker may take me away.”

Chapter 33

1 “Hear, therefore, Job, my eloquence, and listen to all my words.

2 Behold, I have opened my mouth; let my tongue speak in my throat.

3 My words are from my simple heart, and my lips shall speak a pure judgment.

4 The spirit of God made me, and the breath of the Almighty gave me life.

5 If you can, answer me and stand before my face.

6 Behold, God made me as he also made you, and I too was formed from the same clay.

7 Nevertheless, let my wonder not terrify you, and let my eloquence not be burdensome to you.

8 You spoke, therefore, in my ears, and I heard the voice of your words:

9 ‘I am clean and without offense, immaculate, and there is no iniquity in me.

10 Because he found complaints against me, therefore he regarded me as his enemy.

11 He placed my feet in the stocks; he watched all my paths.’

12 This, therefore, is where you are not justified. I shall answer you: God is greater than man.

13 Do you contend against him because he has not answered you concerning all your words?

14 God speaks once, and he does not repeat the same thing a second time.

15 Through a dream, in a vision of the night, when sleep rushes upon men and they sleep in their bed,

16 then he opens the ears of men and, instructing them, teaches discipline,

17 that he may turn man away from the things he does and deliver him from pride,

18 rescuing his soul from corruption and his life, so that it does not pass into the sword.

19 He also rebukes through pain upon the bed and causes all his bones to wither.

20 In his life, bread becomes abominable to him, and food once desirable to his soul.

21 His flesh shall waste away, and the bones that had been covered shall be laid bare.

22 His soul has drawn near to corruption and his life to death-bearing powers.

23 If there is an angel speaking for him, one among thousands, to declare the equity of man,

24 he shall have mercy on him and say, ‘Deliver him, that he may not descend into corruption; I have found that by which I may be propitious to him.’

25 His flesh has been consumed by torments; let him return to the days of his youth.

26 He shall beseech God, and God shall be favorable to him; he shall see God’s face with jubilation, and God shall restore to man his justice.

27 He shall look upon men and say, ‘I have sinned and truly offended, and I did not receive what I deserved.’

28 He has delivered his soul so that it should not proceed into destruction but, living, should see the light.

29 Behold, God works all these things three times for each one,

30 that he may recall their souls from corruption and illuminate them with the light of the living.

31 Attend, Job, and hear me; and be silent while I speak.

32 But if you have anything to say, answer me. Speak, for I desire you to appear just.

33 But if you have nothing, hear me; be silent, and I shall teach you wisdom.”

Chapter 34

1 Then Elihu, continuing his declaration, also spoke these things:

2 “Hear my words, you wise men, and you learned, listen to me.

3 For the ear proves words, and the throat judges food by taste.

4 Let us choose judgment for ourselves, and among ourselves let us see what is better.

5 For Job has said, ‘I am just, and God has overthrown my judgment.

6 For in judging me there is falsehood; my arrow is violent without any sin.’

7 What man is like Job, who drinks mockery like water,

8 who goes with those who work iniquity and walks with impious men?

9 For he has said, ‘Man shall not please God, even if he runs with him.’

10 Therefore, men of heart, hear me: far be impiety from God and iniquity from the Almighty.

11 For he shall render to man his work and restore to each according to his ways.

12 For truly God shall not condemn without cause, nor shall the Almighty overthrow judgment.

13 Whom else did he appoint over the earth? Or whom did he set over the world that he fashioned?

14 If he directs his heart toward man, he shall draw man’s spirit and breath to himself.

15 All flesh shall fail together, and man shall return to ashes.

16 If, therefore, you have understanding, hear what is said and listen to the voice of my eloquence.

17 Can he who does not love judgment be healed? And how do you condemn so greatly him who is just?

18 He says to a king, ‘Apostate,’ and calls leaders impious.

19 He does not accept the persons of princes, nor does he acknowledge the tyrant when he contends against the poor, for they are all the work of his hands.

20 They shall die suddenly, and at midnight peoples shall be troubled; they shall pass away, and the violent man shall be taken without a hand.

21 For his eyes are upon the ways of men, and he considers all their steps.

22 There is no darkness and no shadow of death where those who work iniquity may be hidden,

23 for it is no longer within man’s power to come before God in judgment.

24 He shall crush many—even innumerable men—and make others stand in their place.

25 For he knows their works, and therefore he shall bring in the night, and they shall be crushed.

26 He struck them as impious men in the place of those who see,

27 because they deliberately withdrew from him and refused to understand all his ways,

28 so that they caused the cry of the needy to reach him, and he heard the voice of the poor.

29 For when he grants peace, who is there who can condemn? When he hides his face, who is there who can behold him, whether over nations or over all men?

30 He causes a hypocritical man to reign because of the sins of the people.

31 Because I have spoken to God, therefore I shall not prohibit you either.

32 If I have erred, teach me; if I have spoken iniquity, I shall add no more.

33 Does God demand it from you because it displeased you? For you began to speak, and not I. But if you know anything better, speak.

34 Let men of understanding speak to me, and let a wise man hear me.

35 But Job has spoken foolishly, and his words do not sound of discipline.

36 My Father, let Job be proved even to the end; do not cease from a man of iniquity,

37 because he adds blasphemy upon his sins. Meanwhile, let him be constrained among us, and then let him provoke God to judgment with his words.”

Chapter 35

1 Then Elihu spoke these things again:

2 “Does your thought seem equitable to you, that you should say, ‘I am more just than God’?

3 For you have said, ‘What is right does not please you,’ or, ‘What shall it profit you if I have sinned?’

4 Therefore I shall answer your words and your friends with you.

5 Look up to heaven and behold, and contemplate the sky, that it is higher than you.

6 If you sin, what harm shall you do to him? And if your iniquities are multiplied, what shall you do against him?

7 Moreover, if you act justly, what shall you give him? Or what shall he receive from your hand?

8 Your impiety shall harm a man who is like you, and your justice shall help a son of man.

9 Because of the multitude of oppressors, they shall cry out, and they shall wail because of the force of the tyrants’ arm.

10 Yet no one has said, ‘Where is God who made me, who has given songs in the night,

11 who teaches us above the beasts of the earth and instructs us above the birds of heaven?’

12 There they shall cry, and he shall not hear because of the pride of evil men.

13 Therefore God shall not hear in vain, and the Almighty shall behold the causes of each one.

14 Even when you say, ‘He does not consider,’ be judged before him and await him.

15 For now he does not bring in his fury, nor does he greatly avenge wickedness.

16 Therefore Job opens his mouth in vain and multiplies words without knowledge.”

Chapter 36

1 Elihu also continued and spoke these things:

2 “Bear with me a little, and I shall show you, for I still have something to speak on God’s behalf.

3 I shall take up my knowledge from the beginning and prove my Maker just.

4 For truly my words are without falsehood, and perfect knowledge shall be proved to you.

5 God does not cast away the powerful, since he himself also is powerful;

6 but he does not save the impious, and he grants judgment to the poor.

7 He shall not take his eyes away from the just; he places kings upon the throne forever, and they are exalted.

8 And if they are in chains and bound with the cords of poverty,

9 he shall show them their works and their crimes, because they were violent.

10 He shall also uncover their ear to correct them and shall speak so that they may return from iniquity.

11 If they hear and observe, they shall complete their days in good and their years in glory;

12 but if they do not hear, they shall pass through the sword and be consumed in foolishness.

13 Pretenders and the crafty provoke the wrath of God, nor shall they cry out when they are bound.

14 Their soul shall die in a tempest and their life among the effeminate.

15 He shall rescue the poor from his anguish and uncover his ear in tribulation.

16 Therefore he shall save you most broadly from the narrow mouth, which has no foundation beneath it; and the rest of your table shall be full of fatness.

17 Your cause has been judged like that of the impious; you shall receive cause and judgment.

18 Therefore let not wrath overcome you so that you oppress anyone, nor let a multitude of gifts incline you.

19 Lay down your greatness without tribulation and all those robust in strength.

20 Do not prolong the night so that peoples may rise in their place.

21 Beware lest you turn aside to iniquity, for you began to follow this after misery.

22 Behold, God is exalted in his strength, and none is like him among lawgivers.

23 Who shall be able to search out his ways? Or who can say to him, ‘You have worked iniquity’?

24 Remember that you do not comprehend his work, of which men have sung.

25 All men see him; each one beholds from afar.

26 Behold, God is great, surpassing our knowledge; the number of his years is beyond estimation.

27 He takes away the drops of rain and pours out showers like whirlpools,

28 which flow from the clouds that cover all things from above.

29 If he wills to stretch out the clouds as his tent

30 and flash with his light from above, he shall also cover the hinges of the sea.

31 For through these things he judges peoples and gives food to many mortals.

32 In his hands he hides the light and commands it to come again.

33 He announces concerning it to his friend that it is his possession and that he may ascend to it.”

Chapter 37

1 “At this my heart was terrified and moved from its place.

2 Hear with terror the hearing of his voice and the sound proceeding from his mouth.

3 He considers beneath all the heavens, and his light is upon the ends of the earth.

4 After him the sound shall roar; he shall thunder with the voice of his greatness, and it shall not be traced out when his voice has been heard.

5 God shall thunder wondrously with his voice, he who does great and unsearchable things;

6 who commands the snow to descend upon the earth, and the rains of winter, and the shower of his strength;

7 who seals in the hand of all men so that each may know his works.

8 The beast shall enter its hiding place and remain in its den.

9 The tempest shall come forth from the inner regions and cold from Arcturus.

10 When God blows, ice congeals, and again the broadest waters are poured forth.

11 The cloud desires grain, and the clouds scatter their light.

12 They range around wherever the will of the governor leads them, toward everything he commands them upon the face of the whole earth,

13 whether in one tribe, or in his own land, or in whatever place of his mercy he commands them to be found.

14 Listen to these things, Job; stand and consider the wonders of God.

15 Do you know when God commands the rains to display the light of his clouds?

16 Do you know the great paths of the clouds and perfect knowledge?

17 Are not your garments warm when the land is blown upon by the south wind?

18 Did you perhaps fashion with him the heavens, which are most solid as though cast in bronze?

19 Show us what we should say to him, for we are wrapped in darkness.

20 Who shall tell him what I speak? Even if a man speaks, he shall be devoured.

21 But now they do not see the light; suddenly the air shall be driven into clouds, and a passing wind shall chase them away.

22 Gold comes from the north, and toward God is fearful praise.

23 We cannot worthily find him. He is great in strength and judgment and justice, and he cannot be declared.

24 Therefore men shall fear him, and none who seem wise to themselves shall dare behold him.”

Chapter 38

1 Then the Lord answered Job from the whirlwind and said:

2 “Who is this who wraps judgments in unskilled words?

3 Gird your loins like a man. I shall question you, and answer me.

4 Where were you when I laid the foundations of the earth? Tell me, if you have understanding.

5 Who set its measures, if you know? Or who stretched a line over it?

6 Upon what were its bases made firm? Or who lowered its cornerstone,

7 when the morning stars praised me together and all the sons of God jubilated?

8 Who enclosed the sea with doors when it burst forth as though proceeding from the womb,

9 when I made the cloud its garment and wrapped it in darkness as in swaddling cloths?

10 I surrounded it with my boundaries and set a bar and doors,

11 and I said, ‘You shall come this far and proceed no farther, and here you shall break your swelling waves.’

12 Have you, since your birth, commanded the dawn and shown the morning its place?

13 And have you grasped and shaken the ends of the earth and shaken the impious out of it?

14 The seal shall be restored like clay, and it shall stand like a garment.

15 Their light shall be taken from the impious, and the exalted arm shall be broken.

16 Have you entered the depths of the sea and walked in the farthest parts of the abyss?

17 Have the gates of death been opened to you, and have you seen the dark doors?

18 Have you considered the breadth of the earth? Tell me, if you know all things:

19 in what way light dwells, and what the place of darkness is,

20 so that you may lead each one to its boundaries and understand the paths of its house.

21 Did you know then that you would be born, and did you know the number of your days?

22 Have you entered the treasuries of snow or beheld the treasuries of hail,

23 which I prepared for the time of the enemy, for the day of battle and war?

24 By what way is light scattered and heat divided over the earth?

25 Who gave a course to the most vehement rain and a way to the sounding thunder,

26 that it might rain upon a land without man, in the desert where no mortal dwells,

27 that it might fill the pathless and desolate land and bring forth green herbs?

28 Who is the father of rain? Or who begot the drops of dew?

29 From whose womb did the ice come forth? And who begot the frost from heaven?

30 The waters are hardened into the likeness of stone, and the surface of the abyss is bound together.

31 Shall you be able to join the glittering stars of the Pleiades or scatter the circuit of Arcturus?

32 Do you bring forth the morning star in its time and cause the evening star to rise over the sons of the earth?

33 Do you know the order of heaven, and shall you set its reason upon the earth?

34 Shall you lift up your voice in the cloud, and shall the force of the waters cover you?

35 Shall you send lightning bolts, and shall they go and, returning, say to you, ‘Here we are’?

36 Who placed wisdom in the inward parts of man? Or who gave understanding to the rooster?

37 Who shall declare the reason of the heavens? And who shall cause the harmony of heaven to sleep?

38 When was the dust poured upon the earth, and when were the clods bound together?

39 Shall you capture prey for the lioness and fill the soul of her cubs,

40 when they lie in their dens and lie in wait in caves?

41 Who prepares his food for the raven when his young cry to God, wandering because they have no food?”

Chapter 39

1 “Do you know the time when the ibexes give birth among the rocks, or have you observed the hinds in labor?

2 Have you numbered the months of their conception and known the time of their birth?

3 They bend down for the offspring, give birth, and send forth roars.

4 Their young are separated and proceed to pasture; they go forth and do not return to them.

5 Who sent the wild ass free, and who loosed his bonds?

6 I gave him a house in the wilderness and his tabernacles in the land of salt.

7 He despises the multitude of the city; he does not hear the cry of the taskmaster.

8 He surveys the mountains of his pasture and searches after every green thing.

9 Will the rhinoceros desire to serve you, or will he remain at your manger?

10 Will you bind the rhinoceros with your cord to plow, or will he break the clods of the valleys after you?

11 Will you trust in his great strength and leave your labors to him?

12 Will you trust him to return your seed and gather it into your threshing floor?

13 The wing of the ostrich is like the wings of the heron and the hawk.

14 When she leaves her eggs in the earth, will you perhaps warm them in the dust?

15 She forgets that a foot may trample them or a beast of the field crush them.

16 She is hardened toward her young as though they were not her own; she labored in vain, with no fear compelling her.

17 For God deprived her of wisdom and did not give her understanding.

18 When the time comes, she raises her wings on high; she derides the horse and his rider.

19 Will you give strength to the horse or surround his neck with neighing?

20 Will you rouse him like locusts? The glory of his nostrils is terror.

21 He digs the earth with his hoof; he exults boldly and proceeds to meet armed men.

22 He despises fear and does not yield to the sword.

23 The quiver shall sound over him; the spear and shield shall flash.

24 Burning and snorting, he swallows the earth and does not reckon that the trumpet’s blast is sounding.

25 When he hears the trumpet, he says, ‘Ha!’ From afar he smells the war—the exhortation of the leaders and the howling of the army.

26 Does the hawk feather itself through your wisdom, spreading its wings toward the south?

27 Will the eagle be lifted up at your command and set her nest in the heights?

28 She remains among the rocks and dwells upon broken flints and inaccessible crags.

29 From there she beholds food, and her eyes look out from afar.

30 Her young shall lick blood, and wherever a carcass is, she is immediately present.”

31 And the Lord continued and spoke to Job:

32 “Does he who contends with God rest so easily? Surely he who rebukes God ought to answer him.”

33 Then Job answered the Lord and said:

34 “I who have spoken lightly—what can I answer? I shall place my hand over my mouth.

35 I have spoken one thing, which I wish I had not said, and another, to which I shall add no more.”

Chapter 40

1 Then the Lord answered Job from the whirlwind and said:

2 “Gird your loins like a man. I shall question you, and declare to me.

3 Will you make my judgment void and condemn me so that you may be justified?

4 And do you have an arm like God? And do you thunder with a similar voice?

5 Clothe yourself with splendor, lift yourself on high, be glorious, and put on beautiful garments.

6 Scatter the proud in your fury, and looking upon every arrogant one, humble him.

7 Look upon all the proud and confound them, and crush the impious in their place.

8 Hide them together in the dust, and plunge their faces into the pit.

9 Then I shall confess that your right hand can save you.

10 Behold Behemoth, whom I made with you; he shall eat grass like an ox.

11 His strength is in his loins, and his power is in the navel of his belly.

12 He draws his tail tight like a cedar; the sinews of his testicles are intertwined.

13 His bones are like pipes of bronze; his cartilage is like plates of iron.

14 He is the beginning of the ways of God; he who made him shall apply his sword.

15 For him the mountains bear grass; all the beasts of the field shall play there.

16 He sleeps beneath the shade in the secret place of reeds and in moist places.

17 Shadows protect his shadow; the willows of the torrent shall surround him.

18 Behold, he shall swallow a river and not wonder, and he trusts that the Jordan may flow into his mouth.

19 Before his eyes, one shall take him as with a hook and pierce his nostrils with stakes.

20 Can you draw out Leviathan with a hook and bind his tongue with a cord?

21 Will you put a ring in his nostrils or pierce his jaw with a bracelet?

22 Will he multiply pleas to you or speak soft things to you?

23 Will he make a pact with you, and will you take him as an everlasting servant?

24 Will you play with him as with a bird or bind him for your maidservants?

25 Shall friends cut him apart? Shall merchants divide him?

26 Will you fill nets with his skin and a fish basket with his head?

27 Put your hand upon him; remember the battle, and add no more speech.

28 Behold, his hope shall frustrate him, and in the sight of all he shall be cast down.”

Chapter 41

1 “I shall not rouse him as though I were cruel, for who can resist my face?

2 Who first gave to me, that I should repay him? Everything beneath heaven is mine.

3 I shall not spare him, nor his powerful words composed for pleading.

4 Who shall uncover the face of his garment? And who shall enter into the midst of his mouth?

5 Who shall open the gates of his face? Terror is around the circuit of his teeth.

6 His body is like cast shields, compacted with scales pressing against one another.

7 One is joined to another, and not even a breath passes through them.

8 One shall adhere to another; holding one another, they shall never be separated.

9 His sneezing is the splendor of fire, and his eyes are like the eyelids of dawn.

10 Lamps proceed from his mouth like torches of kindled fire.

11 Smoke proceeds from his nostrils like a kindled and boiling pot.

12 His breath causes coals to burn, and flame comes forth from his mouth.

13 Strength shall remain in his neck, and want goes before his face.

14 The members of his flesh cling to one another; God shall cast thunderbolts against him, and they shall not be carried elsewhere.

15 His heart shall be hardened like stone and tightened like the anvil of a hammerer.

16 When he is raised up, the angels shall fear, and being terrified, they shall be purified.

17 When the sword seizes him, neither it, nor the spear, nor the breastplate shall be able to stand.

18 For he shall regard iron as chaff and bronze as rotten wood.

19 The archer shall not put him to flight; slingstones have been turned into stubble for him.

20 He shall regard the hammer as stubble and deride the brandished spear.

21 Beneath him shall be rays of the sun, and he shall spread gold beneath himself like mud.

22 He shall make the deep sea boil like a pot and make it as when ointments bubble.

23 A path shall shine after him; he shall regard the abyss as growing old.

24 There is no power upon the earth that may be compared with him, who was made to fear no one.

25 He beholds every lofty thing; he is king over all the sons of pride.”

Chapter 42

1 Then Job answered the Lord and said:

2 “I know that you can do all things, and no thought is hidden from you.

3 Who is this who conceals counsel without knowledge? Therefore I have spoken foolishly about things that exceeded my knowledge beyond measure.

4 Hear, and I shall speak; I shall question you, and answer me.

5 By the hearing of the ear I heard you, but now my eye sees you.

6 Therefore I reproach myself and do penance in ash and cinders.”

7 And after the Lord had spoken these words to Job, he said to Eliphaz the Temanite: “My fury is angry against you and against your two friends because you have not spoken what is right before me, as my servant Job has.

8 Therefore take for yourselves seven bulls and seven rams, go to my servant Job, and offer a holocaust for yourselves. And my servant Job shall pray for you. I shall receive his face so that foolishness may not be imputed to you, for you have not spoken right things to me, as my servant Job has.”

9 Therefore Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as the Lord had spoken to them, and the Lord received the face of Job.

10 The Lord also turned toward the penance of Job when he prayed for his friends, and the Lord added twofold all things that Job had possessed.

11 And all his brothers, all his sisters, and all who had known him before came to him and ate bread with him in his house. They shook their heads over him and consoled him concerning all the evil that the Lord had brought upon him, and each one gave him one ewe and one gold earring.

12 But the Lord blessed the latter things of Job more than his beginning; and he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

13 And he had seven sons and three daughters.

14 He called the name of the first Day, the name of the second Cassia, and the name of the third Horn of Eye-Paint.

15 And no women were found as beautiful as the daughters of Job in all the land, and their father gave them an inheritance among their brothers.

16 And Job lived one hundred forty years after these things, and he saw his sons and his sons’ sons to the fourth generation; and he died old and full of days.

Psalms

Psalm 1

1 Blessed is the man who has not gone away in the counsel of the impious, nor stood in the way of sinners, nor sat in the chair of pestilence;

2 but his will is in the law of the Lord (YHWH), and upon his law he shall meditate day and night.

3 And he shall be like a tree planted beside the courses of waters, which shall give its fruit in its season; its leaf shall not fall away, and everything whatsoever he does shall prosper.

4 Not so the impious, not so; but they are like dust that the wind casts from the face of the earth.

5 Therefore the impious shall not rise in judgment, nor sinners in the council of the just,

6 because the Lord knows the way of the just, and the path of the impious shall perish.

Psalm 2

1 Why have the nations raged, and the peoples meditated vain things?

2 The kings of the earth have stood up, and the princes have assembled as one against the Lord and against his Christ.

3 “Let us break their bonds and cast away their yoke from us.”

4 He who dwells in the heavens shall laugh at them, and the Lord shall mock them.

5 Then he shall speak to them in his anger and trouble them in his fury.

6 “But I have been appointed king by him over Zion, his holy mountain, proclaiming his commandment.”

7 The Lord said to me: “You are my Son; today I have begotten you.

8 Ask of me, and I shall give you the nations as your inheritance and the ends of the earth as your possession.

9 You shall rule them with a rod of iron, and like a potter’s vessel you shall break them.”

10 And now, kings, understand; be instructed, you who judge the earth.

11 Serve the Lord in fear and exult in him with trembling.

12 Embrace discipline, lest at any time the Lord become angry and you perish from the just way.

13 When his anger blazes up in a short time, blessed are all who trust in him.

Psalm 3

1 A Psalm of David, when he fled from the face of his son Absalom.

2 O Lord, why have those who trouble me been multiplied? Many rise against me;

3 many say to my soul, “There is no salvation for him in his God.”

4 But you, O Lord, are my protector, my glory, and the one who exalts my head.

5 With my voice I cried to the Lord, and he heard me from his holy mountain.

6 I slept and was overcome by sleep, and I arose because the Lord upheld me.

7 I shall not fear thousands of people surrounding me. Arise, O Lord; save me, my God.

8 For you have struck all who oppose me without cause; you have crushed the teeth of sinners.

9 Salvation belongs to the Lord, and your blessing is upon your people.

Psalm 4

1 Unto the end, in songs. A Psalm of David.

2 When I invoked him, the God of my justice heard me; in tribulation you enlarged a place for me. Have mercy on me and hear my prayer.

3 Sons of men, how long will you be heavy of heart? Why do you love vanity and seek a lie?

4 And know that the Lord has made his holy one wondrous; the Lord shall hear me when I cry to him.

5 Be angry and do not sin; be pierced with sorrow upon your beds over the things you say in your hearts.

6 Sacrifice a sacrifice of justice and hope in the Lord. Many say, “Who will show us good things?”

7 The light of your countenance has been signed upon us, O Lord; you have given gladness in my heart.

8 They have been multiplied by the fruit of their grain, wine, and oil.

9 In peace, in the selfsame place, I shall sleep and rest,

10 because you alone, O Lord, have established me in hope.

Psalm 5

1 Unto the end, for her who receives the inheritance. A Psalm of David.

2 Receive my words with your ears, O Lord; understand my cry.

3 Attend to the voice of my prayer, my King and my God.

4 For to you I shall pray, O Lord; in the morning you shall hear my voice.

5 In the morning I shall stand before you and shall see, because you are not a God who wills iniquity.

6 Neither shall the malicious dwell beside you, nor shall the unjust remain before your eyes.

7 You hate all who work iniquity; you shall destroy all who speak a lie. The Lord shall abhor the man of blood and deceit.

8 But I, in the multitude of your mercy, shall enter your house; I shall adore toward your holy temple in your fear.

9 O Lord, lead me in your justice; because of my enemies, direct my way in your sight.

10 For there is no truth in their mouth; their heart is vain.

11 Their throat is an open sepulcher; they dealt deceitfully with their tongues. Judge them, O God. Let them fall from their own thoughts; according to the multitude of their impieties, cast them out, because they have provoked you, O Lord.

12 And let all who hope in you be glad; they shall exult forever, and you shall dwell in them. And all who love your name shall glory in you,

13 because you shall bless the just. O Lord, you have crowned us as with the shield of your good will.

Psalm 6

1 Unto the end, in songs. A Psalm of David. For the octave.

2 O Lord, do not rebuke me in your fury, nor correct me in your anger.

3 Have mercy on me, O Lord, because I am weak; heal me, O Lord, because my bones are troubled.

4 And my soul is exceedingly troubled; but you, O Lord—how long?

5 Turn, O Lord, and rescue my soul; save me because of your mercy.

6 For there is no one in death who remembers you; but in the lower regions, who shall confess to you?

7 I have labored in my groaning; every night I shall wash my bed and drench my couch with my tears.

8 My eye is troubled by fury; I have grown old among all my enemies.

9 Depart from me, all you who work iniquity, because the Lord has heard the voice of my weeping.

10 The Lord has heard my supplication; the Lord has received my prayer.

11 Let all my enemies be ashamed and exceedingly troubled; let them turn back and be ashamed very swiftly.

Psalm 7

1 A Psalm of David, which he sang to the Lord because of the words of Chusi, son of Jemini.

2 O Lord my God, in you I have hoped; save me from all who persecute me, and deliver me,

3 lest at any time he seize my soul like a lion, while there is no one to redeem and no one to save.

4 O Lord my God, if I have done this, if there is iniquity in my hands,

5 if I have repaid evils to those who repaid me, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul and seize it; let him trample my life into the earth and bring my glory down into the dust.

7 Arise, O Lord, in your anger, and be exalted within the borders of my enemies; and arise, O Lord my God, in the commandment that you have commanded,

8 and the synagogue of peoples shall surround you; and because of this, return on high.

9 The Lord judges peoples. Judge me, O Lord, according to my justice and according to my innocence within me.

10 Let the wickedness of sinners be consumed, and you shall direct the just, O God, who searches hearts and reins.

11 My just help is from the Lord, who saves the upright of heart.

12 God is a just judge, strong and patient; is he angry every day?

13 Unless you are converted, he shall brandish his sword; he has bent his bow and prepared it.

14 And in it he has prepared vessels of death; he has made his arrows for those who burn.

15 Behold, he has labored with injustice; he conceived sorrow and brought forth iniquity.

16 He opened a pit and dug it, and he fell into the hole that he made.

17 His sorrow shall return upon his own head, and his iniquity shall descend upon his crown.

18 I shall confess to the Lord according to his justice, and I shall sing a psalm to the name of the Lord Most High.

Psalm 8

1 Unto the end, for the winepresses. A Psalm of David.

2 O Lord, our Lord, how wonderful is your name in all the earth! For your magnificence is exalted above the heavens.

3 From the mouths of infants and nursing children you have perfected praise because of your enemies, that you may destroy the enemy and the avenger.

4 For I shall behold your heavens, the works of your fingers, the moon and the stars that you founded.

5 What is man, that you remember him? Or the son of man, that you visit him?

6 You have diminished him a little less than the angels; with glory and honor you have crowned him,

7 and you have appointed him over the works of your hands.

8 You have subjected all things beneath his feet: all sheep and oxen, and moreover the beasts of the field,

9 the birds of heaven, and the fishes of the sea that pass through the paths of the sea.

10 O Lord, our Lord, how wonderful is your name in all the earth!

Psalm 9

1 Unto the end, for the hidden things of the son. A Psalm of David.

2 I shall confess to you, O Lord, with my whole heart; I shall recount all your wonders.

3 I shall be glad and exult in you; I shall sing a psalm to your name, O Most High.

4 When my enemy is turned backward, they shall be weakened and perish before your face.

5 For you have executed my judgment and my cause; you have sat upon the throne, you who judge justice.

6 You rebuked the nations, and the impious man perished; you erased their name forever and unto the age of ages.

7 The swords of the enemy have failed unto the end, and you have destroyed their cities. Their memory has perished with a sound,

8 but the Lord remains forever. He has prepared his throne in judgment,

9 and he shall judge the whole world in equity; he shall judge the peoples in justice.

10 And the Lord has become a refuge for the poor, a helper in due seasons, in tribulation.

11 And let those who know your name hope in you, because you have not abandoned those who seek you, O Lord.

12 Sing psalms to the Lord who dwells in Zion; announce his pursuits among the nations,

13 because he who requires their blood has remembered them; he has not forgotten the cry of the poor.

14 Have mercy on me, O Lord; see my humiliation from my enemies,

15 you who exalt me from the gates of death, that I may announce all your praises in the gates of the daughter of Zion.

16 I shall exult in your salvation. The nations are fixed in the destruction they made; their foot has been caught in this snare that they hid.

17 The Lord shall be known when he executes judgments; the sinner has been caught in the works of his own hands.

18 Let sinners be turned into the lower regions, all the nations that forget God.

19 For the poor shall not be forgotten unto the end; the patience of the poor shall not perish unto the end.

20 Arise, O Lord; let man not be strengthened. Let the nations be judged in your sight.

21 Appoint a lawgiver over them, O Lord, that the nations may know that they are men.

22 Why, O Lord, have you withdrawn far away? Why do you disregard us in due seasons, in tribulation?

23 While the impious man acts proudly, the poor man is set aflame; they are caught in the counsels that they devise.

24 For the sinner is praised in the desires of his soul, and the unjust man is blessed.

25 The sinner has provoked the Lord; according to the multitude of his anger, he shall not seek him.

26 God is not before his sight; his ways are defiled at all times. Your judgments are removed from his face; he shall rule over all his enemies.

27 For he has said in his heart, “I shall not be moved from generation to generation, without evil.”

28 His mouth is full of cursing, bitterness, and deceit; beneath his tongue are labor and sorrow.

29 He sits in ambush with the rich in hidden places so that he may kill the innocent.

30 His eyes look upon the poor; he lies in ambush in secret like a lion in his den. He lies in ambush to seize the poor man—to seize the poor man as he draws him in.

31 In his snare he shall humble him; he shall bow himself down and fall when he has gained dominion over the poor.

32 For he has said in his heart, “God has forgotten; he has turned away his face so that he may never see.”

33 Arise, O Lord God; let your hand be exalted. Do not forget the poor.

34 Why has the impious man provoked God? For he has said in his heart, “He shall not require it.”

35 You see, because you consider labor and sorrow so that you may deliver them into your hands. The poor man has been abandoned to you; you shall be a helper to the orphan.

36 Break the arm of the sinner and the malicious; his sin shall be sought and shall not be found.

37 The Lord shall reign forever and unto the age of ages; you nations shall perish from his land.

38 The Lord has heard the desire of the poor; your ear has heard the preparation of their heart,

39 to judge for the orphan and the humble, so that man may no longer magnify himself upon the earth.

Psalm 10

1 Unto the end. A Psalm of David.

2 In the Lord I trust; how do you say to my soul, “Migrate to the mountain like a sparrow”?

3 For behold, sinners have bent the bow; they have prepared their arrows in the quiver so that they may shoot in darkness at the upright of heart.

4 For they have destroyed the things you perfected; but the just man—what has he done?

5 The Lord is in his holy temple; the Lord’s seat is in heaven. His eyes look upon the poor; his eyelids question the sons of men.

6 The Lord questions the just and the impious; but he who loves iniquity hates his own soul.

7 He shall rain snares upon sinners; fire and sulfur and the spirit of tempests are the portion of their cup.

8 For the Lord is just and has loved justices; his countenance has beheld equity.

Psalm 11

1 Unto the end, for the octave. A Psalm of David.

2 Save me, O Lord, because the holy one has failed, because truths have been diminished among the sons of men.

3 Each has spoken vain things to his neighbor; with deceitful lips, with heart and heart, they have spoken.

4 May the Lord destroy all deceitful lips and the boastful tongue.

5 They have said, “We shall magnify our tongue; our lips belong to us. Who is our lord?”

6 “Because of the misery of the needy and the groaning of the poor, now I shall arise,” says the Lord. “I shall place him in salvation; I shall act confidently in him.”

7 The words of the Lord are chaste words, silver examined by fire, proved in the earth, purified sevenfold.

8 You, O Lord, shall preserve us and guard us from this generation forever.

9 The impious walk in a circuit; according to your height, you have multiplied the sons of men.

Psalm 12

1 Unto the end. A Psalm of David. How long, O Lord, will you forget me unto the end? How long will you turn your face away from me?

2 How long shall I set counsels in my soul and sorrow in my heart by day?

3 How long shall my enemy be exalted over me?

4 Look upon me and hear me, O Lord my God. Enlighten my eyes, lest I ever fall asleep in death,

5 lest at any time my enemy say, “I have prevailed against him.” Those who trouble me shall exult if I am moved;

6 but I have hoped in your mercy. My heart shall exult in your salvation. I shall sing to the Lord, who bestows good things upon me, and I shall sing a psalm to the name of the Lord Most High.

Psalm 13

1 Unto the end. A Psalm of David. The fool has said in his heart, “There is no God.” They are corrupted and have become abominable in their pursuits; there is no one who does good—there is not even one.

2 The Lord looked down from heaven upon the sons of men to see whether there is one who understands or seeks God.

3 All have turned aside; together they have become useless. There is no one who does good—there is not even one. Their throat is an open sepulcher; with their tongues they dealt deceitfully. The venom of asps is beneath their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and unhappiness are in their ways, and they have not known the way of peace; there is no fear of God before their eyes.

4 Shall all who work iniquity not understand, those who devour my people like food of bread?

5 They have not invoked the Lord; there they trembled with fear where there was no fear.

6 For the Lord is in the just generation. You have confounded the counsel of the needy because the Lord is his hope.

7 Who shall give salvation to Israel from Zion? When the Lord turns away the captivity of his people, Jacob shall exult, and Israel shall be glad.

Psalm 14

1 A Psalm of David. O Lord, who shall dwell in your tabernacle? Or who shall rest upon your holy mountain?

2 He who enters without stain and works justice;

3 he who speaks truth in his heart, who has not practiced deceit with his tongue, nor done evil to his neighbor, nor received a reproach against his neighbors.

4 The malicious man has been reduced to nothing in his sight, but he glorifies those who fear the Lord. He who swears to his neighbor and does not deceive;

5 he who has not given his money at usury nor accepted gifts against the innocent—he who does these things shall not be moved forever.

Psalm 15

1 The inscription of a title, for David himself. Preserve me, O Lord, because I have hoped in you.

2 I have said to the Lord, “You are my God, because you have no need of my good things.”

3 To the holy ones who are in his land, he has made all my desires wondrous in them.

4 Their infirmities have been multiplied; afterward they hastened. I shall not gather their assemblies of blood, nor shall I remember their names through my lips.

5 The Lord is the portion of my inheritance and of my cup; you are he who shall restore my inheritance to me.

6 The cords have fallen for me in excellent places; indeed, my inheritance is excellent to me.

7 I shall bless the Lord, who has given me understanding; moreover, even into the night my reins have rebuked me.

8 I beheld the Lord always before my sight; because he is at my right hand, I shall not be moved.

9 Because of this, my heart was glad and my tongue exulted; moreover, my flesh also shall rest in hope.

10 For you shall not abandon my soul in the lower regions, nor shall you permit your holy one to see corruption. You have made known to me the ways of life; you shall fill me with gladness before your countenance, with delights at your right hand unto the end.

Psalm 16

1 A prayer of David. Hear my justice, O Lord; attend to my supplication. Receive my prayer with your ears, not from deceitful lips.

2 Let my judgment proceed from your countenance; let your eyes behold equities.

3 You have proved my heart and visited it by night; you have examined me by fire, and no iniquity has been found in me.

4 That my mouth may not speak the works of men, because of the words of your lips I have kept hard ways.

5 Perfect my steps in your paths, that my footprints may not be moved.

6 I have cried because you have heard me, O God; incline your ear to me and hear my words.

7 Make your mercies wondrous, you who save those who hope in you.

8 From those who resist your right hand, guard me like the pupil of the eye. Beneath the shadow of your wings protect me

9 from the face of the impious who have afflicted me. My enemies have surrounded my soul;

10 they have enclosed their fat; their mouth has spoken pride.

11 Casting me out, they have now surrounded me; they have fixed their eyes downward toward the earth.

12 They have received me like a lion prepared for prey and like a lion’s cub dwelling in hidden places.

13 Arise, O Lord; go before him and supplant him. Rescue my soul from the impious man—your sword

14 from the enemies of your hand. O Lord, divide them from the few of the earth in their life; their belly has been filled from your hidden things. They have been sated with sons and have left their remnants to their little ones.

15 But I shall appear before your countenance in justice; I shall be satisfied when your glory appears. # Psalms — JNV Draft Translation

Psalm 17

1 Unto the end. For David, the servant of the Lord, who spoke to the Lord the words of this song on the day when the Lord rescued him from the hand of all his enemies and from the hand of Saul. And he said:

2 “I shall love you, O Lord, my strength.

3 The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and I shall hope in him; he is my protector, the horn of my salvation, and my upholder.

4 Praising, I shall invoke the Lord, and I shall be saved from my enemies.

5 The sorrows of death surrounded me, and torrents of iniquity troubled me.

6 The sorrows of the lower regions surrounded me; the snares of death came upon me beforehand.

7 In my tribulation I invoked the Lord, and I cried to my God. From his holy temple he heard my voice, and my cry before him entered into his ears.

8 The earth was moved and trembled; the foundations of the mountains were troubled and moved because he was angry with them.

9 Smoke ascended in his anger, and fire blazed from his face; coals were kindled by him.

10 He bowed the heavens and descended, and darkness was beneath his feet.

11 And he ascended upon the cherubim and flew; he flew upon the wings of the winds.

12 And he made darkness his hiding place; his tabernacle was around him, dark water in the clouds of the air.

13 Before the brightness in his sight, the clouds passed—hail and coals of fire.

14 And the Lord thundered from heaven, and the Most High gave forth his voice—hail and coals of fire.

15 And he sent his arrows and scattered them; he multiplied lightning bolts and troubled them.

16 And the springs of waters appeared, and the foundations of the whole world were revealed at your rebuke, O Lord, at the breathing of the spirit of your anger.

17 He sent from on high and took me; he drew me out of many waters.

18 He rescued me from my most powerful enemies and from those who hated me, because they were strengthened over me.

19 They came upon me beforehand in the day of my affliction, and the Lord became my protector.

20 And he led me out into a broad place; he saved me because he willed me,

21 and the Lord shall repay me according to my justice, and according to the purity of my hands he shall repay me,

22 because I have kept the ways of the Lord and have not acted impiously against my God;

23 because all his judgments are before my sight, and I have not cast his justices away from me.

24 And I shall be immaculate with him, and I shall guard myself from my iniquity.

25 And the Lord shall repay me according to my justice and according to the purity of my hands before his eyes.

26 With the holy, you shall be holy; and with the innocent man, you shall be innocent;

27 and with the elect, you shall be elect; and with the perverse, you shall be perverse.

28 For you shall save the humble people and humble the eyes of the proud.

29 For you illuminate my lamp, O Lord; my God, illuminate my darkness.

30 For in you I shall be rescued from temptation, and in my God I shall pass over a wall.

31 My God—his way is undefiled; the words of the Lord are examined by fire. He is the protector of all who hope in him.

32 For who is God besides the Lord? Or who is God besides our God?

33 God has girded me with strength and made my way immaculate;

34 he has perfected my feet like those of deer, setting me upon high places;

35 he teaches my hands for battle. And you have made my arms like a bow of bronze,

36 and you have given me the protection of your salvation. Your right hand has upheld me, and your discipline has corrected me unto the end, and your discipline itself shall teach me.

37 You have enlarged my steps beneath me, and my footprints have not been weakened.

38 I shall pursue my enemies and seize them, and I shall not turn back until they fail.

39 I shall break them, and they shall not be able to stand; they shall fall beneath my feet.

40 And you have girded me with strength for war and supplanted beneath me those who rise against me.

41 And you have given me the backs of my enemies and destroyed those who hate me.

42 They cried, and there was no one to save them; they cried to the Lord, and he did not hear them.

43 And I shall crush them like dust before the face of the wind; like the mud of the streets I shall erase them.

44 You shall rescue me from the contradictions of the people; you shall appoint me as head of the nations.

45 A people whom I did not know has served me; at the hearing of the ear, they obeyed me.

46 Foreign sons lied to me; foreign sons grew old and limped from their paths.

47 The Lord lives, and blessed is my God, and exalted be the God of my salvation.

48 O God, you give vindications to me and subject peoples beneath me; you are my deliverer from my angry enemies.

49 And you shall exalt me above those who rise against me; you shall rescue me from the unjust man.

50 Therefore I shall confess to you among the nations, O Lord, and shall sing a psalm to your name,

51 magnifying the salvations of his king and showing mercy to his Christ David and to his seed forever.”

Psalm 18

1 Unto the end. A Psalm of David.

2 The heavens declare the glory of God, and the firmament announces the works of his hands.

3 Day pours forth the word to day, and night reveals knowledge to night.

4 There are no speeches or words whose voices are not heard.

5 Their sound has gone forth into all the earth, and their words unto the ends of the whole world.

6 He has placed his tabernacle in the sun, and he is like a bridegroom proceeding from his chamber. He has exulted like a giant to run the way;

7 his going forth is from the summit of heaven, and his course reaches even to its summit; there is no one who hides himself from his heat.

8 The law of the Lord is immaculate, converting souls; the testimony of the Lord is faithful, giving wisdom to little ones.

9 The justices of the Lord are right, gladdening hearts; the commandment of the Lord is radiant, enlightening the eyes.

10 The fear of the Lord is holy, remaining unto the age of ages; the judgments of the Lord are true, justified in themselves,

11 more desirable than gold and many precious stones, and sweeter than honey and the honeycomb.

12 For indeed your servant keeps them; in keeping them there is great reward.

13 Who understands offenses? Cleanse me from my hidden ones,

14 and spare your servant from those of others. If they do not gain dominion over me, then I shall be immaculate and shall be cleansed from the greatest offense.

15 And the words of my mouth and the meditation of my heart shall be made pleasing before you always, O Lord, my helper and my Redeemer.

Psalm 19

1 Unto the end. A Psalm of David.

2 May the Lord hear you in the day of tribulation; may the name of the God of Jacob protect you.

3 May he send you help from the holy place and guard you from Zion.

4 May he remember your every sacrifice, and may your holocaust become fat.

5 May he grant you according to your heart and confirm all your counsel.

6 We shall rejoice in your salvation, and in the name of our God we shall be magnified.

7 May the Lord fulfill all your petitions. Now I know that the Lord has saved his Christ. He shall hear him from his holy heaven; salvation is in the powers of his right hand.

8 Some trust in chariots and some in horses, but we shall invoke the name of the Lord our God.

9 They have been bound and have fallen, but we have arisen and stand upright.

10 O Lord, save the king and hear us on the day when we invoke you.

Psalm 20

1 Unto the end. A Psalm of David.

2 O Lord, the king shall rejoice in your strength and exult exceedingly in your salvation.

3 You have granted him the desire of his heart and have not defrauded him of the will of his lips.

4 For you have gone before him with blessings of sweetness; you have placed a crown of precious stone upon his head.

5 He asked life from you, and you granted him length of days forever and unto the age of ages.

6 Great is his glory in your salvation; glory and great beauty you shall place upon him.

7 For you shall make him a blessing unto the age of ages; you shall gladden him with joy before your countenance.

8 For the king hopes in the Lord, and in the mercy of the Most High he shall not be moved.

9 May your hand be found by all your enemies; may your right hand find all who hate you.

10 You shall make them like a furnace of fire in the time of your countenance; the Lord shall trouble them in his anger, and fire shall devour them.

11 You shall destroy their fruit from the earth and their seed from among the sons of men,

12 because they have turned evils against you; they have devised counsels that they could not establish.

13 For you shall make them turn their back; among your remnants you shall prepare their face.

14 Be exalted, O Lord, in your strength; we shall sing and chant psalms of your mighty works.

Psalm 21

1 Unto the end, for the morning protection. A Psalm of David.

2 O God, my God, look upon me; why have you abandoned me? Far from my salvation are the words of my offenses.

3 My God, I shall cry by day, and you shall not hear; and by night, and it shall not be reckoned foolishness in me.

4 But you dwell in the holy place, O praise of Israel.

5 In you our fathers hoped; they hoped, and you delivered them.

6 To you they cried and were saved; in you they hoped and were not confounded.

7 But I am a worm and not a man, a reproach of men and an outcast of the people.

8 All who saw me mocked me; they spoke with their lips and shook the head:

9 “He hoped in the Lord; let him rescue him. Let him save him, because he wills him.”

10 For you are he who drew me from the womb, my hope from my mother’s breasts.

11 Upon you I was cast from the womb; from my mother’s belly you are my God.

12 Do not withdraw from me, because tribulation is near, because there is no one to help.

13 Many calves have surrounded me; fat bulls have besieged me.

14 They have opened their mouth over me like a lion seizing and roaring.

15 I have been poured out like water, and all my bones have been scattered; my heart has become like wax melting within my belly.

16 My strength has dried like a potsherd, and my tongue has clung to my jaws; and you have led me down into the dust of death.

17 For many dogs have surrounded me; the council of the malicious has besieged me. They dug my hands and my feet;

18 they numbered all my bones. But they considered me and gazed upon me.

19 They divided my garments among themselves, and over my garment they cast a lot.

20 But you, O Lord, do not distance your help from me; look toward my defense.

21 Rescue my soul from the sword, O God, and my only one from the hand of the dog.

22 Save me from the mouth of the lion and my humility from the horns of unicorns.

23 I shall announce your name to my brothers; in the midst of the church I shall praise you.

24 You who fear the Lord, praise him; all the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him, because he has not scorned nor despised the supplication of the poor, nor turned his face away from me; and when I cried to him, he heard me.

26 From you is my praise in the great church; I shall fulfill my vows in the sight of those who fear him.

27 The poor shall eat and be satisfied, and those who seek the Lord shall praise him; their hearts shall live unto the age of ages.

28 All the ends of the earth shall remember and be converted to the Lord, and all the families of the nations shall adore before him,

29 because the kingdom belongs to the Lord, and he shall rule the nations.

30 All the fat ones of the earth have eaten and adored; before him shall fall all who descend into the earth.

31 And my soul shall live for him, and my seed shall serve him.

32 The coming generation shall be announced to the Lord, and the heavens shall announce his justice to a people who shall be born, whom the Lord has made.

Psalm 22

1 A Psalm of David. The Lord governs me, and nothing shall be lacking to me.

2 In a place of pasture, there he has settled me. Beside the water of refreshment he has led me;

3 he has converted my soul. He has led me upon the paths of justice because of his name.

4 For even if I walk in the midst of the shadow of death, I shall fear no evils, because you are with me. Your rod and your staff—they have consoled me.

5 You have prepared a table before me against those who trouble me; you have fattened my head with oil, and my intoxicating cup—how excellent it is!

6 And your mercy shall follow me all the days of my life, that I may dwell in the house of the Lord for length of days.

Psalm 23

1 On the first day of the week. A Psalm of David. The earth is the Lord’s, and its fullness; the whole world, and all who dwell in it.

2 For he founded it upon the seas and prepared it upon the rivers.

3 Who shall ascend the mountain of the Lord? Or who shall stand in his holy place?

4 He who is innocent in hands and clean of heart, who has not received his soul in vain nor sworn deceitfully to his neighbor.

5 He shall receive a blessing from the Lord and mercy from God his Savior.

6 This is the generation of those who seek him, of those who seek the face of the God of Jacob.

7 Lift up your gates, O princes, and be lifted up, eternal gates, and the King of glory shall enter.

8 Who is this King of glory? The Lord, strong and powerful; the Lord, powerful in battle.

9 Lift up your gates, O princes, and be lifted up, eternal gates, and the King of glory shall enter.

10 Who is this King of glory? The Lord of hosts—he is the King of glory.

Psalm 24

1 Unto the end. A Psalm of David. To you, O Lord, I have lifted up my soul.

2 My God, in you I trust; I shall not be ashamed.

3 Neither let my enemies mock me, for all who await you shall not be confounded.

4 Let all who act unjustly without cause be confounded. Show me your ways, O Lord, and teach me your paths.

5 Direct me in your truth and teach me, because you are God my Savior, and I have awaited you all day.

6 Remember your compassions, O Lord, and your mercies, which are from of old.

7 Do not remember the offenses of my youth and my ignorances. According to your mercy, remember me because of your goodness, O Lord.

8 The Lord is sweet and upright; therefore he shall give a law to those who offend in the way.

9 He shall direct the meek in judgment; he shall teach the gentle his ways.

10 All the ways of the Lord are mercy and truth to those who seek his testament and his testimonies.

11 Because of your name, O Lord, you shall be propitious to my sin, for it is great.

12 Who is the man who fears the Lord? He has established a law for him in the way that he chose.

13 His soul shall dwell among good things, and his seed shall inherit the earth.

14 The Lord is a firmament to those who fear him, and his testament shall be manifested to them.

15 My eyes are always toward the Lord, because he shall pull my feet from the snare.

16 Look upon me and have mercy on me, because I am alone and poor.

17 The tribulations of my heart have been multiplied; rescue me from my necessities.

18 See my humiliation and my labor, and forgive all my offenses.

19 Look upon my enemies, because they have been multiplied and have hated me with an unjust hatred.

20 Guard my soul and rescue me; I shall not be ashamed, because I have hoped in you.

21 The innocent and upright have adhered to me because I have awaited you.

22 Deliver Israel, O God, from all his tribulations.

Psalm 25

1 Unto the end. A Psalm of David. Judge me, O Lord, because I have entered in my innocence, and hoping in the Lord, I shall not be weakened.

2 Prove me, O Lord, and test me; burn my reins and my heart.

3 For your mercy is before my eyes, and I have been pleasing in your truth.

4 I have not sat with the council of vanity, and I shall not enter with those who act unjustly.

5 I have hated the church of the malicious, and I shall not sit with the impious.

6 I shall wash my hands among the innocent and shall go around your altar, O Lord,

7 that I may hear the voice of praise and recount all your wonders.

8 O Lord, I have loved the beauty of your house and the place where your glory dwells.

9 Do not destroy my soul with the impious, O God, nor my life with men of blood,

10 in whose hands are iniquities; their right hand is filled with gifts.

11 But I have entered in my innocence; redeem me and have mercy on me.

12 My foot has stood in the direct way; in the churches I shall bless you, O Lord.

Psalm 26

1 A Psalm of David, before he was anointed. The Lord is my illumination and my salvation; whom shall I fear? The Lord is the protector of my life; before whom shall I tremble?

2 When those who harm me draw near to eat my flesh—those who trouble me, my enemies—they themselves have been weakened and have fallen.

3 If armies stand together against me, my heart shall not fear; if battle rises against me, in this I shall hope.

4 One thing I have asked of the Lord; this I shall seek: that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord and visit his temple.

5 For he has hidden me in his tabernacle; in the day of evils he protected me in the hidden place of his tabernacle.

6 He exalted me upon a rock, and now he has exalted my head above my enemies. I went around and sacrificed in his tabernacle a victim of jubilation; I shall sing and chant a psalm to the Lord.

7 Hear my voice, O Lord, with which I have cried to you; have mercy on me and hear me.

8 My heart has said to you, “My face has sought you; your face, O Lord, I shall seek.”

9 Do not turn your face away from me; do not turn aside in anger from your servant. Be my helper; do not abandon me or despise me, O God my Savior.

10 For my father and my mother have abandoned me, but the Lord has taken me up.

11 Set a law for me in your way, O Lord, and direct me in the upright path because of my enemies.

12 Do not hand me over to the souls of those who trouble me, because unjust witnesses have risen against me, and iniquity has lied to itself.

13 I believe that I shall see the good things of the Lord in the land of the living.

14 Await the Lord; act manfully, and let your heart be strengthened, and await the Lord.

Psalm 27

1 A Psalm for David himself. To you, O Lord, I shall cry; my God, do not be silent toward me, lest at any time you remain silent toward me and I become like those who descend into the pit.

2 Hear, O Lord, the voice of my supplication while I pray to you, while I lift up my hands toward your holy temple.

3 Do not draw me away together with sinners, nor destroy me with those who work iniquity, who speak peace with their neighbor while evils are in their hearts.

4 Give them according to their works and according to the wickedness of their inventions. Grant them according to the works of their hands; render their recompense to them.

5 Because they have not understood the works of the Lord and the works of his hands, you shall destroy them and shall not build them up.

6 Blessed is the Lord, because he has heard the voice of my supplication.

7 The Lord is my helper and my protector; in him my heart has hoped, and I was helped. My flesh has flowered again, and from my will I shall confess to him.

8 The Lord is the strength of his people and the protector of the salvations of his Christ.

9 Save your people, O Lord, and bless your inheritance; govern them and lift them up forever.

Psalm 28

1 A Psalm of David, at the completion of the tabernacle. Bring to the Lord, sons of God; bring to the Lord the sons of rams.

2 Bring glory and honor to the Lord; bring glory to the name of the Lord; adore the Lord in his holy court.

3 The voice of the Lord is over the waters; the God of majesty has thundered—the Lord over many waters.

4 The voice of the Lord is in strength; the voice of the Lord is in magnificence.

5 The voice of the Lord breaks cedars, and the Lord shall break the cedars of Lebanon.

6 And he shall crush them like a calf of Lebanon, and the beloved like a son of unicorns.

7 The voice of the Lord divides the flame of fire.

8 The voice of the Lord shakes the desert, and the Lord shall move the desert of Kadesh.

9 The voice of the Lord prepares the deer and shall reveal the dense places, and in his temple all shall speak glory.

10 The Lord causes the flood to dwell, and the Lord shall sit as King forever.

11 The Lord shall give strength to his people; the Lord shall bless his people in peace.

Psalm 29

1 A Psalm of song, at the dedication of the house of David.

2 I shall exalt you, O Lord, because you have upheld me and have not delighted my enemies over me.

3 O Lord my God, I cried to you, and you healed me.

4 O Lord, you led my soul out from the lower regions; you saved me from those who descend into the pit.

5 Sing psalms to the Lord, you his holy ones, and confess to the memory of his holiness.

6 For anger is in his indignation, and life is in his will; weeping shall remain in the evening, and gladness in the morning.

7 But I said in my abundance, “I shall not be moved forever.”

8 O Lord, in your will you granted strength to my beauty; you turned your face away from me, and I became troubled.

9 To you, O Lord, I shall cry, and to my God I shall make supplication.

10 What profit is there in my blood while I descend into corruption? Shall dust confess to you or announce your truth?

11 The Lord has heard and had mercy on me; the Lord has become my helper.

12 You have turned my mourning into joy for me; you tore my sackcloth and surrounded me with gladness,

13 that my glory may sing to you and I may not be pierced with sorrow. O Lord my God, I shall confess to you forever. # Psalms — JNV Draft Translation

Psalm 30

1 Unto the end. A Psalm of David, for ecstasy.

2 In you, O Lord, I have hoped; I shall not be confounded forever. In your justice, deliver me.

3 Incline your ear to me; hasten to rescue me. Be to me a protecting God and a house of refuge, that you may save me,

4 because you are my strength and my refuge; and because of your name, you shall lead me and nourish me.

5 You shall lead me out of this snare that they hid for me, because you are my protector.

6 Into your hands I commend my spirit; you have redeemed me, O Lord God of truth.

7 You have hated those who observe vanities without cause, but I have hoped in the Lord.

8 I shall exult and be glad in your mercy, because you have looked upon my humiliation; you have saved my soul from necessities.

9 Nor have you enclosed me in the hands of the enemy; you have set my feet in a spacious place.

10 Have mercy on me, O Lord, because I am troubled; my eye, my soul, and my belly are troubled in anger.

11 For my life has failed in sorrow and my years in groanings. My strength has been weakened in poverty, and my bones are troubled.

12 Above all my enemies I have become a reproach, exceedingly so to my neighbors, and a fear to my acquaintances; those who saw me outside fled from me.

13 I have been given over to oblivion like one dead from the heart; I have become like a lost vessel.

14 For I heard the reproach of many dwelling around me. While they assembled together against me, they took counsel to seize my soul.

15 But I have hoped in you, O Lord; I have said, “You are my God.”

16 My lots are in your hands; rescue me from the hand of my enemies and from those who persecute me.

17 Illuminate your face over your servant; save me in your mercy.

18 O Lord, I shall not be confounded, because I have invoked you. Let the impious be ashamed and led down into the lower regions.

19 Let deceitful lips become mute, those that speak iniquity against the just in pride and abuse.

20 How great is the multitude of your sweetness, O Lord, which you have hidden for those who fear you and perfected for those who hope in you before the sons of men!

21 You shall hide them in the hidden place of your face from the disturbance of men; you shall protect them in your tabernacle from the contradiction of tongues.

22 Blessed is the Lord, because he has made his mercy wondrous to me in a fortified city.

23 But I said in the departure of my mind, “I have been cast away from before your eyes.” Therefore you heard the voice of my prayer when I cried to you.

24 Love the Lord, all you his holy ones, because the Lord shall require truth and abundantly repay those who act in pride.

25 Act manfully, and let your heart be strengthened, all you who hope in the Lord.

Psalm 31

1 Understanding, for David himself. Blessed are those whose iniquities are forgiven and whose sins are covered.

2 Blessed is the man to whom the Lord has not imputed sin, and in whose spirit there is no deceit.

3 Because I kept silent, my bones grew old while I cried all day.

4 For day and night your hand was heavy upon me; I was turned in my anguish while the thorn was fastened.

5 I made my offense known to you, and I did not hide my injustice. I said, “I shall confess my injustice against myself to the Lord,” and you forgave the impiety of my sin.

6 For this every holy one shall pray to you in a due season. Nevertheless, in a flood of many waters they shall not draw near to him.

7 You are my refuge from the tribulation that has surrounded me; my exultation, rescue me from those who surround me.

8 I shall give you understanding and instruct you in this way in which you shall walk; I shall fix my eyes upon you.

9 Do not become like the horse and mule, which have no understanding. Constrain with bit and bridle the jaws of those who do not draw near to you.

10 Many are the scourges of the sinner, but mercy shall surround him who hopes in the Lord.

11 Be glad in the Lord and exult, you just; and glory, all you upright of heart.

Psalm 32

1 A Psalm of David. Exult in the Lord, you just; praise becomes the upright.

2 Confess to the Lord with the harp; sing psalms to him upon the psaltery of ten strings.

3 Sing to him a new song; sing psalms well to him with jubilation.

4 Because the word of the Lord is upright, and all his works are in faith.

5 He loves mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord the heavens were made firm, and by the spirit of his mouth all their power.

7 He gathers the waters of the sea as in a wineskin and sets the abysses in treasuries.

8 Let all the earth fear the Lord; and let all who dwell in the world be moved before him.

9 For he spoke, and they were made; he commanded, and they were created.

10 The Lord scatters the counsels of the nations; he rejects the thoughts of peoples and rejects the counsels of princes.

11 But the counsel of the Lord remains forever, the thoughts of his heart from generation to generation.

12 Blessed is the nation whose God is the Lord, the people whom he has chosen as an inheritance for himself.

13 From heaven the Lord has looked; he has seen all the sons of men.

14 From his prepared dwelling place he has looked upon all who dwell on the earth,

15 he who fashioned each of their hearts, who understands all their works.

16 A king is not saved by great power, and a giant shall not be saved by the multitude of his strength.

17 The horse is deceitful for salvation, and in the abundance of his strength he shall not be saved.

18 Behold, the eyes of the Lord are upon those who fear him and upon those who hope in his mercy,

19 that he may rescue their souls from death and feed them in famine.

20 Our soul awaits the Lord, because he is our helper and protector.

21 For in him our heart shall be glad, and in his holy name we have hoped.

22 Let your mercy be upon us, O Lord, just as we have hoped in you.

Psalm 33

1 For David, when he changed his countenance before Achimelech, and he dismissed him, and he went away.

2 I shall bless the Lord at all times; his praise shall always be in my mouth.

3 In the Lord my soul shall be praised; let the meek hear and be glad.

4 Magnify the Lord with me, and let us exalt his name in the selfsame place.

5 I sought the Lord, and he heard me and rescued me from all my tribulations.

6 Draw near to him and be illuminated, and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him and saved him from all his tribulations.

8 The angel of the Lord shall be sent around those who fear him and shall rescue them.

9 Taste and see that the Lord is sweet; blessed is the man who hopes in him.

10 Fear the Lord, all you his holy ones, because there is no want among those who fear him.

11 The rich have been in want and have hungered, but those who seek the Lord shall not be diminished in any good thing.

12 Come, sons; hear me. I shall teach you the fear of the Lord.

13 Who is the man who wills life and loves to see good days?

14 Restrain your tongue from evil and your lips from speaking deceit.

15 Turn away from evil and do good; seek peace and pursue it.

16 The eyes of the Lord are upon the just, and his ears toward their prayers.

17 But the countenance of the Lord is against those who do evils, that he may destroy their memory from the earth.

18 The just cried, and the Lord heard them and delivered them from all their tribulations.

19 The Lord is near to those who are troubled in heart, and he shall save the humble in spirit.

20 Many are the tribulations of the just, and from all these the Lord shall deliver them.

21 The Lord guards all their bones; not one of them shall be broken.

22 The death of sinners is exceedingly evil, and those who hate the just shall offend.

23 The Lord shall redeem the souls of his servants, and none who hope in him shall offend.

Psalm 34

1 For David himself. Judge those who harm me, O Lord; conquer those who attack me.

2 Take up weapons and shield, and arise to help me.

3 Draw out the sword and close the way against those who persecute me; say to my soul, “I am your salvation.”

4 Let those who seek my soul be confounded and ashamed; let those who devise evils against me be turned backward and confounded.

5 Let them become like dust before the face of the wind, with the angel of the Lord constraining them.

6 Let their way become darkness and slippery ground, with the angel of the Lord pursuing them.

7 For without cause they hid for me the destruction of their snare; without cause they reproached my soul.

8 Let a snare unknown to him come upon him; let the capture he hid seize him, and let him fall into that very snare.

9 But my soul shall exult in the Lord and delight in his salvation.

10 All my bones shall say, “O Lord, who is like you, rescuing the needy from the hand of those stronger than he, the destitute and poor from those who plunder him?”

11 Unjust witnesses arose and questioned me about things I did not know.

12 They repaid me evils for good, barrenness for my soul.

13 But when they were troublesome to me, I was clothed in sackcloth; I humbled my soul in fasting, and my prayer shall return into my bosom.

14 As though pleasing a neighbor and as though our brother, so I acted; as one mourning and sorrowful, so I was humbled.

15 And they rejoiced against me and assembled; scourges were gathered over me, and I did not know it.

16 They were scattered and were not pierced with sorrow; they tested me, they mocked me with mockery, and they gnashed their teeth over me.

17 O Lord, when will you look upon me? Restore my soul from their malice, my only one from lions.

18 I shall confess to you in the great church; among a weighty people I shall praise you.

19 Let those who unjustly oppose me not rejoice over me, those who hate me without cause and wink with their eyes.

20 For they indeed spoke peacefully to me, and speaking in the anger of the earth, they devised deceits.

21 And they opened their mouth wide over me; they said, “Well done! Well done! Our eyes have seen it.”

22 You have seen, O Lord; do not be silent. O Lord, do not withdraw from me.

23 Arise and attend to my judgment, my God and my Lord, to my cause.

24 Judge me according to your justice, O Lord my God, and let them not rejoice over me.

25 Let them not say in their hearts, “Well done! Well done, our soul!” Nor let them say, “We have devoured him.”

26 Let those who congratulate themselves over my evils be ashamed and confounded together; let those who speak great things over me be clothed with confusion and shame.

27 Let those who desire my justice exult and be glad, and let those who desire the peace of his servant always say, “Let the Lord be magnified.”

28 And my tongue shall meditate upon your justice and your praise all day.

Psalm 35

1 Unto the end. For David himself, the servant of the Lord.

2 The unjust man has said within himself that he will offend; there is no fear of God before his eyes.

3 For he has acted deceitfully in God’s sight, so that his iniquity may be found unto hatred.

4 The words of his mouth are iniquity and deceit; he refused to understand so that he might act well.

5 He meditated iniquity upon his bed; he stood in every way that is not good, but he did not hate malice.

6 O Lord, your mercy is in heaven, and your truth reaches even to the clouds.

7 Your justice is like the mountains of God; your judgments are a great abyss. Men and beasts you shall save, O Lord,

8 as you have multiplied your mercy, O God. But the sons of men shall hope beneath the covering of your wings.

9 They shall be intoxicated from the abundance of your house, and you shall give them drink from the torrent of your delight,

10 because with you is the fountain of life, and in your light we shall see light.

11 Extend your mercy to those who know you, and your justice to those who are upright of heart.

12 Let the foot of pride not come to me, and let the hand of the sinner not move me.

13 There those who work iniquity have fallen; they were cast out and were unable to stand.

Psalm 36

1 A Psalm for David himself. Do not emulate the malicious, nor be zealous for those who work iniquity,

2 because they shall quickly wither like grass and swiftly fall like the green plants of herbs.

3 Hope in the Lord and do goodness; dwell in the land, and you shall be fed from its riches.

4 Delight in the Lord, and he shall give you the petitions of your heart.

5 Reveal your way to the Lord and hope in him, and he shall act.

6 And he shall bring forth your justice like light and your judgment like midday.

7 Be subject to the Lord and pray to him. Do not emulate the one who prospers in his way, the man who commits injustices.

8 Cease from anger and abandon fury; do not emulate so that you become malicious.

9 For those who act maliciously shall be exterminated, but those who await the Lord shall inherit the earth.

10 Yet a little while, and the sinner shall not be; you shall seek his place and shall not find it.

11 But the meek shall inherit the earth and delight in the multitude of peace.

12 The sinner shall watch the just and gnash his teeth over him.

13 But the Lord shall laugh at him, because he foresees that his day shall come.

14 Sinners have drawn the sword; they have bent their bow to cast down the poor and needy and slaughter the upright of heart.

15 Let their sword enter their own hearts, and let their bow be broken.

16 A little belonging to the just is better than the many riches of sinners,

17 because the arms of sinners shall be broken, but the Lord confirms the just.

18 The Lord knows the days of the immaculate, and their inheritance shall be forever.

19 They shall not be confounded in the evil time, and in the days of famine they shall be satisfied,

20 because sinners shall perish. But the enemies of the Lord, as soon as they have been honored and exalted, shall fail; like smoke, they shall fail.

21 The sinner shall borrow and not repay, but the just man has mercy and gives,

22 because those who bless him shall inherit the earth, but those who curse him shall perish.

23 Before the Lord, the steps of man shall be directed, and he shall desire his way.

24 When he falls, he shall not be dashed down, because the Lord places his hand beneath him.

25 I was young, and indeed I have grown old; and I have not seen the just abandoned, nor his seed seeking bread.

26 All day he has mercy and lends, and his seed shall be in blessing.

27 Turn away from evil and do good, and dwell unto the age of ages,

28 because the Lord loves judgment and shall not abandon his holy ones; they shall be preserved forever. The unjust shall be punished, and the seed of the impious shall perish.

29 But the just shall inherit the earth and dwell upon it unto the age of ages.

30 The mouth of the just shall meditate wisdom, and his tongue shall speak judgment.

31 The law of his God is in his heart, and his steps shall not be supplanted.

32 The sinner watches the just and seeks to put him to death.

33 But the Lord shall not abandon him in his hands, nor condemn him when judgment is passed upon him.

34 Await the Lord and keep his way, and he shall exalt you so that you may take the earth as an inheritance; when sinners perish, you shall see it.

35 I saw the impious man super-exalted and lifted up like the cedars of Lebanon,

36 and I passed by, and behold, he was not; I sought him, and his place was not found.

37 Keep innocence and behold equity, because there are remnants for the peaceful man.

38 But the unjust shall perish together; the remnants of the impious shall be destroyed.

39 But the salvation of the just is from the Lord, and he is their protector in the time of tribulation.

40 And the Lord shall help them and deliver them; he shall rescue them from sinners and save them because they have hoped in him.

Psalm 37

1 A Psalm of David, in remembrance of the Sabbath.

2 O Lord, do not rebuke me in your fury, nor correct me in your anger,

3 because your arrows are fixed in me, and you have made your hand firm over me.

4 There is no health in my flesh before your anger; there is no peace for my bones before my sins,

5 because my iniquities have passed over my head, and like a heavy burden they weigh upon me.

6 My scars have putrefied and been corrupted before my foolishness.

7 I have become miserable and am bent down unto the end; all day I walked sorrowfully.

8 For my loins are filled with illusions, and there is no health in my flesh.

9 I have been afflicted and humbled exceedingly; I roared from the groaning of my heart.

10 O Lord, all my desire is before you, and my groaning is not hidden from you.

11 My heart is troubled; my strength has abandoned me, and the light of my eyes—it also is not with me.

12 My friends and my neighbors drew near and stood against me, and those who were beside me stood far away; and those who sought my soul committed violence.

13 And those who sought evils for me spoke vanities and meditated deceits all day.

14 But I, like one deaf, did not hear, and like one mute, I did not open my mouth.

15 And I became like a man who does not hear and has no rebukes in his mouth.

16 For in you, O Lord, I have hoped; you shall hear me, O Lord my God.

17 For I said, “Let my enemies not rejoice over me”; and when my feet are moved, they have spoken great things against me.

18 For I am prepared for scourges, and my sorrow is always before my sight.

19 For I shall announce my iniquity and think upon my sin.

20 But my enemies live and have been strengthened over me, and those who hate me unjustly have been multiplied.

21 Those who repay evils for good spoke against me because I followed goodness.

22 Do not abandon me, O Lord my God; do not withdraw from me.

23 Attend to my help, O Lord God of my salvation.

Psalm 38

1 Unto the end, for Idithun himself. A Song of David.

2 I said, “I shall guard my ways so that I do not offend with my tongue.” I set a guard over my mouth when the sinner stood against me.

3 I became mute and was humbled, and I kept silent even from good things; and my sorrow was renewed.

4 My heart grew hot within me, and in my meditation fire shall blaze.

5 I spoke with my tongue: Make my end known to me, O Lord, and what the number of my days is, that I may know what is lacking to me.

6 Behold, you have made my days measurable, and my substance is like nothing before you. Nevertheless, every living man is complete vanity.

7 Nevertheless, man passes by in an image; yet he is troubled in vain. He treasures up and does not know for whom he shall gather these things.

8 And now, what is my expectation? Is it not the Lord? And my substance is with you.

9 Rescue me from all my iniquities; you have made me a reproach to the fool.

10 I became mute and did not open my mouth, because you have done it.

11 Remove your scourges from me.

12 I have failed beneath the strength of your hand in rebukes; because of iniquity you have corrected man. And you have caused his soul to waste away like a spider; nevertheless, every man is troubled in vain.

13 Hear my prayer, O Lord, and my supplication; receive my tears with your ears. Do not be silent, because I am a stranger with you and a sojourner like all my fathers.

14 Forgive me, that I may be refreshed before I depart and shall be no more.

Psalm 39

1 Unto the end. A Psalm for David himself.

2 Awaiting, I awaited the Lord, and he attended to me.

3 And he heard my prayers and led me out of the pit of misery and the mud of dregs. He set my feet upon a rock and directed my steps.

4 And he sent a new song into my mouth, a hymn to our God. Many shall see and fear and hope in the Lord.

5 Blessed is the man whose hope is the name of the Lord and who has not looked toward vanities and false insanities.

6 You have done many things, O Lord my God—your wonders—and there is no one like you in your thoughts. I announced and spoke of them; they have been multiplied beyond number.

7 Sacrifice and oblation you did not desire, but you have perfected ears for me. Holocaust and sacrifice for sin you did not require;

8 then I said, “Behold, I come. At the head of the book it is written of me

9 that I should do your will. My God, I have willed it, and your law is in the midst of my heart.”

10 I have announced your justice in the great church; behold, I shall not restrain my lips. O Lord, you have known it.

11 I have not hidden your justice in my heart; I have spoken your truth and your salvation. I have not hidden your mercy and your truth from the great council.

12 But you, O Lord, do not make your compassions far from me; your mercy and your truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have seized me, and I was unable to see. They have been multiplied beyond the hairs of my head, and my heart has abandoned me.

14 May it please you, O Lord, to rescue me; O Lord, look toward helping me.

15 Let those who seek my soul to take it away be confounded and ashamed together; let those who desire evils for me be turned backward and ashamed.

16 Let those who say to me, “Well done! Well done!” immediately bear their confusion.

17 Let all who seek you exult and be glad in you, and let those who love your salvation always say, “Let the Lord be magnified.”

18 But I am a beggar and poor; the Lord is concerned for me. You are my helper and my protector; my God, do not delay. # Psalms — JNV Draft Translation

Psalm 40

1 Unto the end. A Psalm for David himself.

2 Blessed is he who understands concerning the needy and the poor; in the evil day the Lord shall deliver him.

3 May the Lord preserve him and give him life and make him blessed in the land, and may he not hand him over to the soul of his enemies.

4 May the Lord bring him help upon his bed of sorrow; you have turned all his bedding in his infirmity.

5 I said, “O Lord, have mercy on me; heal my soul, because I have sinned against you.”

6 My enemies have spoken evils against me: “When shall he die and his name perish?”

7 And if one entered to see, he spoke vain things; his heart gathered iniquity to itself. He went outside and spoke.

8 All my enemies whispered together against me; against me they devised evils for me.

9 They established an unjust word against me: “Surely he who sleeps shall not add that he may rise again?”

10 For even the man of my peace in whom I hoped, who ate my breads, has magnified supplantation over me.

11 But you, O Lord, have mercy on me and raise me up, and I shall repay them.

12 By this I have known that you have willed me, because my enemy shall not rejoice over me.

13 But because of my innocence you have upheld me and confirmed me before you forever.

14 Blessed is the Lord God of Israel, from age and unto age. Let it be; let it be.

Psalm 41

1 Unto the end. Understanding for the sons of Korah.

2 As the deer longs for springs of waters, so my soul longs for you, O God.

3 My soul has thirsted for the strong, living God; when shall I come and appear before the face of God?

4 My tears have become my breads day and night while it is said to me each day, “Where is your God?”

5 I have remembered these things and poured out my soul within me, because I shall pass into the place of the wondrous tabernacle, even to the house of God, with the voice of exultation and confession, the sound of one feasting.

6 Why are you sorrowful, my soul? And why do you trouble me? Hope in God, because I shall yet confess to him, the salvation of my countenance,

7 and my God. My soul is troubled within myself; therefore I shall remember you from the land of the Jordan and the Hermonites, from the little mountain.

8 Abyss invokes abyss at the voice of your floodgates; all your heights and your waves have passed over me.

9 By day the Lord commanded his mercy, and by night his song; with me is prayer to the God of my life.

10 I shall say to God, “You are my upholder. Why have you forgotten me? And why do I walk sorrowfully while the enemy afflicts me?”

11 While my bones are being broken, my enemies who trouble me have reproached me, while they say to me every day, “Where is your God?”

12 Why are you sorrowful, my soul? And why do you trouble me? Hope in God, because I shall yet confess to him, the salvation of my countenance and my God.

Psalm 42

1 A Psalm of David. Judge me, O God, and distinguish my cause from the nation that is not holy; rescue me from the unjust and deceitful man.

2 Because you are God, my strength, why have you rejected me? And why do I walk sorrowfully while the enemy afflicts me?

3 Send forth your light and your truth; they have led me and brought me to your holy mountain and into your tabernacles.

4 And I shall enter to the altar of God, to God who gladdens my youth. I shall confess to you with the harp, O God, my God.

5 Why are you sorrowful, my soul? And why do you trouble me? Hope in God, because I shall yet confess to him, the salvation of my countenance and my God.

Psalm 43

1 Unto the end. For the sons of Korah, unto understanding.

2 O God, with our ears we have heard; our fathers have announced to us the work you worked in their days and in ancient days.

3 Your hand destroyed the nations, and you planted them; you afflicted peoples and cast them out.

4 For they did not possess the land by their own sword, nor did their arm save them; but your right hand and your arm and the illumination of your countenance saved them, because you were pleased in them.

5 You yourself are my King and my God, who commands the salvations of Jacob.

6 In you we shall winnow our enemies with the horn, and in your name we shall despise those who rise against us.

7 For I shall not hope in my bow, and my sword shall not save me,

8 because you have saved us from those who afflict us and have confounded those who hate us.

9 In God we shall be praised all day, and in your name we shall confess forever.

10 But now you have rejected and confounded us, and you shall not go forth, O God, with our armies.

11 You have turned us backward after our enemies, and those who hate us plundered for themselves.

12 You have given us like sheep for food and scattered us among the nations.

13 You have sold your people without a price, and there was no multitude in their exchanges.

14 You have made us a reproach to our neighbors, a mockery and derision to those around us.

15 You have made us a likeness among the nations, a shaking of the head among the peoples.

16 All day my shame is against me, and the confusion of my face has covered me,

17 before the voice of him who reproaches and speaks against me, before the face of the enemy and persecutor.

18 All these things have come upon us, yet we have not forgotten you or acted unjustly in your testament.

19 And our heart has not turned backward, but you have turned our paths away from your way,

20 because you have humbled us in the place of affliction, and the shadow of death has covered us.

21 If we have forgotten the name of our God or spread out our hands to a foreign god,

22 shall God not require these things? For he knows the hidden things of the heart. Because of you we are put to death all day; we have been regarded as sheep for slaughter.

23 Arise; why do you sleep, O Lord? Arise, and do not reject us unto the end.

24 Why do you turn away your face? Do you forget our need and our tribulation?

25 For our soul has been humbled into the dust; our belly has been glued to the earth.

26 Arise, O Lord; help us and redeem us because of your name.

Psalm 44

1 Unto the end, for those who shall be changed. For the sons of Korah, unto understanding. A song for the beloved.

2 My heart has poured forth a good word; I speak my works to the King. My tongue is the pen of a scribe who writes swiftly.

3 You are beautiful in form above the sons of men; grace has been poured upon your lips. Therefore God has blessed you forever.

4 Gird your sword upon your thigh, O most powerful one.

5 In your form and your beauty, attend; proceed prosperously and reign because of truth and meekness and justice, and your right hand shall lead you wondrously.

6 Your arrows are sharp; peoples shall fall beneath you, into the hearts of the King’s enemies.

7 Your throne, O God, is unto the age of ages; a rod of direction is the rod of your kingdom.

8 You have loved justice and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above your companions.

9 Myrrh and stacte and cassia breathe from your garments, from houses of ivory; from these they have delighted you—

10 daughters of kings in your honor. The queen stood at your right hand in gilded clothing, surrounded with variety.

11 Hear, daughter, and see, and incline your ear; forget your people and your father’s house.

12 And the King shall desire your beauty, because he is the Lord your God, and they shall adore him.

13 And the daughters of Tyre shall entreat your countenance with gifts, all the rich among the people.

14 All the glory of the King’s daughter is within, in golden fringes,

15 clothed all around with varieties. Virgins shall be led to the King after her; her neighbors shall be brought to you.

16 They shall be brought with gladness and exultation; they shall be led into the temple of the King.

17 Sons have been born to you in place of your fathers; you shall appoint them as princes over all the earth.

18 They shall remember your name in every generation and generation; therefore peoples shall confess to you forever and unto the age of ages.

Psalm 45

1 Unto the end, for the sons of Korah, for secret things. A Psalm.

2 Our God is refuge and strength, a helper in the tribulations that have found us exceedingly.

3 Therefore we shall not fear when the earth is troubled and the mountains are transferred into the heart of the sea.

4 Their waters have sounded and been troubled; the mountains were troubled by his strength.

5 The force of the river gladdens the city of God; the Most High has sanctified his tabernacle.

6 God is in its midst; it shall not be moved. God shall help it early in the morning.

7 The nations were troubled, and kingdoms bowed down; he gave forth his voice, and the earth was moved.

8 The Lord of hosts is with us; the God of Jacob is our upholder.

9 Come and see the works of the Lord, the wonders he has set upon the earth,

10 taking away wars even to the end of the earth. He shall break the bow, shatter weapons, and burn shields with fire.

11 Be still and see that I am God; I shall be exalted among the nations, and I shall be exalted in the earth.

12 The Lord of hosts is with us; the God of Jacob is our upholder.

Psalm 46

1 Unto the end, for the sons of Korah. A Psalm.

2 All nations, clap your hands; jubilate to God with the voice of exultation,

3 because the Lord Most High is terrible, a great King over all the earth.

4 He has subjected peoples to us and nations beneath our feet.

5 He has chosen his inheritance for us, the beauty of Jacob that he loved.

6 God has ascended in jubilation, and the Lord with the voice of the trumpet.

7 Sing psalms to our God, sing psalms; sing psalms to our King, sing psalms,

8 because God is King of all the earth; sing psalms wisely.

9 God shall reign over the nations; God sits upon his holy throne.

10 The princes of peoples have been gathered with the God of Abraham, because the strong gods of the earth have been exceedingly exalted.

Psalm 47

1 A Psalm of song. For the sons of Korah, on the second day of the week.

2 Great is the Lord and exceedingly worthy of praise in the city of our God, upon his holy mountain.

3 Mount Zion is founded for the exultation of the whole earth; the sides of the north, the city of the great King.

4 God shall be known in its houses when he upholds it.

5 For behold, the kings of the earth were gathered; they assembled as one.

6 Seeing it, they wondered; they were troubled and moved.

7 Trembling seized them; there were pains as of one giving birth.

8 With a vehement spirit you shall break the ships of Tarshish.

9 As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God; God has founded it forever.

10 We have received your mercy, O God, in the midst of your temple.

11 According to your name, O God, so also is your praise unto the ends of the earth; your right hand is full of justice.

12 Let Mount Zion be glad and the daughters of Judah exult because of your judgments, O Lord.

13 Surround Zion and embrace it; recount these things in its towers.

14 Set your hearts upon its strength and distribute its houses, that you may recount it to another generation.

15 For this is God, our God, forever and unto the age of ages; he shall govern us through the ages.

Psalm 48

1 Unto the end, for the sons of Korah. A Psalm.

2 Hear these things, all nations; receive them with your ears, all who dwell in the world,

3 both earthborn and sons of men, rich and poor together as one.

4 My mouth shall speak wisdom, and the meditation of my heart, prudence.

5 I shall incline my ear to a parable; I shall open my proposition upon the psaltery.

6 Why shall I fear in the evil day? The iniquity of my heel shall surround me.

7 Those who trust in their own strength glory in the multitude of their riches.

8 A brother does not redeem; shall man redeem? He shall not give God his placation

9 and the price of the redemption of his soul. And he shall labor forever

10 and shall live still unto the end.

11 He shall not see destruction when he sees the wise dying; the fool and the senseless shall perish together. And they shall leave their riches to strangers,

12 and their sepulchers shall be their houses forever, their tabernacles from generation to generation; they have called their names upon their lands.

13 And man, when he was in honor, did not understand. He has been compared with senseless beasts and made like them.

14 This way of theirs is a scandal to them, and afterward they shall be pleased in their own mouth.

15 Like sheep they have been placed in the lower regions; death shall feed upon them. And the just shall rule over them in the morning, and their help shall grow old in the lower regions, away from their glory.

16 Nevertheless, God shall redeem my soul from the hand of the lower regions when he receives me.

17 Do not fear when man becomes rich and when the glory of his house is multiplied,

18 because when he perishes, he shall not take everything, nor shall his glory descend with him.

19 For his soul shall be blessed in his life; he shall confess to you when you do good to him.

20 He shall enter even into the generations of his fathers, and forever he shall not see light.

21 Man, when he was in honor, did not understand. He has been compared with senseless beasts and made like them.

Psalm 49

1 A Psalm of Asaph. The Lord, the God of gods, has spoken and called the earth from the rising of the sun to its setting.

2 From Zion is the form of his beauty.

3 God shall come manifestly; our God, and he shall not be silent. Fire shall blaze in his sight, and a mighty tempest shall be around him.

4 He shall call heaven from above and the earth to distinguish his people.

5 “Gather to him his holy ones, who order his testament above sacrifices.”

6 And the heavens shall announce his justice, because God is judge.

7 “Hear, my people, and I shall speak; Israel, and I shall testify to you. I am God, your God.

8 I shall not rebuke you concerning your sacrifices, but your holocausts are always before my sight.

9 I shall not take calves from your house or goats from your flocks,

10 because all the wild beasts of the forests are mine, the beasts upon the mountains, and the oxen.

11 I have known all the birds of heaven, and the beauty of the field is with me.

12 If I hunger, I shall not tell you, for the whole world and its fullness are mine.

13 Shall I eat the flesh of bulls or drink the blood of goats?

14 Sacrifice to God a sacrifice of praise and fulfill your vows to the Most High.

15 And invoke me in the day of tribulation; I shall rescue you, and you shall honor me.”

16 But to the sinner God has said: “Why do you recount my justices and take up my testament through your mouth?

17 Yet you have hated discipline and cast my words behind you.

18 If you saw a thief, you ran with him, and you set your portion with adulterers.

19 Your mouth abounded in malice, and your tongue composed deceits.

20 Sitting, you spoke against your brother, and against your mother’s son you set a scandal.

21 These things you did, and I was silent. You unjustly thought that I would be like you; I shall rebuke you and set them before your face.

22 Understand these things, you who forget God, lest at any time he seize you and there be no one to rescue.

23 A sacrifice of praise shall honor me, and there is the way by which I shall show him the salvation of God.”

Psalm 50

1 Unto the end. A Psalm of David,

2 when Nathan the prophet came to him after he had entered to Bathsheba.

3 Have mercy on me, O God, according to your great mercy; and according to the multitude of your compassions, erase my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always against me.

6 Against you alone have I sinned, and I have done evil before you, that you may be justified in your words and may prevail when you are judged.

7 For behold, I was conceived in iniquities, and in sins my mother conceived me.

8 For behold, you have loved truth; you have manifested to me the uncertain and hidden things of your wisdom.

9 You shall sprinkle me with hyssop, and I shall be cleansed; you shall wash me, and I shall be made whiter than snow.

10 You shall give joy and gladness to my hearing, and the humbled bones shall exult.

11 Turn your face away from my sins and erase all my iniquities.

12 Create a clean heart in me, O God, and renew an upright spirit within my inward parts.

13 Do not cast me away from your face, and do not take your Holy Spirit from me.

14 Restore to me the gladness of your salvation, and confirm me with a principal spirit.

15 I shall teach the unjust your ways, and the impious shall be converted to you.

16 Deliver me from bloods, O God, God of my salvation, and my tongue shall exult in your justice.

17 O Lord, you shall open my lips, and my mouth shall announce your praise.

18 For if you had willed sacrifice, I would indeed have given it; in holocausts you shall not delight.

19 A sacrifice to God is a spirit pierced with sorrow; a contrite and humbled heart, O God, you shall not despise.

20 Deal kindly, O Lord, in your good will toward Zion, that the walls of Jerusalem may be built.

21 Then you shall accept a sacrifice of justice, oblations, and holocausts; then they shall place calves upon your altar.

Psalm 51

1 Unto the end. Understanding of David,

2 when Doeg the Edomite came and announced to Saul, “David has come into the house of Achimelech.”

3 Why do you glory in malice, you who are powerful in iniquity?

4 All day your tongue has devised injustice; like a sharp razor you have wrought deceit.

5 You have loved malice above kindness, iniquity more than speaking equity.

6 You have loved every word of precipitation, O deceitful tongue.

7 Therefore God shall destroy you unto the end; he shall pull you out and remove you from your tabernacle, and your root from the land of the living.

8 The just shall see and fear, and they shall laugh over him and say:

9 “Behold the man who did not make God his helper but hoped in the multitude of his riches and prevailed in his vanity.”

10 But I am like a fruitful olive tree in the house of God; I have hoped in the mercy of God forever and unto the age of ages.

11 I shall confess to you forever because you have acted, and I shall await your name because it is good before your holy ones.

Psalm 52

1 Unto the end, for Maeleth. The understanding of David. The fool has said in his heart, “There is no God.”

2 They are corrupted and have become abominable in iniquities; there is no one who does good.

3 God looked down from heaven upon the sons of men to see whether there is one who understands or seeks God.

4 All have turned aside; together they have become useless. There is no one who does good—there is not even one.

5 Shall all who work iniquity not know, those who devour my people like food of bread?

6 They have not invoked God; there they trembled with fear where there was no fear. For God has scattered the bones of those who please men; they have been confounded because God has despised them.

7 Who shall give salvation to Israel from Zion? When God turns the captivity of his people, Jacob shall exult, and Israel shall be glad.

Psalm 53

1 Unto the end, in songs. The understanding of David,

2 when the Ziphites came and said to Saul, “Is not David hidden among us?”

3 O God, save me in your name, and judge me in your strength.

4 O God, hear my prayer; receive the words of my mouth with your ears.

5 For foreigners have risen against me, and the strong have sought my soul, and they have not set God before their sight.

6 For behold, God helps me, and the Lord is the upholder of my soul.

7 Turn evils against my enemies, and in your truth destroy them.

8 Willingly I shall sacrifice to you and confess to your name, O Lord, because it is good.

9 For you have rescued me from every tribulation, and my eye has looked down upon my enemies.

Psalm 54

1 Unto the end, in songs. The understanding of David.

2 Hear my prayer, O God, and do not despise my supplication.

3 Attend to me and hear me. I have been made sorrowful in my exercise and have been troubled

4 by the voice of the enemy and by the tribulation of the sinner. For they have turned iniquities upon me, and in anger they were troublesome to me.

5 My heart is troubled within me, and the dread of death has fallen upon me.

6 Fear and trembling have come upon me, and darkness has covered me.

7 And I said, “Who will give me wings like a dove, that I may fly and rest?”

8 Behold, fleeing, I have gone far away and remained in solitude.

9 I awaited him who saved me from faintheartedness of spirit and from the tempest.

10 Cast them down, O Lord; divide their tongues, because I have seen iniquity and contradiction in the city.

11 Day and night iniquity shall surround it upon its walls, and labor is in its midst,

12 and injustice; and usury and deceit have not failed from its streets.

13 For if my enemy had cursed me, I would indeed have borne it; and if he who hated me had spoken great things against me, perhaps I would have hidden myself from him.

14 But you, a man of one mind with me, my leader and my acquaintance,

15 who together with me took sweet foods; in the house of God we walked in agreement.

16 Let death come upon them, and let them descend alive into the lower regions, because wickedness is in their dwellings, in their midst.

17 But I have cried to God, and the Lord shall save me.

18 Evening and morning and midday, I shall recount and announce, and he shall hear my voice.

19 He shall redeem my soul in peace from those who draw near to me, because among many they were with me.

20 God shall hear and humble them, he who is before the ages. For there is no change in them, and they have not feared God.

21 He has extended his hand in repaying; they have defiled his testament.

22 They were divided by the anger of his countenance, and his heart drew near. His words were softened beyond oil, and they themselves are darts.

23 Cast your care upon the Lord, and he shall nourish you; he shall not permit the just to waver forever.

24 But you, O God, shall lead them down into the pit of destruction. Men of blood and deceit shall not divide their days in half, but I shall hope in you, O Lord. # Psalms — JNV Draft Translation

Psalm 55

1 Unto the end, for the people who were made far from the holy ones. For David, as an inscription of a title, when the Philistines held him in Gath.

2 Have mercy on me, O God, because man has trampled me; attacking all day, he has troubled me.

3 My enemies have trampled me all day, because many wage war against me.

4 From the height of day I shall fear, but I shall hope in you.

5 In God I shall praise my words; in God I have hoped. I shall not fear what flesh may do to me.

6 All day they cursed my words; all their thoughts are against me for evil.

7 They shall dwell and hide; they shall watch my heel. As they have awaited my soul,

8 for nothing shall you save them; in anger you shall crush peoples.

9 O God, I have announced my life to you; you have placed my tears before your sight, as also in your promise.

10 Then my enemies shall be turned backward. On whatever day I invoke you, behold, I have known that you are my God.

11 In God I shall praise the word; in the Lord I shall praise the speech. In God I have hoped; I shall not fear what man may do to me.

12 Your vows are upon me, O God; I shall fulfill them as praises to you,

13 because you have rescued my soul from death and my feet from falling, that I may be pleasing before God in the light of the living.

Psalm 56

1 Unto the end, do not destroy. For David, as an inscription of a title, when he fled from the face of Saul into the cave.

2 Have mercy on me, O God, have mercy on me, because my soul trusts in you. And beneath the shadow of your wings I shall hope until iniquity passes.

3 I shall cry to God Most High, to God who has dealt well with me.

4 He sent from heaven and delivered me; he gave those who trample me over to reproach. God sent his mercy and his truth,

5 and he rescued my soul from the midst of lion cubs. I slept troubled. The teeth of the sons of men are weapons and arrows, and their tongue is a sharp sword.

6 Be exalted above the heavens, O God, and your glory over all the earth.

7 They prepared a snare for my feet and bowed down my soul. They dug a pit before my face and fell into it.

8 My heart is prepared, O God, my heart is prepared; I shall sing and chant a psalm.

9 Arise, my glory; arise, psaltery and harp. I shall arise at dawn.

10 I shall confess to you among the peoples, O Lord, and shall sing a psalm to you among the nations,

11 because your mercy has been magnified even to the heavens and your truth even to the clouds.

12 Be exalted above the heavens, O God, and your glory over all the earth.

Psalm 57

1 Unto the end, do not destroy. For David, as an inscription of a title.

2 If indeed you speak justice, judge uprightly, sons of men.

3 For even in your heart you work iniquities; in the earth your hands compose injustices.

4 Sinners have been estranged from the womb; they have wandered from the womb and spoken false things.

5 Their fury is like that of a serpent, like a deaf asp that closes its ears,

6 which shall not hear the voice of charmers or of the enchanter who enchants wisely.

7 God shall crush their teeth in their own mouth; the Lord shall break the molars of lions.

8 They shall come to nothing like water running away; he has bent his bow until they are weakened.

9 Like wax that flows, they shall be taken away; fire fell upon them, and they did not see the sun.

10 Before your thorns understand the buckthorn, he shall swallow them in anger as though living.

11 The just shall be glad when he sees vindication; he shall wash his hands in the blood of the sinner.

12 And man shall say, “If indeed there is fruit for the just, indeed there is a God who judges them upon the earth.”

Psalm 58

1 Unto the end, do not destroy. For David, as an inscription of a title, when Saul sent and watched his house to kill him.

2 Rescue me from my enemies, my God, and deliver me from those who rise against me.

3 Rescue me from those who work iniquity and save me from men of blood.

4 For behold, they have seized my soul; the strong have rushed upon me.

5 Neither my iniquity nor my sin, O Lord; without iniquity I have run and directed my way.

6 Arise to meet me and see; and you, O Lord God of hosts, God of Israel, attend to visit all nations. Have no mercy on any who work iniquity.

7 They shall return at evening and suffer hunger like dogs, and they shall go around the city.

8 Behold, they shall speak with their mouth, and a sword is in their lips, because who has heard?

9 And you, O Lord, shall laugh at them; you shall reduce all nations to nothing.

10 I shall guard my strength for you, because you, O God, are my upholder.

11 My God—his mercy shall go before me.

12 God shall show me over my enemies. Do not kill them, lest at any time my people forget. Scatter them by your strength and cast them down, O Lord, my protector,

13 for the offense of their mouth, the speech of their lips; and let them be caught in their pride. And they shall be announced because of cursing and falsehood

14 at the consummation; in the anger of consummation, and they shall be no more. And they shall know that God shall rule Jacob and the ends of the earth.

15 They shall return at evening and suffer hunger like dogs, and they shall go around the city.

16 They shall be scattered to eat; but if they are not satisfied, they shall murmur.

17 But I shall sing of your strength and exult in your mercy in the morning, because you have become my upholder and my refuge in the day of my tribulation.

18 My helper, I shall sing psalms to you, because you, O God, are my upholder; my God, my mercy.

Psalm 59

1 Unto the end, for those who shall be changed, as an inscription of a title for David himself, for doctrine,

2 when he burned Mesopotamia of Syria and Sobal, and Joab returned and struck twelve thousand of Edom in the Valley of Salt Pits.

3 O God, you have rejected us and destroyed us; you were angry and had mercy on us.

4 You moved the earth and troubled it; heal its fractures, because it has been moved.

5 You have shown hard things to your people; you have given us wine of piercing sorrow to drink.

6 You have given a sign to those who fear you so that they may flee from before the bow, that your beloved may be delivered.

7 Save with your right hand and hear me.

8 God has spoken in his holy place: “I shall be glad and shall divide Shechem; I shall measure the Valley of Tabernacles.

9 Gilead is mine, and Manasseh is mine; and Ephraim is the strength of my head. Judah is my King;

10 Moab is the pot of my hope. Into Edom I shall extend my shoe; foreigners have been subjected to me.”

11 Who shall lead me into the fortified city? Who shall lead me even into Edom?

12 Will it not be you, O God, who rejected us? And will you not go forth, O God, with our armies?

13 Give us help from tribulation, because the salvation of man is vain.

14 In God we shall work strength, and he shall reduce those who trouble us to nothing.

Psalm 60

1 Unto the end. Among the hymns of David.

2 Hear my supplication, O God; attend to my prayer.

3 From the ends of the earth I have cried to you while my heart was anguished. Upon a rock you exalted me; you led me,

4 because you have become my hope, a tower of strength before the face of the enemy.

5 I shall dwell in your tabernacle through the ages; I shall be protected beneath the covering of your wings.

6 For you, my God, have heard my prayer; you have given an inheritance to those who fear your name.

7 You shall add days upon the days of the King, his years even to the day of generation and generation.

8 He remains forever before the sight of God; who shall require his mercy and truth?

9 Thus I shall sing a psalm to your name unto the age of ages, that I may fulfill my vows from day to day.

Psalm 61

1 Unto the end, for Idithun. A Psalm of David.

2 Shall not my soul be subject to God? For from him is my salvation.

3 For he himself is my God and my Savior, my upholder; I shall be moved no more.

4 How long do you rush upon a man? All of you kill as though against a leaning wall and a fence that has been driven down.

5 Nevertheless, they devised to cast away my price; I ran in thirst. With their mouth they blessed, but with their heart they cursed.

6 Nevertheless, be subject to God, my soul, because from him is my patience,

7 because he is my God and my Savior, my helper; I shall not migrate.

8 In God is my salvation and my glory; the God of my help, and my hope is in God.

9 Hope in him, every congregation of the people; pour out your hearts before him. God is our helper forever.

10 Nevertheless, the sons of men are vain, the sons of men are deceitful in balances, so that they themselves deceive from vanity in the selfsame thing.

11 Do not hope in iniquity, and do not desire robberies; if riches abound, do not set your heart upon them.

12 God has spoken once; these two things I have heard: that power belongs to God,

13 and mercy to you, O Lord, because you shall repay each one according to his works.

Psalm 62

1 A Psalm of David, when he was in the desert of Edom.

2 O God, my God, from the dawn I keep watch for you. My soul has thirsted for you; how manifoldly my flesh longs for you!

3 In a desert land, pathless and without water, so I appeared before you in the holy place, that I might see your power and your glory.

4 Because your mercy is better than lives, my lips shall praise you.

5 Thus I shall bless you in my life, and in your name I shall lift up my hands.

6 Let my soul be filled as with fat and richness, and my mouth shall praise you with lips of exultation.

7 If I have remembered you upon my bed, in the morning watches I shall meditate upon you.

8 Because you have been my helper, and beneath the covering of your wings I shall exult.

9 My soul has adhered after you; your right hand has upheld me.

10 But they have sought my soul in vain; they shall enter into the lower parts of the earth.

11 They shall be handed over into the hands of the sword; they shall be portions for foxes.

12 But the King shall be glad in God; all who swear by him shall be praised, because the mouth of those who speak unjust things has been obstructed.

Psalm 63

1 Unto the end. A Psalm of David.

2 Hear my prayer, O God, when I make supplication; rescue my soul from fear of the enemy.

3 You have protected me from the assembly of the malicious, from the multitude of those who work iniquity.

4 For they have sharpened their tongues like a sword; they have bent the bow, a bitter thing,

5 that they may shoot the immaculate one in hidden places.

6 Suddenly they shall shoot him and shall not fear; they have strengthened an evil word for themselves. They spoke of hiding snares; they said, “Who shall see them?”

7 They have searched out iniquities; those who searched failed in their scrutiny. Man shall draw near to a deep heart,

8 and God shall be exalted. The arrows of little ones have become their wounds,

9 and their tongues have been weakened against them. All who saw them were troubled,

10 and every man feared. And they announced the works of God and understood his deeds.

11 The just shall be glad in the Lord and shall hope in him, and all the upright of heart shall be praised.

Psalm 64

1 Unto the end. A Psalm of David, a song of Jeremiah and Ezekiel for the people of the transmigration, when they began to go forth.

2 A hymn becomes you, O God, in Zion, and a vow shall be fulfilled to you in Jerusalem.

3 Hear my prayer; to you all flesh shall come.

4 The words of the unjust have prevailed over us, and you shall be propitious to our impieties.

5 Blessed is he whom you have chosen and taken up; he shall dwell in your courts. We shall be filled with the good things of your house; holy is your temple,

6 wondrous in equity. Hear us, O God our Savior, the hope of all the ends of the earth and far away in the sea.

7 You prepare the mountains in your strength, girded with power;

8 you trouble the depth of the sea, the sound of its waves. The nations shall be troubled,

9 and those who dwell at the ends shall fear before your signs; you shall delight the departures of morning and evening.

10 You have visited the earth and intoxicated it; you have multiplied its enrichment. The river of God is filled with waters; you have prepared their food, because so is its preparation.

11 Intoxicate its streams; multiply its offspring. Sprouting, it shall rejoice in its drops.

12 You shall bless the crown of the year of your kindness, and your fields shall be filled with abundance.

13 The beautiful places of the desert shall grow fat, and the hills shall be girded with exultation.

14 The rams of the sheep have been clothed, and the valleys shall abound with grain; they shall cry aloud, for indeed they shall sing a hymn.

Psalm 65

1 Unto the end. A song of a psalm of the resurrection. Jubilate to God, all the earth;

2 sing a psalm to his name; give glory to his praise.

3 Say to God, “How terrible are your works, O Lord! In the multitude of your strength, your enemies shall lie to you.

4 Let all the earth adore you and sing psalms to you; let it sing a psalm to your name.”

5 Come and see the works of God, terrible in counsels over the sons of men.

6 He turns the sea into dry land; they shall pass through the river on foot. There we shall be glad in him.

7 He rules in his strength forever; his eyes look upon the nations. Let those who provoke him not be exalted in themselves.

8 Bless our God, you nations, and cause the voice of his praise to be heard.

9 He has set my soul unto life and has not permitted my feet to be moved.

10 For you have proved us, O God; you have examined us by fire as silver is examined.

11 You led us into a snare; you placed tribulations upon our back.

12 You placed men over our heads. We passed through fire and water, and you led us out into refreshment.

13 I shall enter your house with holocausts; I shall fulfill to you my vows,

14 which my lips distinguished and my mouth spoke in my tribulation.

15 I shall offer you marrow-filled holocausts with the incense of rams; I shall offer you oxen with goats.

16 Come and hear, all you who fear God, and I shall recount how great are the things he has done for my soul.

17 To him I cried with my mouth, and I exalted him beneath my tongue.

18 If I have regarded iniquity in my heart, the Lord shall not hear.

19 Therefore God has heard and attended to the voice of my supplication.

20 Blessed is God, who has not removed my prayer or his mercy from me.

Psalm 66

1 Unto the end, among hymns. A Psalm of a song of David.

2 May God have mercy on us and bless us; may he illuminate his face over us and have mercy on us,

3 that we may know your way upon the earth, your salvation among all nations.

4 Let the peoples confess to you, O God; let all the peoples confess to you.

5 Let the nations be glad and exult, because you judge the peoples in equity and direct the nations upon the earth.

6 Let the peoples confess to you, O God; let all the peoples confess to you.

7 The earth has given its fruit; may God, our God, bless us.

8 May God bless us, and let all the ends of the earth fear him.

Psalm 67

1 Unto the end. A Psalm of a song for David himself.

2 Let God arise, and let his enemies be scattered; and let those who hate him flee from his face.

3 As smoke fails, let them fail; as wax flows before the face of fire, so let sinners perish before the face of God.

4 And let the just feast and exult before the sight of God and delight in gladness.

5 Sing to God; sing a psalm to his name. Make a way for him who ascends over the setting sun. The Lord is his name; exult before his sight. They shall be troubled before his face,

6 the Father of orphans and the judge of widows, God in his holy place.

7 God causes those of one manner to dwell in a house; he leads out those bound in strength, and likewise those who provoke him, who dwell in sepulchers.

8 O God, when you went forth before your people, when you passed through the desert,

9 the earth was moved, and indeed the heavens dropped rain before the face of the God of Sinai, before the face of the God of Israel.

10 You shall set apart a voluntary rain, O God, for your inheritance; it was weakened, but you perfected it.

11 Your animals shall dwell in it; in your sweetness, O God, you have prepared for the poor.

12 The Lord shall give the word to those who evangelize with great power.

13 The King of hosts belongs to the beloved, to the beloved; and to the beauty of the house belongs the dividing of spoils.

14 If you sleep among the midst of the lots, the wings of the dove are silvered, and the rear of her back is in the pallor of gold.

15 While the heavenly one distinguishes kings over her, they shall be whitened with snow upon Zalmon.

16 The mountain of God is a fat mountain, a curdled mountain, a fat mountain.

17 Why do you suspect curdled mountains? This is the mountain in which God is pleased to dwell; indeed, the Lord shall dwell there unto the end.

18 The chariot of God is manifold, with ten thousand, thousands rejoicing; the Lord is among them in Sinai, in the holy place.

19 You have ascended on high; you have taken captivity captive; you have received gifts among men, even those who do not believe that the Lord God dwells there.

20 Blessed is the Lord day by day; the God of our salvations shall make a prosperous journey for us.

21 Our God is the God of making salvation, and to the Lord, the Lord, belong the exits from death.

22 Nevertheless, God shall break the heads of his enemies, the crown of the hair of those who walk about in their offenses.

23 The Lord has said, “From Bashan I shall turn them; I shall turn them into the depth of the sea,

24 that your foot may be dipped in blood, the tongue of your dogs in the enemies, from him.”

25 They have seen your processions, O God, the processions of my God, my King, who is in the holy place.

26 Princes joined with those singing psalms went before, in the midst of young women playing timbrels.

27 In the churches, bless God the Lord from the fountains of Israel.

28 There is Benjamin, a youth in departure of mind; the princes of Judah, their leaders; the princes of Zebulun, the princes of Naphtali.

29 Command your strength, O God; confirm this, O God, which you have worked in us.

30 From your temple in Jerusalem, kings shall offer gifts to you.

31 Rebuke the wild beasts of the reeds, the congregation of bulls among the cows of the peoples, that they may exclude those who have been proved by silver. Scatter the nations that desire wars.

32 Envoys shall come from Egypt; Ethiopia shall hasten her hands to God.

33 Kingdoms of the earth, sing to God; sing psalms to the Lord; sing psalms to God,

34 who ascends above the heaven of heaven toward the east. Behold, he shall give to his voice a voice of power.

35 Give glory to God over Israel; his magnificence and his strength are in the clouds.

36 Wondrous is God in his holy ones; the God of Israel himself shall give power and strength to his people. Blessed is God!

Psalm 68

1 Unto the end, for those who shall be changed. David.

2 Save me, O God, because waters have entered even to my soul.

3 I have been fixed in the mud of the deep, and there is no substance. I have come into the height of the sea, and the tempest has submerged me.

4 I have labored crying; my jaws have become hoarse. My eyes have failed while I hope in my God.

5 Those who hate me without cause have been multiplied beyond the hairs of my head. Those who unjustly persecuted me, my enemies, have been strengthened; then I repaid what I did not seize.

6 O God, you know my foolishness, and my offenses are not hidden from you.

7 Let those who await you not be ashamed in me, O Lord, Lord of hosts; let those who seek you not be confounded over me, O God of Israel.

8 Because for you I have borne reproach; confusion has covered my face.

9 I have become a stranger to my brothers and a foreigner to my mother’s sons.

10 Because zeal for your house has consumed me, and the reproaches of those who reproached you have fallen upon me.

11 And I covered my soul in fasting, and it became a reproach to me.

12 And I made sackcloth my garment, and I became a parable to them.

13 Those who sat at the gate spoke against me, and those who drank wine sang psalms against me.

14 But I direct my prayer to you, O Lord; it is the time of good pleasure, O God. In the multitude of your mercy, hear me in the truth of your salvation.

15 Rescue me from the mud so that I may not be fixed in it; deliver me from those who hate me and from the depths of waters.

16 Let not the tempest of water submerge me, nor the deep swallow me, nor the pit press its mouth over me.

17 Hear me, O Lord, because your mercy is kind; according to the multitude of your compassions, look upon me.

18 And do not turn your face away from your servant; because I am troubled, hear me swiftly.

19 Attend to my soul and deliver it; because of my enemies, rescue me.

20 You know my reproach and my confusion and my shame;

21 before your sight are all who trouble me. My heart awaited reproach and misery; and I awaited one who would sorrow together with me, but there was no one, and one who would console me, but I found none.

22 And they gave gall for my food, and in my thirst they gave me vinegar to drink.

23 Let their table become a snare before them, and unto retributions and a scandal.

24 Let their eyes be darkened so that they do not see, and bow down their back always.

25 Pour out your anger upon them, and let the fury of your anger seize them.

26 Let their dwelling become desolate, and let there be no one who dwells in their tabernacles.

27 Because they persecuted him whom you struck, and they added to the sorrow of my wounds.

28 Add iniquity upon their iniquity, and let them not enter into your justice.

29 Let them be erased from the book of the living and not be written with the just.

30 I am poor and sorrowful; your salvation, O God, has upheld me.

31 I shall praise the name of God with a song and magnify him with praise,

32 and it shall please God more than a young calf bringing forth horns and hooves.

33 Let the poor see and be glad; seek God, and your soul shall live,

34 because the Lord has heard the poor and has not despised his bound ones.

35 Let heaven and earth praise him, the sea and all creeping things in them.

36 Because God shall save Zion, and the cities of Judah shall be built; and they shall dwell there and acquire it by inheritance.

37 And the seed of his servants shall possess it, and those who love his name shall dwell in it. # Psalms — JNV Draft Translation

Psalm 69

1 Unto the end. A Psalm of David in remembrance that the Lord saved him.

2 O God, attend to my help; O Lord, hasten to help me.

3 Let those who seek my soul be confounded and ashamed.

4 Let those who desire evils for me be turned backward and ashamed; let those who say to me, “Well done! Well done!” be immediately turned away in shame.

5 Let all who seek you exult and be glad in you, and let those who love your salvation always say, “Let the Lord be magnified.”

6 But I am needy and poor; O God, help me. You are my helper and my deliverer; O Lord, do not delay.

Psalm 70

1 A Psalm of David, of the sons of Jonadab and the former captives. In you, O Lord, I have hoped; I shall not be confounded forever.

2 In your justice, deliver me and rescue me; incline your ear to me and save me.

3 Be to me a protecting God and a fortified place, that you may save me, because you are my firmament and my refuge.

4 My God, rescue me from the hand of the sinner and from the hand of him who acts against the law and is unjust,

5 because you are my patience, O Lord; O Lord, my hope from my youth.

6 In you I have been confirmed from the womb; from my mother’s belly you are my protector. My singing is always in you.

7 I have become a wonder to many, but you are a strong helper.

8 Let my mouth be filled with praise, that I may sing your glory, your greatness all day.

9 Do not cast me away in the time of old age; when my strength fails, do not abandon me.

10 For my enemies spoke against me, and those who watched my soul took counsel together as one,

11 saying, “God has abandoned him. Pursue and seize him, because there is no one to rescue him.”

12 O God, do not go far from me; my God, look toward my help.

13 Let those who speak against my soul be confounded and fail; let those who seek evils for me be covered with confusion and shame.

14 But I shall always hope and shall add to all your praise.

15 My mouth shall announce your justice, your salvation all day, because I have not known letters.

16 I shall enter into the powers of the Lord; O Lord, I shall remember your justice alone.

17 O God, you have taught me from my youth, and even now I shall declare your wonders.

18 And even into old age and gray hairs, O God, do not abandon me until I announce your arm to every generation that shall come, your power

19 and your justice, O God, even to the highest things. O God, you have done great things; who is like you?

20 How many great and evil tribulations you have shown me! And turning, you gave me life and led me back again from the abysses of the earth.

21 You have multiplied your magnificence; and turning, you have consoled me.

22 For I also shall confess your truth to you with the instruments of the psalm, O God; I shall sing psalms to you with the harp, O Holy One of Israel.

23 My lips shall exult when I sing to you, and my soul, which you have redeemed.

24 And my tongue also shall meditate upon your justice all day when those who seek evils for me have been confounded and ashamed.

Psalm 71

1 A Psalm concerning Solomon.

2 O God, give your judgment to the King and your justice to the King’s son, to judge your people in justice and your poor in judgment.

3 Let the mountains receive peace for the people, and the hills, justice.

4 He shall judge the poor of the people, save the sons of the poor, and humble the oppressor.

5 And he shall remain with the sun and before the moon, from generation to generation.

6 He shall descend like rain upon a fleece and like drops falling upon the earth.

7 In his days justice shall arise, and abundance of peace until the moon is taken away.

8 And he shall rule from sea to sea and from the river even to the ends of the whole world.

9 Before him the Ethiopians shall fall down, and his enemies shall lick the earth.

10 The kings of Tarshish and the islands shall offer gifts; the kings of the Arabians and of Sheba shall bring gifts.

11 And all the kings of the earth shall adore him; all nations shall serve him.

12 Because he shall deliver the poor from the powerful and the poor man who had no helper.

13 He shall spare the poor and needy and save the souls of the poor.

14 From usuries and iniquity he shall redeem their souls, and their name shall be honorable before him.

15 And he shall live, and from the gold of Arabia there shall be given to him; and they shall always adore because of him, and all day they shall bless him.

16 And there shall be a firmament in the earth upon the summits of the mountains; its fruit shall be super-exalted above Lebanon, and they shall flourish from the city like the grass of the earth.

17 May his name be blessed through the ages; before the sun his name remains. And all the tribes of the earth shall be blessed in him; all nations shall magnify him.

18 Blessed is the Lord God of Israel, who alone does wonders.

19 And blessed is the name of his majesty forever, and all the earth shall be filled with his majesty. Let it be; let it be.

20 The praises of David, son of Jesse, have come to an end.

Psalm 72

1 A Psalm of Asaph. How good is the God of Israel to those who are upright of heart!

2 But my feet were almost moved; my steps were almost poured away,

3 because I was zealous over the unjust when I saw the peace of sinners.

4 For there is no regard for their death, and there is a firmament in their scourge.

5 They are not in the labor of men, nor shall they be scourged with men.

6 Therefore pride has held them; they are covered with their iniquity and impiety.

7 Their iniquity has come forth as though from fatness; they have passed into the affection of the heart.

8 They have thought and spoken wickedness; they have spoken iniquity on high.

9 They have set their mouth in heaven, and their tongue has passed over the earth.

10 Therefore my people shall return here, and full days shall be found in them.

11 And they have said, “How does God know? And is there knowledge on high?”

12 Behold, these sinners, abounding in the age, have obtained riches.

13 And I said, “Therefore without cause I have justified my heart and washed my hands among the innocent,

14 and I have been scourged all day, and my chastisement has been in the mornings.”

15 If I said, “I shall recount it thus,” behold, I would have rejected the nation of your sons.

16 I thought that I might know this; it is labor before me,

17 until I enter the sanctuary of God and understand their final things.

18 Nevertheless, because of deceits you have set these things for them; you cast them down while they were being lifted up.

19 How have they been made desolate? Suddenly they have failed; they have perished because of their iniquity.

20 Like the dream of those who arise, O Lord, in your city you shall reduce their image to nothing.

21 Because my heart was inflamed and my reins were changed,

22 and I was reduced to nothing and did not know,

23 so that I became like a beast before you; and I am always with you.

24 You have held my right hand, and in your will you have led me, and with glory you have taken me up.

25 For what is there for me in heaven? And apart from you, what have I desired upon the earth?

26 My flesh and my heart have failed; O God of my heart and my portion, O God forever.

27 For behold, those who distance themselves from you shall perish; you have destroyed all who fornicate away from you.

28 But for me it is good to adhere to God, to place my hope in the Lord God, that I may announce all your proclamations in the gates of the daughter of Zion.

Psalm 73

1 The understanding of Asaph. Why, O God, have you rejected us unto the end? Why has your fury become angry against the sheep of your pasture?

2 Remember your congregation, which you possessed from the beginning. You redeemed the rod of your inheritance, Mount Zion, in which you dwelt.

3 Lift up your hands against their pride unto the end; how greatly the enemy has acted maliciously in the holy place!

4 And those who hate you have gloried in the midst of your solemnity; they have set their signs as signs.

5 And they did not know, as at an exit above the summit. Like axes in a forest of trees,

6 together they cut down its doors; with ax and adze they cast it down.

7 They burned your sanctuary with fire; upon the earth they polluted the tabernacle of your name.

8 Their whole kindred said together in their heart, “Let us cause all the feast days of God to cease from the earth.”

9 We have not seen our signs; there is no longer a prophet, and he shall know us no more.

10 How long, O God, shall the enemy reproach? Shall the adversary provoke your name unto the end?

11 Why do you turn away your hand and your right hand from the midst of your bosom unto the end?

12 But God is our King before the ages; he has worked salvation in the midst of the earth.

13 You made the sea firm by your strength; you crushed the heads of dragons in the waters.

14 You broke the heads of the dragon; you gave him as food to the peoples of Ethiopia.

15 You burst open springs and torrents; you dried the rivers of Ethan.

16 The day is yours, and the night is yours; you fashioned the dawn and the sun.

17 You made all the boundaries of the earth; summer and spring—you formed them.

18 Remember this: the enemy has reproached the Lord, and a foolish people has provoked your name.

19 Do not hand over to beasts the souls that confess to you, and do not forget the souls of your poor unto the end.

20 Look upon your testament, because those darkened upon the earth have been filled with houses of iniquities.

21 Let not the humbled one be turned away confounded; the poor and needy shall praise your name.

22 Arise, O God; judge your cause. Remember your reproaches, those that come from the fool all day.

23 Do not forget the voices of your enemies; the pride of those who hate you ascends always.

Psalm 74

1 Unto the end, do not corrupt. A Psalm of a song of Asaph.

2 We shall confess to you, O God, we shall confess and invoke your name; we shall recount your wonders.

3 When I receive the time, I shall judge justices.

4 The earth and all who dwell in it have melted; I have made its pillars firm.

5 I said to the unjust, “Do not act unjustly,” and to those who offend, “Do not exalt the horn.

6 Do not lift your horn on high; do not speak iniquity against God.”

7 For neither from the east, nor from the west, nor from the desert mountains comes judgment,

8 because God is judge. This one he humbles, and this one he exalts,

9 because in the hand of the Lord is a cup of pure wine, full of mixture. And he has tilted it from this one to that; nevertheless, its dregs have not been emptied. All the sinners of the earth shall drink.

10 But I shall announce forever; I shall sing to the God of Jacob.

11 And I shall break all the horns of sinners, and the horns of the just shall be exalted.

Psalm 75

1 Unto the end, among praises. A Psalm of Asaph, a song to the Assyrians.

2 God is known in Judea; in Israel his name is great.

3 And his place has been made in peace, and his dwelling in Zion.

4 There he broke the powers of bows, the shield, the sword, and war.

5 You illuminate wondrously from the eternal mountains.

6 All the foolish of heart were troubled. They slept their sleep, and all the men of riches found nothing in their hands.

7 At your rebuke, O God of Jacob, those who mounted horses fell asleep.

8 You are terrible; and who shall resist you? From that time is your anger.

9 From heaven you caused judgment to be heard; the earth trembled and rested

10 when God arose for judgment, that he might save all the meek of the earth.

11 For the thought of man shall confess to you, and the remnants of thought shall keep a feast day to you.

12 Vow and fulfill to the Lord your God, all you around him who bring gifts—to the terrible one,

13 to him who takes away the spirit of princes, terrible among the kings of the earth.

Psalm 76

1 Unto the end, for Idithun. A Psalm of Asaph.

2 With my voice I cried to the Lord; with my voice to God, and he attended to me.

3 In the day of my tribulation I sought God; with my hands toward him in the night, and I was not deceived. My soul refused to be consoled.

4 I remembered God and was delighted, and I exercised myself, and my spirit failed.

5 My eyes anticipated the watches; I was troubled and did not speak.

6 I considered the ancient days and held the eternal years in mind.

7 And I meditated by night with my heart, and I exercised myself and swept through my spirit.

8 Will God cast away forever? Or will he not add that he may still be more favorable?

9 Or will he cut off his mercy unto the end, from generation to generation?

10 Or will God forget to have mercy? Or will he restrain his mercies in his anger?

11 And I said, “Now I have begun; this is the change of the right hand of the Most High.”

12 I remembered the works of the Lord, because I shall remember your wonders from the beginning.

13 And I shall meditate upon all your works and exercise myself in your inventions.

14 O God, your way is in the holy place; what god is great like our God?

15 You are God who does wonders; you have made your power known among the peoples.

16 With your arm you redeemed your people, the sons of Jacob and Joseph.

17 The waters saw you, O God; the waters saw you and were afraid, and the abysses were troubled.

18 Great was the sound of waters; the clouds gave forth their voice. For indeed your arrows pass through.

19 The voice of your thunder was in the wheel. Your lightning flashes illuminated the whole world; the earth was moved and trembled.

20 Your way is in the sea, and your paths in many waters, and your footprints shall not be known.

21 You led your people like sheep by the hand of Moses and Aaron.

Psalm 77

1 The understanding of Asaph. Attend to my law, my people; incline your ear to the words of my mouth.

2 I shall open my mouth in parables; I shall speak propositions from the beginning.

3 How great are the things we have heard and known, and our fathers have recounted them to us.

4 They have not been hidden from their sons in another generation, recounting the praises of the Lord and his powers and the wonders he has done.

5 And he raised up a testimony in Jacob and set a law in Israel, the great things he commanded our fathers to make known to their sons,

6 that another generation might know—the sons who shall be born and arise—and they shall recount them to their sons,

7 that they may place their hope in God and not forget the works of God, and that they may seek his commandments,

8 lest they become like their fathers, a perverse and provoking generation, a generation that did not direct its heart and whose spirit was not trusted with God.

9 The sons of Ephraim, bending and shooting the bow, turned back in the day of battle.

10 They did not keep the testament of God and refused to walk in his law.

11 And they forgot his benefactions and his wonders that he showed them.

12 Before their fathers he did wonders in the land of Egypt, in the field of Tanis.

13 He divided the sea and led them through, and he made the waters stand as though in a wineskin.

14 And he led them in the cloud by day and all night in the illumination of fire.

15 He split the rock in the wilderness and gave them water as from a great abyss.

16 And he brought water from the rock and led the waters down like rivers.

17 And they added still more sin against him; they provoked the Most High to anger in the waterless place.

18 And they tested God in their hearts by seeking food for their souls.

19 And they spoke evil of God; they said, “Can God prepare a table in the desert?

20 For he struck the rock, and waters flowed and torrents overflowed. Can he also give bread or prepare a table for his people?”

21 Therefore the Lord heard and delayed, and fire was kindled in Jacob, and anger ascended against Israel,

22 because they did not believe in God or hope in his salvation.

23 And he commanded the clouds from above and opened the doors of heaven.

24 And he rained manna upon them to eat and gave them the bread of heaven.

25 Man ate the bread of angels; he sent them provisions in abundance.

26 He transferred the south wind from heaven and brought in the southwest wind by his strength.

27 And he rained flesh upon them like dust, and feathered birds like the sand of the sea.

28 And they fell in the midst of their camp, around their tabernacles.

29 And they ate and were exceedingly satisfied, and he brought their desire to them.

30 They were not defrauded of their desire. Their food was still in their mouth,

31 and the anger of God ascended upon them; and he killed their fat ones and hindered the elect of Israel.

32 In all these things they still sinned and did not believe in his wonders.

33 And their days failed in vanity and their years with haste.

34 When he killed them, they sought him and returned and came to him at dawn.

35 And they remembered that God is their helper and God Most High their Redeemer.

36 And they loved him with their mouth, and with their tongue they lied to him,

37 but their heart was not upright with him, nor were they held faithful in his testament.

38 But he is merciful and shall become propitious to their sins, and he shall not destroy them. And he abounded in turning away his anger and did not kindle all his anger.

39 And he remembered that they are flesh, a spirit going and not returning.

40 How often they provoked him in the desert and stirred him to anger in the waterless place!

41 And they turned back and tested God and provoked the Holy One of Israel.

42 They did not remember his hand on the day when he redeemed them from the hand of him who troubled them,

43 how he set his signs in Egypt and his wonders in the field of Tanis,

44 and turned their rivers into blood and their rains so that they could not drink.

45 He sent the dogfly among them, and it devoured them, and the frog, and it destroyed them.

46 And he gave their fruits to blight and their labors to the locust.

47 And he killed their vines with hail and their mulberry trees with frost.

48 And he handed their beasts over to hail and their possession to fire.

49 He sent upon them the anger of his indignation—indignation and anger and tribulation—missions through evil angels.

50 He made a way for the path of his anger; he did not spare their souls from death, and he enclosed their beasts in death.

51 And he struck every firstborn in the land of Egypt, the firstfruits of all their labor in the tabernacles of Ham.

52 And he took away his people like sheep and led them like a flock in the desert.

53 And he led them in hope, and they did not fear, and the sea covered their enemies.

54 And he led them into the mountain of his sanctification, the mountain his right hand acquired; and he cast the nations out before their face and divided the land to them by lot with a cord of distribution.

55 And he caused the tribes of Israel to dwell in their tabernacles.

56 And they tested and provoked God Most High and did not keep his testimonies.

57 And they turned away and did not keep the pact; like their fathers, they were turned into a perverse bow.

58 They stirred him to anger upon their hills and provoked him to jealousy with their carved images.

59 God heard and despised them, and he exceedingly reduced Israel to nothing.

60 And he rejected the tabernacle of Shiloh, his tabernacle where he dwelt among men.

61 And he handed their strength into captivity and their beauty into the hands of the enemy.

62 And he enclosed his people in the sword and despised his inheritance.

63 Fire consumed their young men, and their virgins were not lamented.

64 Their priests fell by the sword, and their widows were not mourned.

65 And the Lord was aroused like one sleeping, like a powerful man overcome with wine.

66 And he struck his enemies on their backs; he gave them an everlasting reproach.

67 And he rejected the tabernacle of Joseph and did not choose the tribe of Ephraim,

68 but he chose the tribe of Judah, Mount Zion, which he loved.

69 And he built his sanctuary like unicorns, in the land that he founded through the ages.

70 And he chose David his servant and took him from the flocks of sheep; from behind those giving birth, he received him

71 to feed Jacob his servant and Israel his inheritance.

72 And he fed them in the innocence of his heart and led them by the understandings of his hands. # Psalms — JNV Draft Translation

Psalm 78

1 A Psalm of Asaph. O God, the nations have come into your inheritance; they have polluted your holy temple; they have made Jerusalem like an apple watch.

2 They have made the corpses of your servants food for the birds of heaven, the flesh of your holy ones for the beasts of the earth.

3 They have poured out their blood like water around Jerusalem, and there was no one to bury them.

4 We have become a reproach to our neighbors, a mockery and derision to those around us.

5 How long, O Lord, will you be angry unto the end? Shall your zeal be kindled like fire?

6 Pour out your anger upon the nations that have not known you and upon the kingdoms that have not invoked your name,

7 because they have devoured Jacob and desolated his place.

8 Do not remember our ancient iniquities; let your mercies swiftly come before us, because we have become exceedingly poor.

9 Help us, O God our Savior, and because of the glory of your name, O Lord, deliver us; and be propitious to our sins because of your name.

10 Lest perhaps they say among the nations, “Where is their God?” Let the vindication of the blood of your servants that was poured out become known among the nations before our eyes.

11 Let the groaning of those in fetters enter before your sight; according to the greatness of your arm, possess the sons of those put to death.

12 And repay our neighbors sevenfold into their bosom, their reproach with which they reproached you, O Lord.

13 But we are your people and the sheep of your pasture; we shall confess to you forever; from generation to generation we shall announce your praise.

Psalm 79

1 Unto the end, for those who shall be changed. A testimony of Asaph, a Psalm.

2 You who govern Israel, attend; you who lead Joseph like a sheep, who sit upon the cherubim, be manifested

3 before Ephraim, Benjamin, and Manasseh. Awaken your power and come, that you may save us.

4 O God, convert us and show your face, and we shall be saved.

5 O Lord God of hosts, how long will you be angry against the prayer of your servant?

6 Will you feed us the bread of tears and give us tears to drink by measure?

7 You have made us a contradiction to our neighbors, and our enemies have mocked us.

8 O God of hosts, convert us and show your face, and we shall be saved.

9 You transferred a vine from Egypt; you cast out the nations and planted it.

10 You were the leader of the journey before it; you planted its roots, and it filled the earth.

11 Its shadow covered the mountains, and its branches, the cedars of God.

12 It extended its branches even to the sea, and its shoots even to the river.

13 Why have you destroyed its wall, so that all who pass along the way harvest it?

14 The boar from the forest has exterminated it, and a singular wild beast has fed upon it.

15 O God of hosts, turn; look from heaven and see, and visit this vine.

16 And perfect what your right hand planted, and look upon the son of man whom you confirmed for yourself.

17 Burned with fire and dug up, they shall perish at the rebuke of your countenance.

18 Let your hand be upon the man of your right hand and upon the son of man whom you confirmed for yourself.

19 And we shall not withdraw from you; you shall give us life, and we shall invoke your name.

20 O Lord God of hosts, convert us and show your face, and we shall be saved.

Psalm 80

1 Unto the end, for the winepresses. A Psalm for Asaph himself.

2 Exult in God our helper; jubilate to the God of Jacob.

3 Take up a psalm and give forth the timbrel, the pleasant psaltery with the harp.

4 Sound the trumpet at the new moon, on the distinguished day of your solemnity,

5 because it is a commandment in Israel and a judgment for the God of Jacob.

6 He set it as a testimony in Joseph when he went out from the land of Egypt; he heard a tongue that he did not know.

7 He turned his back away from burdens; his hands served in the basket.

8 In tribulation you invoked me, and I delivered you. I heard you in the hidden place of the tempest; I proved you at the water of contradiction.

9 Hear, my people, and I shall testify to you. Israel, if you hear me,

10 there shall be no new god in you, nor shall you adore a foreign god.

11 For I am the Lord your God, who led you out of the land of Egypt. Enlarge your mouth, and I shall fill it.

12 And my people did not hear my voice, and Israel did not attend to me.

13 And I dismissed them according to the desires of their heart; they shall go in their inventions.

14 If my people had heard me, if Israel had walked in my ways,

15 perhaps for nothing I would have humbled their enemies and sent my hand upon those who troubled them.

16 The enemies of the Lord lied to him, and their time shall be through the ages.

17 And he fed them from the fat of grain and satisfied them with honey from the rock.

Psalm 81

1 A Psalm of Asaph. God has stood in the synagogue of gods, and in their midst he judges gods.

2 How long do you judge iniquity and accept the faces of sinners?

3 Judge for the needy and the orphan; justify the humble and the poor.

4 Rescue the poor, and deliver the needy from the hand of the sinner.

5 They have not known or understood; they walk in darkness. All the foundations of the earth shall be moved.

6 I have said, “You are gods, and all of you are sons of the Most High.”

7 But you shall die like men, and like one of the princes you shall fall.

8 Arise, O God; judge the earth, because you shall inherit among all nations.

Psalm 82

1 A song of a Psalm of Asaph.

2 O God, who shall be like you? Do not be silent or restrained, O God,

3 because behold, your enemies have sounded, and those who hate you have lifted up their head.

4 They have devised a malicious counsel against your people and thought against your holy ones.

5 They have said, “Come, and let us destroy them from being a nation, and let the name of Israel be remembered no more.”

6 For they have devised counsel with one mind; together they have ordered a testament against you:

7 the tabernacles of the Edomites and the Ishmaelites, Moab and the Hagarenes,

8 Gebal and Ammon and Amalek, the foreigners with those who dwell in Tyre.

9 For even Assyria has come with them; they have become a help to the sons of Lot.

10 Do to them as to Midian and Sisera, as to Jabin at the torrent Kishon.

11 They perished at Endor; they became like dung of the earth.

12 Make their princes like Oreb and Zeb, and Zebee and Zalmunna—all their princes,

13 who have said, “Let us possess the sanctuary of God by inheritance.”

14 My God, make them like a wheel and like stubble before the face of the wind.

15 Like fire that burns a forest and like a flame burning mountains,

16 so you shall pursue them in your tempest and trouble them in your anger.

17 Fill their faces with disgrace, and they shall seek your name, O Lord.

18 Let them be ashamed and troubled unto the age of ages, and let them be confounded and perish.

19 And let them know that your name is the Lord; you alone are the Most High over all the earth.

Psalm 83

1 Unto the end, for the winepresses, for the sons of Core. A Psalm.

2 How beloved are your tabernacles, O Lord of hosts!

3 My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God.

4 For even the sparrow has found herself a house, and the turtledove a nest for herself, where she may place her young: your altars, O Lord of hosts, my King and my God.

5 Blessed are those who dwell in your house, O Lord; unto the ages of ages they shall praise you.

6 Blessed is the man whose help is from you; he has arranged ascents in his heart,

7 in the valley of tears, in the place that he has appointed.

8 For the lawgiver shall give a blessing; they shall go from strength to strength: the God of gods shall be seen in Sion.

9 O Lord God of hosts, hear my prayer; give ear, O God of Jacob.

10 Behold, O God, our protector, and look upon the face of your Christ.

11 For one day in your courts is better than thousands; I have chosen to be cast down in the house of my God rather than to dwell in the tabernacles of sinners.

12 For God loves mercy and truth; the Lord shall give grace and glory.

13 He shall not deprive those who walk in innocence of good things. O Lord of hosts, blessed is the man who hopes in you.

Psalm 84

1 Unto the end, for the sons of Core. A Psalm.

2 You have blessed your land, O Lord; you have turned away the captivity of Jacob.

3 You have forgiven the iniquity of your people; you have covered all their sins.

4 You have softened all your anger; you have turned away from the anger of your indignation.

5 Turn us, O God our savior, and turn your anger away from us.

6 Will you be angry with us forever? Or will you extend your anger from generation to generation?

7 O God, turning again, you shall give us life, and your people shall rejoice in you.

8 Show us your mercy, O Lord, and grant us your salvation.

9 I will hear what the Lord God speaks within me, for he shall speak peace to his people, and upon his saints, and to those who turn toward the heart.

10 Nevertheless, his salvation is near those who fear him, that glory may dwell in our land.

11 Mercy and truth have met each other; justice and peace have kissed.

12 Truth has sprung from the earth, and justice has looked down from heaven.

13 For the Lord shall give goodness, and our land shall give its fruit.

14 Justice shall walk before him and shall set his steps upon the way.

Psalm 85

1 A prayer of David himself. Incline your ear, O Lord, and hear me, for I am needy and poor.

2 Guard my soul, for I am holy; save your servant, my God, who hopes in you.

3 Have mercy on me, O Lord, for I have cried to you all the day.

4 Gladden the soul of your servant, for to you, O Lord, I have lifted up my soul.

5 For you, O Lord, are sweet and gentle, and abundant in mercy to all who call upon you.

6 Give ear, O Lord, to my prayer, and attend to the voice of my supplication.

7 In the day of my tribulation I have cried to you, because you have heard me.

8 There is none like you among the gods, O Lord, and there is nothing according to your works.

9 All the nations, whatsoever you have made, shall come and adore before you, O Lord, and they shall glorify your name.

10 For you are great and work wonders; you alone are God.

11 Lead me, O Lord, in your way, and I shall enter in your truth; let my heart rejoice, that it may fear your name.

12 I will confess to you, O Lord my God, with my whole heart, and I will glorify your name forever,

13 because your mercy is great over me, and you have delivered my soul from the lower regions beneath.

14 O God, the iniquitous have risen against me, and the synagogue of the mighty have sought my soul, and they have not set you before their sight.

15 But you, O Lord God, are compassionate and merciful, patient and abundant in mercy and true.

16 Look upon me and have mercy on me; give your dominion to your servant, and save the son of your handmaid.

17 Work with me a sign for good, that those who hate me may see and be confounded, because you, O Lord, have helped me and comforted me.

Psalm 86

1 For the sons of Core. A Psalm of a canticle. His foundations are in the holy mountains;

2 the Lord loves the gates of Sion above all the tabernacles of Jacob.

3 Glorious things have been spoken of you, O city of God!

4 I shall remember Rahab and Babylon among those who know me; behold, the foreigners, and Tyre, and the people of the Ethiopians—these were there.

5 Shall it not be said of Sion, “Man and man were born in her, and the Most High himself founded her”?

6 The Lord shall recount in the writings of peoples and of princes those who were in her.

7 As the habitation of all who rejoice is in you.

Psalm 87

1 A Canticle of a Psalm, for the sons of Core, unto the end, for Maheleth, to respond. The understanding of Eman the Ezrahite.

2 O Lord, God of my salvation, by day I have cried and by night before you.

3 Let my prayer enter before your sight; incline your ear to my supplication.

4 For my soul is filled with evils, and my life has drawn near to the lower regions.

5 I have been reckoned with those who descend into the pit; I have become like a man without help,

6 free among the dead, like the wounded sleeping in sepulchers, whom you remember no more, and they are cast away from your hand.

7 They have placed me in the lower pit, in dark places and in the shadow of death.

8 Your fury has been made firm upon me, and you have brought all your waves over me.

9 You have put my acquaintances far from me; they have made me an abomination to themselves. I was handed over, and I did not go forth;

10 my eyes grew weak through want. I cried to you, O Lord, all the day; I stretched out my hands to you.

11 Will you work wonders for the dead? Or shall physicians raise them up, and shall they confess to you?

12 Shall anyone recount your mercy in the sepulcher, and your truth in destruction?

13 Shall your wonders be known in darkness, and your justice in the land of forgetfulness?

14 But I have cried to you, O Lord, and in the morning my prayer shall come before you.

15 Why, O Lord, do you reject my prayer? Why do you turn your face away from me?

16 I am poor and in labors from my youth; but having been exalted, I was humbled and troubled.

17 Your angers have passed over me, and your terrors have troubled me.

18 They surrounded me like water all the day; they surrounded me together.

19 You have put friend and neighbor far from me, and my acquaintances because of misery.

Psalm 88

1 The understanding of Ethan the Ezrahite.

2 I shall sing the mercies of the Lord forever; from generation to generation I shall proclaim your truth with my mouth.

3 For you have said, “Mercy shall be built forever in the heavens; your truth shall be prepared in them.”

4 “I have established a testament with my elect; I have sworn to David my servant:

5 ‘Forever I shall prepare your seed, and from generation to generation I shall build your throne.’”

6 The heavens shall confess your wonders, O Lord, and indeed your truth in the church of the saints.

7 For who in the clouds shall be equaled to the Lord? Who among the sons of God shall be like God?

8 God, who is glorified in the council of the saints, is great and terrible above all who are around him.

9 O Lord God of hosts, who is like you? You are mighty, O Lord, and your truth is all around you.

10 You rule the power of the sea, and you still the motion of its waves.

11 You have humbled the proud one like a wounded man; with the arm of your strength you have scattered your enemies.

12 Yours are the heavens, and yours is the earth; you founded the world and its fullness.

13 You created the north and the sea. Thabor and Hermon shall rejoice in your name;

14 yours is the arm with might. Let your hand be made firm, and let your right hand be exalted.

15 Justice and judgment are the preparation of your throne; mercy and truth shall go before your face.

16 Blessed is the people who know jubilation; O Lord, they shall walk in the light of your countenance,

17 and in your name they shall rejoice all the day, and in your justice they shall be exalted.

18 For you are the glory of their strength, and in your good pleasure our horn shall be exalted.

19 For our taking-up belongs to the Lord, and our king to the Holy One of Israel.

20 Then you spoke in a vision to your saints and said, “I have placed help in one who is mighty, and I have exalted one chosen from my people.

21 I have found David my servant; with my holy oil I have anointed him.

22 For my hand shall help him, and my arm shall strengthen him.

23 The enemy shall profit nothing against him, and the son of iniquity shall not add to harming him.

24 And I shall cut down his enemies before his face, and I shall turn those who hate him to flight.

25 And my truth and my mercy shall be with him, and in my name his horn shall be exalted.

26 And I shall place his hand upon the sea, and his right hand upon the rivers.

27 He shall call upon me: ‘You are my Father, my God, and the upholder of my salvation.’

28 And I shall make him my firstborn, exalted above the kings of the earth.

29 Forever I shall preserve my mercy for him, and my testament shall be faithful to him.

30 And I shall establish his seed unto the age of ages, and his throne like the days of heaven.

31 But if his sons forsake my law and do not walk in my judgments,

32 if they profane my justices and do not keep my commandments,

33 I shall visit their iniquities with a rod and their sins with blows;

34 but I shall not scatter my mercy from him, nor shall I harm my truth,

35 nor shall I profane my testament, and I shall not make void the things that proceed from my lips.

36 Once I have sworn by my holiness: I shall not lie to David;

37 his seed shall remain forever.

38 And his throne shall be like the sun before me, and like the moon perfected forever, and a faithful witness in heaven.”

39 But you have rejected and despised; you have deferred your Christ.

40 You have overthrown the testament of your servant; you have profaned his sanctuary upon the earth.

41 You have destroyed all his hedges; you have made his firmament a terror.

42 All who passed along the way have plundered him; he has become a reproach to his neighbors.

43 You have exalted the right hand of those who oppress him; you have gladdened all his enemies.

44 You have turned away the help of his sword, and you have not aided him in battle.

45 You have destroyed him from cleansing, and you have dashed his throne to the earth.

46 You have shortened the days of his time; you have drenched him with confusion.

47 How long, O Lord? Will you turn away unto the end? Shall your anger burn like fire?

48 Remember what my substance is. For have you established all the sons of men in vain?

49 Who is the man who shall live and not see death? Shall he deliver his soul from the hand of the lower regions?

50 Where are your mercies of old, O Lord, as you swore to David in your truth?

51 Remember, O Lord, the reproach of your servants, which I have held in my bosom—the reproach of many nations—

52 with which your enemies have reproached, O Lord, with which they have reproached the changing of your Christ.

53 Blessed be the Lord forever. Let it be; let it be.

Psalm 89

1 A prayer of Moses, the man of God. O Lord, you have become our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world were formed, from age and unto age, you are God.

3 Do not turn man away into humiliation; for you have said, “Turn back, sons of men.”

4 For a thousand years before your eyes are like yesterday, which has passed, and like a watch in the night,

5 which are accounted as nothing; so shall their years be.

6 In the morning he shall pass away like grass; in the morning he shall flower and pass away; in the evening he shall fall, grow hard, and wither.

7 For we have failed in your anger, and in your fury we have been troubled.

8 You have set our iniquities before your sight, our age in the illumination of your countenance.

9 For all our days have failed, and in your anger we have failed. Our years shall meditate like a spider;

10 the days of our years in themselves are seventy years. But if among the mighty, eighty years, and what is beyond them is labor and sorrow; for gentleness has come upon us, and we shall be corrected.

11 Who knows the power of your anger and, before fear of you, how to number your wrath?

12 Make your right hand known in this way, and those instructed in heart, in wisdom.

13 Turn back, O Lord; how long? And be entreated concerning your servants.

14 In the morning we have been filled with your mercy; and we have rejoiced and delighted all our days.

15 We have rejoiced for the days in which you humbled us, for the years in which we saw evils.

16 Look upon your servants and upon your works, and direct their sons.

17 And let the splendor of the Lord our God be upon us, and direct the works of our hands over us; and direct the work of our hands.

Psalm 90

1 A praise of a canticle of David. He who dwells in the help of the Most High shall abide under the protection of the God of heaven.

2 He shall say to the Lord, “You are my upholder and my refuge; my God, I shall hope in him.”

3 For he has delivered me from the snare of hunters and from the harsh word.

4 With his shoulders he shall overshadow you, and under his wings you shall hope.

5 His truth shall surround you with a shield; you shall not fear the terror of night,

6 the arrow flying by day, the business walking about in darkness, the assault, or the noonday demon.

7 A thousand shall fall at your side and ten thousand at your right hand, but it shall not draw near to you.

8 Nevertheless, you shall consider with your eyes, and you shall see the retribution of sinners.

9 For you, O Lord, are my hope; you have made the Most High your refuge.

10 Evil shall not approach you, and the scourge shall not draw near to your tabernacle.

11 For he has commanded his angels concerning you, that they guard you in all your ways.

12 In their hands they shall bear you up, lest perhaps you strike your foot against a stone.

13 You shall walk upon the asp and the basilisk, and you shall trample the lion and the dragon.

14 “Because he has hoped in me, I shall deliver him; I shall protect him, because he has known my name.

15 He shall cry to me, and I shall hear him; I am with him in tribulation. I shall rescue him and glorify him.

16 I shall fill him with length of days, and I shall show him my salvation.”

Psalm 91

1 A Psalm of a canticle, on the sabbath day.

2 It is good to confess to the Lord and to sing psalms to your name, O Most High:

3 to proclaim your mercy in the morning and your truth throughout the night,

4 upon the ten-stringed instrument, the psaltery, with a canticle upon the harp.

5 For you have delighted me, O Lord, in your workmanship, and I shall rejoice in the works of your hands.

6 How magnificent are your works, O Lord! Your thoughts have been made exceedingly deep.

7 The senseless man shall not know, and the fool shall not understand these things.

8 When sinners have sprung up like grass and all who work iniquity have appeared, it is that they may perish unto the age of ages;

9 but you, O Lord, are the Most High forever.

10 For behold your enemies, O Lord—for behold, your enemies shall perish, and all who work iniquity shall be scattered.

11 And my horn shall be exalted like that of the unicorn, and my old age in abundant mercy.

12 And my eye has looked down upon my enemies, and my ear shall hear of the malignant who rise against me.

13 The just shall flower like the palm tree; like the cedar of Lebanon he shall be multiplied.

14 Planted in the house of the Lord, they shall flower in the courts of the house of our God.

15 They shall still be multiplied in abundant old age, and they shall be well-enduring,

16 that they may proclaim that the Lord our God is upright, and there is no iniquity in him.

Psalm 92

1 A praise of a canticle of David himself, on the day before the sabbath, when the earth was founded. The Lord has reigned; he is clothed with beauty. The Lord is clothed with strength and has girded himself. For he has made firm the world, which shall not be moved.

2 Your throne was prepared from then; you are from eternity.

3 The rivers have lifted up, O Lord; the rivers have lifted up their voice; the rivers have lifted up their waves,

4 above the voices of many waters. Wonderful are the surges of the sea; wonderful is the Lord on high.

5 Your testimonies have been made exceedingly credible; holiness befits your house, O Lord, unto length of days.

Psalm 93

1 A Psalm of David himself, on the fourth day of the sabbath. The Lord is the God of vengeance; the God of vengeance has acted freely.

2 Be exalted, you who judge the earth; repay the proud their retribution.

3 How long shall sinners, O Lord—how long shall sinners glory?

4 Shall they utter and speak iniquity? Shall all who work injustice speak?

5 They have humbled your people, O Lord, and afflicted your inheritance.

6 They have killed the widow and the stranger, and they have slain the fatherless.

7 And they have said, “The Lord shall not see, nor shall the God of Jacob understand.”

8 Understand, you senseless among the people; and you fools, at last become wise.

9 Shall he who planted the ear not hear? Or does he who fashioned the eye not see?

10 Shall he who corrects nations not rebuke—he who teaches man knowledge?

11 The Lord knows the thoughts of men, that they are vain.

12 Blessed is the man whom you shall instruct, O Lord, and whom you shall teach from your law,

13 that you may grant him gentleness from evil days, until a pit is dug for the sinner.

14 For the Lord shall not reject his people, and he shall not forsake his inheritance,

15 until justice is turned into judgment, and all who are upright of heart are beside it.

16 Who shall rise for me against the malignant? Or who shall stand with me against those who work iniquity?

17 Unless the Lord had helped me, my soul would very nearly have dwelt in the lower regions.

18 If I said, “My foot has been moved,” your mercy, O Lord, helped me.

19 According to the multitude of my sorrows within my heart, your consolations have gladdened my soul.

20 Does the throne of iniquity cling to you—you who fashion labor within a commandment?

21 They shall hunt for the soul of the just and shall condemn innocent blood.

22 And the Lord has become my refuge, and my God the help of my hope.

23 And he shall repay them their own iniquity, and in their malice he shall destroy them; the Lord our God shall destroy them.

Psalm 94

1 A praise of a canticle of David himself. Come, let us rejoice in the Lord; let us jubilate to God our savior.

2 Let us come before his face with confession, and with psalms let us jubilate to him,

3 for the Lord is a great God and a great King above all gods.

4 For in his hand are all the ends of the earth, and the heights of the mountains are his.

5 For the sea is his, and he made it, and his hands formed the dry land.

6 Come, let us adore and fall down and weep before the Lord who made us,

7 for he is the Lord our God, and we are the people of his pasture and the sheep of his hand.

8 Today, if you hear his voice, do not harden your hearts,

9 as in the provocation, according to the day of temptation in the desert, where your fathers tempted me; they proved me and saw my works.

10 For forty years I was offended with that generation, and I said, “These always err in heart.”

11 And they did not know my ways; so I swore in my anger: “They shall not enter into my rest.”

Psalm 95

1 A canticle of David himself, when the house was built after the captivity. Sing a new canticle to the Lord; sing to the Lord, all the earth.

2 Sing to the Lord and bless his name; proclaim his salvation from day to day.

3 Proclaim his glory among the nations, his wonders among all peoples.

4 For the Lord is great and exceedingly praiseworthy; he is terrible above all gods.

5 For all the gods of the nations are demons, but the Lord made the heavens.

6 Confession and beauty are before his sight; holiness and magnificence are in his sanctification.

7 Bring to the Lord, kindreds of the nations; bring to the Lord glory and honor.

8 Bring to the Lord glory for his name. Take up sacrifices and enter his courts;

9 adore the Lord in his holy court. Let the whole earth be moved before his face.

10 Say among the nations that the Lord has reigned. For he has set right the world, which shall not be moved; he shall judge the peoples in equity.

11 Let the heavens rejoice and the earth exult; let the sea and its fullness be moved.

12 The fields and all that are in them shall rejoice. Then all the trees of the forests shall exult

13 before the face of the Lord, because he comes, because he comes to judge the earth. He shall judge the world in equity and the peoples in his truth.

Psalm 96

1 For this David, when his land was restored. The Lord has reigned; let the earth exult; let the many islands rejoice.

2 Clouds and darkness are all around him; justice and judgment are the setting-right of his throne.

3 Fire shall go before him and shall set his enemies ablaze all around.

4 His lightning has shone upon the world; the earth saw and was moved.

5 The mountains flowed like wax before the face of the Lord, before the face of the Lord of all the earth.

6 The heavens have proclaimed his justice, and all peoples have seen his glory.

7 Let all who adore carved images and who glory in their idols be confounded. Adore him, all his angels.

8 Sion heard and rejoiced, and the daughters of Judah exulted because of your judgments, O Lord.

9 For you are the Lord Most High over all the earth; you are exceedingly exalted above all gods.

10 You who love the Lord, hate evil. The Lord guards the souls of his saints; from the hand of the sinner he shall deliver them.

11 Light has arisen for the just, and gladness for the upright of heart.

12 Rejoice, you just, in the Lord, and confess to the memory of his sanctification.

Psalm 97

1 A Psalm of David himself. Sing a new canticle to the Lord, because he has worked wonders. His right hand and his holy arm have wrought salvation for him.

2 The Lord has made his salvation known; in the sight of the nations he has revealed his justice.

3 He has remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.

4 Jubilate to God, all the earth; sing, and exult, and sing psalms.

5 Sing psalms to the Lord upon the harp, upon the harp and with the voice of a psalm,

6 with hammered trumpets and the voice of the horn trumpet. Jubilate before the King, the Lord.

7 Let the sea and its fullness be moved, the world and those who dwell in it.

8 The rivers shall clap their hands; together the mountains shall exult

9 before the face of the Lord, because he comes to judge the earth. He shall judge the world in justice and the peoples in equity.

Psalm 98

1 A Psalm of David himself. The Lord has reigned; let the peoples be angry. He sits above the cherubim; let the earth be moved.

2 The Lord is great in Sion and exalted above all peoples.

3 Let them confess to your great name, for it is terrible and holy,

4 and the king’s honor loves judgment. You have prepared right ways; you have wrought judgment and justice in Jacob.

5 Exalt the Lord our God, and adore his footstool, for it is holy.

6 Moses and Aaron are among his priests, and Samuel among those who call upon his name. They called upon the Lord, and he heard them;

7 in the pillar of cloud he spoke to them. They kept his testimonies and the commandment that he gave them.

8 O Lord our God, you heard them; O God, you were gracious to them, while taking vengeance upon all their inventions.

9 Exalt the Lord our God, and adore upon his holy mountain, for the Lord our God is holy.

Psalm 99

1 A Psalm in confession.

2 Jubilate to God, all the earth; serve the Lord in gladness. Enter before his sight in exultation.

3 Know that the Lord himself is God; he made us, and we did not make ourselves: we are his people and the sheep of his pasture.

4 Enter his gates in confession, his courts in hymns; confess to him. Praise his name,

5 for the Lord is sweet; his mercy is forever, and his truth unto generation and generation.

Psalm 100

1 A Psalm of David himself. I shall sing mercy and judgment to you, O Lord; I shall sing psalms,

2 and I shall understand in the immaculate way: when will you come to me? I walked in the innocence of my heart, in the midst of my house.

3 I did not set an unjust thing before my eyes; I hated those who worked transgressions; it did not cling to me.

4 A depraved heart—I did not know the malignant one turning away from me.

5 The one who secretly slandered his neighbor, him I pursued; with the proud of eye and the insatiable of heart, I did not eat.

6 My eyes were toward the faithful of the earth, that they might sit with me; he who walked in the immaculate way, he ministered to me.

7 He who works pride shall not dwell in the midst of my house; he who speaks iniquitous things was not directed before the sight of my eyes.

8 In the morning I slew all the sinners of the earth, that I might destroy from the city of the Lord all who work iniquity.

Psalm 101

1 A prayer of the poor man, when he is anxious and pours out his supplication before the Lord.

2 O Lord, hear my prayer, and let my cry come to you.

3 Do not turn your face away from me; on whatever day I am troubled, incline your ear to me; on whatever day I call upon you, hear me swiftly.

4 For my days have failed like smoke, and my bones have dried up like kindling.

5 I have been struck like grass, and my heart has withered, for I forgot to eat my bread.

6 At the voice of my groaning, my bone has clung to my flesh.

7 I have become like the pelican of the wilderness; I have become like the night raven in a dwelling.

8 I kept watch and became like a solitary sparrow upon a rooftop.

9 All the day my enemies reproached me, and those who praised me swore against me,

10 for I ate ashes like bread and mingled my drink with weeping,

11 before the face of your anger and indignation, for lifting me up, you dashed me down.

12 My days have declined like a shadow, and I have withered like grass.

13 But you, O Lord, remain forever, and your memorial unto generation and generation.

14 You, arising, shall have mercy on Sion, for it is time to have mercy on her, for the time has come.

15 For her stones have pleased your servants, and they shall have mercy upon her earth.

16 And the nations shall fear your name, O Lord, and all the kings of the earth your glory,

17 for the Lord has built Sion, and he shall be seen in his glory.

18 He has looked upon the prayer of the humble and has not despised their supplication.

19 Let these things be written for another generation, and the people who shall be created shall praise the Lord.

20 For he has looked down from his holy height; the Lord has looked from heaven upon the earth,

21 that he might hear the groaning of the fettered, that he might release the sons of those who were slain,

22 that they may proclaim the name of the Lord in Sion and his praise in Jerusalem,

23 when the peoples assemble as one, and kings, that they may serve the Lord.

24 He answered him in the way of his strength: “Declare to me the fewness of my days.

25 Do not call me back in the midst of my days; your years are unto generation and generation.

26 In the beginning, O Lord, you founded the earth, and the heavens are the works of your hands.

27 They shall perish, but you remain; and all of them shall grow old like a garment. And like a covering you shall change them, and they shall be changed;

28 but you are the very same, and your years shall not fail.

29 The sons of your servants shall dwell, and their seed shall be directed forever.”

Psalm 102

1 Of David himself. Bless the Lord, O my soul, and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and do not forget all his recompenses.

3 He is gracious toward all your iniquities; he heals all your infirmities.

4 He redeems your life from destruction; he crowns you with mercy and compassions.

5 He fills your desire with good things; your youth shall be renewed like the eagle’s.

6 The Lord works mercies and judgment for all who suffer injury.

7 He made his ways known to Moses, his wills to the sons of Israel.

8 The Lord is compassionate and merciful, long-suffering and greatly merciful.

9 He shall not be angry perpetually, nor shall he threaten forever.

10 He has not dealt with us according to our sins, nor repaid us according to our iniquities.

11 For according to the height of heaven above the earth, he has strengthened his mercy upon those who fear him.

12 As far as the east is distant from the west, he has put our iniquities far from us.

13 As a father has mercy on his sons, so the Lord has had mercy on those who fear him.

14 For he has known our formation; he has remembered that we are dust.

15 Man—his days are like grass; like a flower of the field, so shall he flower.

16 For the spirit shall pass through him, and he shall not remain, and his place shall know him no more.

17 But the mercy of the Lord is from eternity and unto eternity upon those who fear him, and his justice upon sons’ sons,

18 upon those who keep his testament and remember his commandments to do them.

19 The Lord has prepared his throne in heaven, and his kingdom shall rule over all.

20 Bless the Lord, all his angels, mighty in strength, who do his word, to hear the voice of his sayings.

21 Bless the Lord, all his hosts, his ministers who do his will.

22 Bless the Lord, all his works, in every place of his dominion. Bless the Lord, O my soul.

Psalm 103

1 Of David himself. Bless the Lord, O my soul. O Lord my God, you have been magnified exceedingly. You have clothed yourself with confession and beauty,

2 wrapped in light as in a garment. You stretch out heaven like a skin;

3 you cover its upper regions with waters. You make the cloud your ascent; you walk upon the wings of the winds.

4 You make your angels spirits and your ministers a burning fire.

5 You founded the earth upon its stability; it shall not be inclined unto the age of ages.

6 The deep, like a garment, is its covering; the waters shall stand above the mountains.

7 At your rebuke they shall flee; at the voice of your thunder they shall be afraid.

8 The mountains ascend and the plains descend, into the place that you founded for them.

9 You have set a boundary that they shall not cross, nor shall they return to cover the earth.

10 You send forth springs into the valleys; the waters shall pass through the midst of the mountains.

11 All the beasts of the field shall drink; the wild asses shall wait in their thirst.

12 Above them the birds of heaven shall dwell; from the midst of the rocks they shall give voice.

13 You water the mountains from your upper regions; from the fruit of your works the earth shall be satisfied,

14 bringing forth grass for cattle and herbage for the service of men, that you may bring forth bread from the earth,

15 and that wine may gladden the heart of man, that he may brighten the face with oil, and that bread may strengthen the heart of man.

16 The trees of the field shall be satisfied, and the cedars of Lebanon that he planted.

17 There the sparrows shall nest; the house of the heron is their leader.

18 The high mountains are for the deer; the rock is a refuge for the hedgehogs.

19 He made the moon for seasons; the sun has known its setting.

20 You appointed darkness, and night was made; in it all the beasts of the forest shall pass through:

21 the young lions roaring that they may seize, and seeking their food from God.

22 The sun has risen, and they are gathered together, and they shall lie down in their dens.

23 Man shall go forth to his work and to his labor until evening.

24 How magnificent are your works, O Lord! You have made all things in wisdom; the earth is filled with your possession.

25 This great and broad-handed sea—there are creeping things without number, small animals with the great.

26 There ships shall pass; this dragon that you formed to play with it.

27 All wait upon you, that you may give them food in due season.

28 When you give to them, they shall gather; when you open your hand, all shall be filled with goodness.

29 But when you turn away your face, they shall be troubled; you shall take away their spirit, and they shall fail and return to their dust.

30 You shall send forth your spirit, and they shall be created, and you shall renew the face of the earth.

31 Let the glory of the Lord be forever; the Lord shall rejoice in his works.

32 He looks upon the earth and makes it tremble; he touches the mountains, and they smoke.

33 I shall sing to the Lord in my life; I shall sing psalms to my God as long as I am.

34 Let my speech be delightful to him; but I shall delight in the Lord.

35 Let sinners fail from the earth, and the iniquitous, so that they are no more. Bless the Lord, O my soul.

Psalm 104

1 Alleluia. Confess to the Lord and call upon his name; proclaim his works among the nations.

2 Sing to him and sing psalms to him; recount all his wonders.

3 Be praised in his holy name; let the heart of those who seek the Lord rejoice.

4 Seek the Lord and be strengthened; seek his face always.

5 Remember his wonders that he has wrought, his prodigies and the judgments of his mouth:

6 seed of Abraham his servant, sons of Jacob his elect.

7 He is the Lord our God; his judgments are in all the earth.

8 He has remembered his testament forever, the word that he commanded unto a thousand generations,

9 which he established with Abraham, and his oath to Isaac.

10 And he appointed it to Jacob as a commandment, and to Israel as an eternal testament,

11 saying, “To you I shall give the land of Chanaan, the cord of your inheritance,”

12 when they were few in number, exceedingly few and sojourners in it.

13 And they passed from nation to nation and from one kingdom to another people.

14 He did not permit a man to harm them, and he rebuked kings for their sake:

15 “Do not touch my christs, and do not act malignantly against my prophets.”

16 And he called a famine upon the land and broke every firmament of bread.

17 He sent a man before them: Joseph was sold as a servant.

18 They humbled his feet in fetters; iron passed through his soul,

19 until his word came. The saying of the Lord inflamed him.

20 The king sent and released him; the prince of the peoples set him free.

21 He appointed him lord of his house and prince over all his possession,

22 that he might instruct his princes as himself and teach his elders prudence.

23 And Israel entered into Egypt, and Jacob was a sojourner in the land of Cham.

24 And he increased his people exceedingly and strengthened them above their enemies.

25 He turned their heart, that they might hate his people and deal deceitfully with his servants.

26 He sent Moses his servant, Aaron whom he himself chose.

27 He placed among them the words of his signs and of his prodigies in the land of Cham.

28 He sent darkness and made it dark, and he did not embitter his words.

29 He turned their waters into blood and killed their fish.

30 Their land brought forth frogs in the inner chambers of their kings.

31 He spoke, and the dogfly came, and gnats within all their borders.

32 He made their rains hail, a burning fire in their land.

33 And he struck their vineyards and their fig trees, and he shattered the trees of their borders.

34 He spoke, and the locust came, and the bruchus without number;

35 and it ate all the grass in their land and ate all the fruit of their land.

36 And he struck every firstborn in their land, the firstfruits of all their labor.

37 And he led them out with silver and gold, and there was no infirm one among their tribes.

38 Egypt rejoiced at their departure, for fear of them had fallen upon them.

39 He spread out a cloud for their protection and fire to shine for them through the night.

40 They asked, and the quail came, and he satisfied them with the bread of heaven.

41 He split the rock, and waters flowed; rivers went forth in the dry land.

42 For he remembered his holy word that he had with Abraham his servant.

43 And he led forth his people in exultation and his elect in gladness.

44 And he gave them the regions of the nations, and they possessed the labors of peoples,

45 that they might keep his justifications and seek his law.

Psalm 105

1 Alleluia. Confess to the Lord, for he is good, for his mercy is forever.

2 Who shall speak the mighty deeds of the Lord? Who shall make all his praises heard?

3 Blessed are those who keep judgment and do justice at every time.

4 Remember us, O Lord, in the good pleasure of your people; visit us in your salvation,

5 that we may see the goodness of your elect, that we may rejoice in the gladness of your nation, that you may be praised with your inheritance.

6 We have sinned with our fathers; we have acted unjustly; we have wrought iniquity.

7 Our fathers in Egypt did not understand your wonders; they did not remember the multitude of your mercy. And as they went up into the sea, the Red Sea, they provoked you.

8 Yet he saved them for his name’s sake, that he might make his power known.

9 And he rebuked the Red Sea, and it was dried up; and he led them through the depths as through a desert.

10 And he saved them from the hand of those who hated them and redeemed them from the hand of the enemy.

11 And the water covered those who troubled them; not one of them remained.

12 And they believed his words, and they sang his praise.

13 They acted quickly; they forgot his works and did not await his counsel.

14 And they lusted with lust in the desert and tempted God in the waterless place.

15 And he gave them their petition and sent fullness into their souls.

16 And they provoked Moses in the camp, and Aaron, the holy one of the Lord.

17 The earth opened and swallowed Dathan, and covered over the congregation of Abiron.

18 And fire blazed in their synagogue; flame burned the sinners.

19 And they made a calf in Horeb and adored a carved image.

20 And they exchanged their glory for the likeness of a calf that eats grass.

21 They forgot God, who saved them, who wrought great things in Egypt,

22 wonders in the land of Cham, terrible things in the Red Sea.

23 And he said that he would destroy them, had not Moses, his elect, stood in the breach before his sight to turn away his anger, lest he destroy them.

24 And they accounted the desirable land as nothing; they did not believe his word.

25 And they murmured in their tabernacles; they did not hear the voice of the Lord.

26 And he lifted up his hand over them, that he might cast them down in the desert,

27 and cast down their seed among the nations and scatter them through the regions.

28 And they were initiated into Beelphegor, and they ate the sacrifices of the dead.

29 And they provoked him by their inventions, and ruin was multiplied among them.

30 And Phinees stood and appeased him, and the shaking ceased.

31 And it was accounted to him as justice, from generation to generation forever.

32 And they provoked him at the waters of contradiction, and Moses was afflicted because of them,

33 for they embittered his spirit, and he made a distinction with his lips.

34 They did not destroy the nations that the Lord had told them to destroy,

35 but they mingled among the nations and learned their works,

36 and served their carved images, and it became a scandal to them.

37 And they immolated their sons and their daughters to demons.

38 And they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the carved images of Chanaan. And the land was infected with bloods,

39 and was contaminated by their works; and they fornicated in their inventions.

40 And the Lord was angered with fury against his people, and he abominated his inheritance.

41 And he handed them into the hands of the nations, and those who hated them ruled over them.

42 And their enemies troubled them, and they were humbled beneath their hands.

43 Many times he delivered them. But they provoked him in their counsel and were humbled in their iniquities.

44 And he saw when they were troubled, and he heard their prayer.

45 And he remembered his testament, and he repented according to the multitude of his mercy.

46 And he gave them unto mercies in the sight of all who had taken them captive.

47 Save us, O Lord our God, and gather us from the nations, that we may confess your holy name and glory in your praise.

48 Blessed be the Lord, the God of Israel, from age and unto age; and all the people shall say: Let it be; let it be.

Psalm 106

1 Alleluia. Confess to the Lord, for he is good, for his mercy is forever.

2 Let those who have been redeemed by the Lord say so—those whom he redeemed from the hand of the enemy and gathered from the regions,

3 from the rising of the sun and its setting, from the north and the sea.

4 They wandered in the wilderness, in the waterless place; they did not find the way to a city of habitation.

5 Hungry and thirsty, their soul failed within them.

6 And they cried to the Lord when they were troubled, and he rescued them from their necessities.

7 And he led them into the right way, that they might go into a city of habitation.

8 Let his mercies confess to the Lord, and his wonders to the sons of men,

9 for he has satisfied the empty soul and has satisfied the hungry soul with good things.

10 Those sitting in darkness and the shadow of death, bound in poverty and iron,

11 because they had embittered the sayings of God and provoked the counsel of the Most High.

12 And their heart was humbled in labors; they grew weak, and there was no one to help.

13 And they cried to the Lord when they were troubled, and he delivered them from their necessities.

14 And he led them out of darkness and the shadow of death, and he broke their bonds apart.

15 Let his mercies confess to the Lord, and his wonders to the sons of men,

16 for he has shattered gates of bronze and broken bars of iron.

17 He received them from the way of their iniquity, for because of their injustices they were humbled.

18 Their soul abominated every food, and they drew near even to the gates of death.

19 And they cried to the Lord when they were troubled, and he delivered them from their necessities.

20 He sent his word and healed them, and he rescued them from their destructions.

21 Let his mercies confess to the Lord, and his wonders to the sons of men.

22 And let them sacrifice a sacrifice of praise and proclaim his works in exultation.

23 Those who descend to the sea in ships, carrying out their work upon many waters—

24 they have seen the works of the Lord and his wonders in the deep.

25 He spoke, and the spirit of the storm stood, and its waves were exalted.

26 They ascend even to the heavens and descend even to the depths; their soul wasted away amid evils.

27 They were troubled and staggered like a drunken man, and all their wisdom was swallowed up.

28 And they cried to the Lord when they were troubled, and he led them out of their necessities.

29 And he made its storm into a breeze, and its waves became silent.

30 And they rejoiced because they became silent, and he led them into the harbor of their desire.

31 Let his mercies confess to the Lord, and his wonders to the sons of men.

32 And let them exalt him in the church of the people and praise him in the chair of the elders.

33 He has made rivers into a desert and the outlets of waters into thirst,

34 a fruitful land into salt barrenness, because of the malice of those who dwell in it.

35 He has made the desert into pools of water and the waterless land into outlets of waters.

36 And there he settled the hungry, and they established a city of habitation.

37 And they sowed fields and planted vineyards, and they made fruit of birth.

38 And he blessed them, and they were multiplied exceedingly; and he did not diminish their cattle.

39 And they were made few and were afflicted by the tribulation of evils and sorrow.

40 Contempt was poured upon princes, and he made them wander in a trackless place and not in a way.

41 And he helped the poor man out of poverty and made families like sheep.

42 The upright shall see and rejoice, and all iniquity shall stop its mouth.

43 Who is wise and shall keep these things, and shall understand the mercies of the Lord?

Psalm 107

1 A Canticle of a Psalm, of David himself.

2 My heart is ready, O God, my heart is ready; I shall sing and sing psalms in my glory.

3 Arise, my glory; arise, psaltery and harp; I shall arise at dawn.

4 I shall confess to you among the peoples, O Lord, and I shall sing psalms to you among the nations,

5 for your mercy is great above the heavens, and your truth even to the clouds.

6 Be exalted above the heavens, O God, and your glory above all the earth,

7 that your beloved may be delivered. Save with your right hand and hear me.

8 God has spoken in his holy one: “I shall exult and divide Sichem; I shall measure out the valley of tabernacles.

9 Galaad is mine, and Manasses is mine, and Ephraim is the upholding of my head. Judah is my king;

10 Moab is the cauldron of my hope. Into Idumea I shall extend my shoe; the foreigners have become my friends.”

11 Who shall lead me into the fortified city? Who shall lead me even into Idumea?

12 Is it not you, O God, who rejected us? And will you not go forth, O God, with our hosts?

13 Give us help from tribulation, for the salvation of man is vain.

14 In God we shall work strength, and he shall bring our enemies to nothing.

Psalm 108

1 Unto the end. A Psalm of David.

2 O God, do not be silent concerning my praise, for the mouth of the sinner and the mouth of the deceitful have been opened against me.

3 They have spoken against me with a deceitful tongue, and with words of hatred they have surrounded me; and they have fought against me without cause.

4 In return for loving me, they slandered me; but I prayed.

5 And they set evils against me in return for good things, and hatred in return for my love.

6 Appoint a sinner over him, and let the devil stand at his right hand.

7 When he is judged, let him go forth condemned, and let his prayer become sin.

8 Let his days be few, and let another receive his episcopate.

9 Let his sons become orphans and his wife a widow.

10 Let his sons be carried away wandering and beg; and let them be cast out of their dwellings.

11 Let the moneylender search out all his substance, and let strangers plunder his labors.

12 Let there be no helper for him, nor anyone to have mercy on his fatherless children.

13 Let his offspring be unto destruction; in one generation let his name be blotted out.

14 Let the iniquity of his fathers return to memory before the Lord, and let the sin of his mother not be blotted out.

15 Let them be before the Lord always, and let their memory perish from the earth,

16 because he did not remember to work mercy,

17 but persecuted the needy and poor man, and the one pierced in heart, to put him to death.

18 And he loved cursing, and it shall come upon him; and he did not desire blessing, and it shall be put far from him. And he clothed himself with cursing like a garment; and it entered his inward parts like water and his bones like oil.

19 Let it become for him like the garment with which he is covered, and like the girdle with which he is always girded.

20 This is the work before the Lord of those who slander me and who speak evils against my soul.

21 But you, O Lord, Lord, deal with me for your name’s sake, for your mercy is sweet.

22 Deliver me, for I am needy and poor, and my heart is troubled within me.

23 Like a shadow when it declines, I have been taken away, and I have been shaken off like locusts.

24 My knees have weakened from fasting, and my flesh has been changed for lack of oil.

25 And I have become a reproach to them; they saw me and shook their heads.

26 Help me, O Lord my God; save me according to your mercy.

27 And let them know that this is your hand and that you, O Lord, have done it.

28 They shall curse, but you shall bless. Let those who rise against me be confounded, but your servant shall rejoice.

29 Let those who slander me be clothed with shame, and let them be covered with their confusion as with a double cloak.

30 I shall confess exceedingly to the Lord with my mouth, and in the midst of many I shall praise him,

31 for he has stood at the right hand of the poor man, that he might save my soul from its persecutors.

Psalm 109

1 A Psalm of David. The Lord said to my Lord, “Sit at my right hand until I make your enemies the footstool of your feet.”

2 The Lord shall send forth the rod of your strength from Sion: rule in the midst of your enemies.

3 With you is the principality in the day of your strength, amid the splendors of the saints; from the womb, before the daystar, I begot you.

4 The Lord has sworn, and it shall not repent him: “You are a priest forever according to the order of Melchisedech.”

5 The Lord at your right hand has shattered kings in the day of his anger.

6 He shall judge among the nations; he shall fill ruins; he shall shatter heads in the land of many.

7 He shall drink from the torrent on the way; therefore he shall exalt the head.

Psalm 110

1 Alleluia. I shall confess to you, O Lord, with my whole heart, in the council of the just and in the congregation.

2 Great are the works of the Lord, exquisite according to all his wills.

3 Confession and magnificence are his work, and his justice remains unto the age of ages.

4 He has made a memorial of his wonders; merciful and compassionate is the Lord.

5 He has given food to those who fear him; he shall remember his testament forever.

6 He shall proclaim the strength of his works to his people,

7 that he may give them the inheritance of the nations. The works of his hands are truth and judgment.

8 Faithful are all his commandments, confirmed unto the age of ages, wrought in truth and equity.

9 He has sent redemption to his people; he has commanded his testament forever. Holy and terrible is his name.

10 The fear of the Lord is the beginning of wisdom; good understanding belongs to all who do it. His praise remains unto the age of ages.

Psalm 111

1 Alleluia, of the return of Aggeus and Zacharias. Blessed is the man who fears the Lord; he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

3 Glory and riches are in his house, and his justice remains unto the age of ages.

4 Light has arisen in darkness for the upright: merciful, compassionate, and just.

5 Delightful is the man who has mercy and lends; he shall order his words in judgment,

6 for he shall not be moved forever.

7 The just shall be in eternal memory; he shall not fear an evil report. His heart is ready to hope in the Lord;

8 his heart has been strengthened. He shall not be moved until he looks down upon his enemies.

9 He has dispersed; he has given to the poor. His justice remains unto the age of ages; his horn shall be exalted in glory.

10 The sinner shall see and be angry; he shall gnash with his teeth and waste away. The desire of sinners shall perish.

Psalm 112

1 Alleluia. Praise the Lord, you servants; praise the name of the Lord.

2 Let the name of the Lord be blessed from this moment and forever.

3 From the rising of the sun even to its setting, the name of the Lord is praiseworthy.

4 The Lord is exalted above all nations, and his glory above the heavens.

5 Who is like the Lord our God, who dwells on high

6 and beholds the lowly things in heaven and on earth?

7 He raises the needy from the earth and lifts the poor from the dung,

8 that he may place him with princes, with the princes of his people.

9 He makes the barren woman dwell in a house, a mother rejoicing in her sons.

Psalm 113

1 Alleluia. At Israel’s departure from Egypt, the house of Jacob from a barbarous people,

2 Judea became his sanctification, Israel his dominion.

3 The sea saw and fled; the Jordan was turned backward.

4 The mountains exulted like rams, and the hills like lambs of sheep.

5 What is it with you, O sea, that you fled? And with you, O Jordan, that you were turned backward?

6 O mountains, that you exulted like rams? And hills, like lambs of sheep?

7 Before the face of the Lord the earth was moved, before the face of the God of Jacob,

8 who turned the rock into pools of water and the crag into fountains of waters.

9 Not to us, O Lord, not to us, but to your name give glory,

10 for your mercy and your truth, lest at any time the nations say, “Where is their God?”

11 But our God is in heaven; whatsoever he has willed, he has done.

12 The idols of the nations are silver and gold, the works of human hands.

13 They have a mouth and shall not speak; they have eyes and shall not see.

14 They have ears and shall not hear; they have nostrils and shall not smell.

15 They have hands and shall not feel; they have feet and shall not walk; they shall not cry out with their throat.

16 Let those who make them become like them, and all who trust in them.

17 The house of Israel has hoped in the Lord; he is their helper and their protector.

18 The house of Aaron has hoped in the Lord; he is their helper and their protector.

19 Those who fear the Lord have hoped in the Lord; he is their helper and their protector.

20 The Lord has remembered us and has blessed us. He has blessed the house of Israel; he has blessed the house of Aaron.

21 He has blessed all who fear the Lord, the little with the great.

22 May the Lord add blessings upon you, upon you and upon your sons.

23 Blessed are you by the Lord, who made heaven and earth.

24 The heaven of heaven belongs to the Lord, but the earth he has given to the sons of men.

25 The dead shall not praise you, O Lord, nor all who descend into the lower regions;

26 but we who live bless the Lord, from this moment and forever.

Psalm 114

1 Alleluia. I have loved, because the Lord shall hear the voice of my prayer.

2 Because he has inclined his ear to me, I shall call upon him in my days.

3 The sorrows of death surrounded me, and the dangers of the lower regions found me. I found tribulation and sorrow,

4 and I called upon the name of the Lord: O Lord, deliver my soul.

5 The Lord is merciful and just, and our God has compassion.

6 The Lord guards the little ones; I was humbled, and he delivered me.

7 Return, O my soul, into your rest, for the Lord has dealt well with you,

8 for he has rescued my soul from death, my eyes from tears, my feet from falling.

9 I shall please the Lord in the region of the living.

Psalm 115

1 Alleluia. I believed; therefore I spoke. But I was exceedingly humbled.

2 I said in my excess, “Every man is a liar.”

3 What shall I repay to the Lord for all that he has repaid to me?

4 I shall receive the chalice of salvation and call upon the name of the Lord.

5 I shall render my vows to the Lord before all his people.

6 Precious in the sight of the Lord is the death of his saints.

7 O Lord, for I am your servant; I am your servant and the son of your handmaid. You have broken my bonds apart.

8 To you I shall sacrifice a sacrifice of praise, and I shall call upon the name of the Lord.

9 I shall render my vows to the Lord in the sight of all his people,

10 in the courts of the house of the Lord, in the midst of you, O Jerusalem.

Psalm 116

1 Alleluia. Praise the Lord, all nations; praise him, all peoples.

2 For his mercy has been strengthened over us, and the truth of the Lord remains forever.

Psalm 117

1 Alleluia. Confess to the Lord, for he is good, for his mercy is forever.

2 Let Israel now say: For he is good, for his mercy is forever.

3 Let the house of Aaron now say: For his mercy is forever.

4 Let those who fear the Lord now say: For his mercy is forever.

5 From tribulation I called upon the Lord, and the Lord heard me in a broad place.

6 The Lord is my helper; I shall not fear what man may do to me.

7 The Lord is my helper, and I shall look down upon my enemies.

8 It is good to trust in the Lord rather than to trust in man.

9 It is good to hope in the Lord rather than to hope in princes.

10 All nations surrounded me, and in the name of the Lord, for I have taken vengeance upon them.

11 Surrounding, they surrounded me, and in the name of the Lord, for I have taken vengeance upon them.

12 They surrounded me like bees and blazed like fire among thorns; and in the name of the Lord, for I have taken vengeance upon them.

13 Having been pushed, I was overturned so that I might fall, but the Lord upheld me.

14 The Lord is my strength and my praise, and he has become my salvation.

15 The voice of exultation and salvation is in the tabernacles of the just.

16 The right hand of the Lord has wrought strength; the right hand of the Lord has exalted me; the right hand of the Lord has wrought strength.

17 I shall not die, but I shall live and recount the works of the Lord.

18 Chastening, the Lord has chastened me, but he has not handed me over to death.

19 Open to me the gates of justice; entering into them, I shall confess to the Lord.

20 This is the gate of the Lord; the just shall enter through it.

21 I shall confess to you because you have heard me, and you have become my salvation.

22 The stone that the builders rejected, this has become the head of the corner.

23 This was done by the Lord, and it is wonderful in our eyes.

24 This is the day that the Lord has made; let us exult and rejoice in it.

25 O Lord, save me; O Lord, grant good prosperity.

26 Blessed is he who comes in the name of the Lord. We have blessed you from the house of the Lord.

27 God is the Lord, and he has shone upon us. Appoint the solemn day amid the dense branches, even to the horn of the altar.

28 You are my God, and I shall confess to you; you are my God, and I shall exalt you. I shall confess to you because you have heard me, and you have become my salvation.

29 Confess to the Lord, for he is good, for his mercy is forever.

Psalm 118

1 Alleluia. Aleph. Blessed are the immaculate in the way, who walk in the law of the Lord.

2 Blessed are those who search his testimonies; with their whole heart they seek him.

3 For those who work iniquity have not walked in his ways.

4 You have commanded your commandments to be kept exceedingly.

5 O that my ways may be directed to keep your justifications.

6 Then I shall not be confounded, when I look intently upon all your commandments.

7 I shall confess to you in uprightness of heart, because I have learned the judgments of your justice.

8 I shall keep your justifications; do not forsake me utterly.

9 Beth. By what does a young man correct his way? By keeping your words.

10 With my whole heart I have sought you; do not cast me away from your commandments.

11 In my heart I have hidden your sayings, that I may not sin against you.

12 Blessed are you, O Lord; teach me your justifications.

13 With my lips I have proclaimed all the judgments of your mouth.

14 I have delighted in the way of your testimonies, as in all riches.

15 I shall be exercised in your commandments, and I shall consider your ways.

16 I shall meditate upon your justifications; I shall not forget your words.

17 Ghimel. Repay your servant; give me life, and I shall keep your words.

18 Unveil my eyes, and I shall consider wondrous things from your law.

19 I am a sojourner upon the earth; do not hide your commandments from me.

20 My soul has longed to desire your justifications at every time.

21 You have rebuked the proud; cursed are those who turn away from your commandments.

22 Take reproach and contempt away from me, for I have sought your testimonies.

23 For princes sat and spoke against me, but your servant was exercised in your justifications.

24 For your testimonies are also my meditation, and your justifications my counsel.

25 Daleth. My soul has clung to the pavement; give me life according to your word.

26 I proclaimed my ways, and you heard me; teach me your justifications.

27 Instruct me in the way of your justifications, and I shall be exercised in your wonders.

28 My soul has slumbered from weariness; strengthen me in your words.

29 Remove the way of iniquity from me, and have mercy on me from your law.

30 I have chosen the way of truth; I have not forgotten your judgments.

31 I have clung to your testimonies, O Lord; do not confound me.

32 I ran the way of your commandments when you enlarged my heart.

33 He. Set before me as law, O Lord, the way of your justifications, and I shall seek it always.

34 Give me understanding, and I shall search your law and keep it with my whole heart.

35 Lead me into the path of your commandments, for I have willed it.

36 Incline my heart toward your testimonies and not toward avarice.

37 Turn away my eyes, lest they see vanity; give me life in your way.

38 Establish your saying for your servant in your fear.

39 Cut away my reproach, which I have suspected, for your judgments are delightful.

40 Behold, I have longed for your commandments; give me life in your equity.

41 Vau. And let your mercy come upon me, O Lord—your salvation according to your saying.

42 And I shall answer a word to those who reproach me, for I have hoped in your words.

43 And do not take the word of truth utterly from my mouth, for I have hoped beyond hope in your judgments.

44 And I shall keep your law always, forever and unto the age of ages.

45 And I walked in breadth, for I have sought your commandments.

46 And I spoke of your testimonies in the sight of kings, and I was not confounded.

47 And I meditated upon your commandments, which I have loved.

48 And I lifted up my hands toward your commandments, which I have loved, and I was exercised in your justifications.

49 Zain. Remember your word to your servant, in which you have given me hope.

50 This has comforted me in my humiliation, for your saying has given me life.

51 The proud acted iniquitously beyond measure, but I did not turn away from your law.

52 I remembered your judgments from of old, O Lord, and I was comforted.

53 Faintness has seized me because of sinners who forsake your law.

54 Your justifications were songs to me in the place of my pilgrimage.

55 By night I remembered your name, O Lord, and I kept your law.

56 This became mine, because I sought your justifications.

57 Heth. My portion, O Lord—I have said that I shall keep your law.

58 I entreated your face with my whole heart; have mercy on me according to your saying.

59 I considered my ways and turned my feet toward your testimonies.

60 I am ready and have not been troubled, that I may keep your commandments.

61 The cords of sinners have encircled me, and I have not forgotten your law.

62 At midnight I arose to confess to you because of the judgments of your justice.

63 I am a partaker with all who fear you and keep your commandments.

64 The earth is full of your mercy, O Lord; teach me your justifications.

65 Teth. You have wrought goodness with your servant, O Lord, according to your word.

66 Teach me goodness and discipline and knowledge, for I have believed your commandments.

67 Before I was humbled, I transgressed; therefore I have kept your saying.

68 You are good; and in your goodness teach me your justifications.

69 The iniquity of the proud has been multiplied against me, but with my whole heart I shall search your commandments.

70 Their heart has curdled like milk; but I have meditated upon your law.

71 It is good for me that you have humbled me, that I may learn your justifications.

72 The law of your mouth is good for me, above thousands of gold and silver.

73 Jod. Your hands made me and formed me; give me understanding, and I shall learn your commandments.

74 Those who fear you shall see me and rejoice, for I have hoped beyond hope in your words.

75 I have known, O Lord, that your judgments are equity, and in your truth you have humbled me.

76 Let your mercy be for my consolation, according to your saying to your servant.

77 Let your compassions come to me, and I shall live, for your law is my meditation.

78 Let the proud be confounded, for they have unjustly wrought iniquity against me; but I shall be exercised in your commandments.

79 Let those who fear you turn to me, and those who know your testimonies.

80 Let my heart become immaculate in your justifications, that I may not be confounded.

81 Caph. My soul has failed for your salvation, and in your word I have hoped beyond hope.

82 My eyes have failed for your saying, saying, “When will you comfort me?”

83 For I have become like a wineskin in the frost; I have not forgotten your justifications.

84 How many are the days of your servant? When will you work judgment upon those who persecute me?

85 The iniquitous have told me fables, but not as your law.

86 All your commandments are truth. They have persecuted me iniquitously; help me.

87 They very nearly brought me to an end upon the earth, but I did not forsake your commandments.

88 Give me life according to your mercy, and I shall keep the testimonies of your mouth.

89 Lamed. Forever, O Lord, your word remains in heaven.

90 Unto generation and generation is your truth; you founded the earth, and it remains.

91 By your ordinance the day perseveres, for all things serve you.

92 Had your law not been my meditation, then perhaps I would have perished in my humiliation.

93 Forever I shall not forget your justifications, for in them you have given me life.

94 I am yours; save me, for I have sought your justifications.

95 Sinners waited for me, that they might destroy me; I understood your testimonies.

96 I have seen the end of every consummation; your commandment is exceedingly broad.

97 Mem. How I have loved your law, O Lord! All the day it is my meditation.

98 By your commandment you have made me prudent above my enemies, for it is mine forever.

99 I have understood above all who teach me, for your testimonies are my meditation.

100 I have understood above the elders, for I have sought your commandments.

101 I have restrained my feet from every evil way, that I may keep your words.

102 I have not turned away from your judgments, for you have set a law for me.
103 How sweet are your sayings to my palate—above honey to my mouth!
104 From your commandments I have understood; therefore I have hated every way of iniquity.
105 Nun. Your word is a lamp to my feet and a light to my paths.
106 I have sworn and determined to keep the judgments of your justice.
107 I have been humbled beyond measure, O Lord; give me life according to your word.
108 Make the voluntary offerings of my mouth well-pleasing, O Lord, and teach me your judgments.
109 My soul is always in my hands, and I have not forgotten your law.
110 Sinners have set a snare for me, and I have not strayed from your commandments.
111 I have acquired your testimonies as an inheritance forever, for they are the exultation of my heart.
112 I have inclined my heart to do your justifications forever, because of the recompense.
113 Samech. I have hated the iniquitous and loved your law.
114 You are my helper and my upholder, and in your word I have hoped beyond hope.
115 Turn away from me, you malignant, and I shall search the commandments of my God.
116 Uphold me according to your saying, and I shall live; and do not confound me in my expectation.
117 Help me, and I shall be saved, and I shall meditate upon your justifications always.
118 You have despised all who depart from your judgments, for their thought is unjust.
119 I have accounted all the sinners of the earth transgressors; therefore I have loved your testimonies.
120 Pierce my flesh with your fear, for I have feared your judgments.
121 Ain. I have wrought judgment and justice; do not hand me over to those who calumniate me.
122 Uphold your servant unto good; let the proud not calumniate me.
123 My eyes have failed for your salvation and for the saying of your justice.
124 Deal with your servant according to your mercy, and teach me your justifications.
125 I am your servant; give me understanding, that I may know your testimonies.
126 It is time to act, O Lord; they have dissipated your law.
127 Therefore I have loved your commandments above gold and topaz.
128 Therefore I was directed toward all your commandments; I have hated every iniquitous way.
129 Phe. Wonderful are your testimonies; therefore my soul has searched them.
130 The declaration of your words gives light and grants understanding to the little ones.
131 I opened my mouth and drew in the spirit, for I longed for your commandments.
132 Look upon me and have mercy on me, according to the judgment of those who love your name.
133 Direct my steps according to your saying, and let no injustice rule over me.
134 Redeem me from the calumnies of men, that I may keep your commandments.
135 Illuminate your face upon your servant, and teach me your justifications.
136 My eyes have led down outlets of waters, because they have not kept your law.
137 Sade. You are just, O Lord, and your judgment is upright.

138 You have commanded your testimonies as justice, and your truth exceedingly.

139 My zeal has made me waste away, because my enemies have forgotten your words.

140 Your saying is exceedingly ignited, and your servant has loved it.

141 I am very young and despised; I have not forgotten your justifications.

142 Your justice is justice forever, and your law is truth.

143 Tribulation and anguish have found me; your commandments are my meditation.

144 Your testimonies are equity forever; give me understanding, and I shall live.

145 Coph. I cried with my whole heart: hear me, O Lord; I shall seek your justifications.

146 I cried to you; save me, that I may keep your commandments.

147 I came before the dawn and cried, for in your words I have hoped beyond hope.

148 My eyes came before you at daybreak, that I might meditate upon your sayings.

149 Hear my voice according to your mercy, O Lord, and according to your judgment give me life.

150 Those who persecute me have drawn near to iniquity, but they have been made far from your law.

151 You are near, O Lord, and all your ways are truth.

152 From the beginning I have known concerning your testimonies that you founded them forever.

153 Res. See my humiliation and rescue me, for I have not forgotten your law.

154 Judge my judgment and redeem me; because of your saying, give me life.

155 Salvation is far from sinners, for they have not sought your justifications.

156 Many are your mercies, O Lord; according to your judgment give me life.

157 Many are those who persecute me and trouble me; I have not turned away from your testimonies.

158 I saw transgressors and wasted away, because they did not keep your sayings.

159 See that I have loved your commandments, O Lord; in your mercy give me life.

160 The beginning of your words is truth; all the judgments of your justice are forever.

161 Sin. Princes have persecuted me without cause, and my heart has feared your words.

162 I shall rejoice over your sayings, like one who finds many spoils.

163 I have hated and abominated iniquity, but I have loved your law.

164 Seven times in the day I have spoken praise to you because of the judgments of your justice.

165 Great peace belongs to those who love your law, and there is no scandal for them.

166 I awaited your salvation, O Lord, and I have loved your commandments.

167 My soul has kept your testimonies and loved them exceedingly.

168 I have preserved your commandments and your testimonies, for all my ways are before your sight.

169 Tau. Let my supplication draw near before your sight, O Lord; according to your saying, give me understanding.

170 Let my petition enter before your sight; according to your saying, rescue me.

171 My lips shall pour forth a hymn when you teach me your justifications.

172 My tongue shall proclaim your saying, for all your commandments are equity.

173 Let your hand be to save me, for I have chosen your commandments.

174 I have longed for your salvation, O Lord, and your law is my meditation.

175 My soul shall live and praise you, and your judgments shall help me.

176 I have strayed like a sheep that has perished; seek your servant, for I have not forgotten your commandments.

Psalm 119

1 A Canticle of Degrees. To the Lord I cried when I was troubled, and he heard me.

2 O Lord, deliver my soul from iniquitous lips and from a deceitful tongue.

3 What shall be given to you, or what shall be added to you, for a deceitful tongue?

4 The sharp arrows of the mighty, with desolating coals.

5 Woe to me, for my sojourning has been prolonged! I have dwelt with the inhabitants of Cedar;

6 my soul has been a sojourner for a long time.

7 With those who hated peace I was peaceful; when I spoke to them, they fought against me without cause.

Psalm 120

1 A Canticle of Degrees. I have lifted up my eyes to the mountains, from where help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not give your foot over to movement, nor may he who guards you slumber.

4 Behold, he who guards Israel shall neither slumber nor sleep.

5 The Lord guards you; the Lord is your protection above your right hand.

6 By day the sun shall not burn you, nor the moon by night.

7 The Lord guards you from every evil; may the Lord guard your soul.

8 May the Lord guard your entrance and your departure, from this moment and forever.

Psalm 121

1 A Canticle of Degrees. I rejoiced in the things that were said to me: “We shall go into the house of the Lord.”

2 Our feet were standing in your courts, O Jerusalem.

3 Jerusalem, which is built as a city, whose participation is in the selfsame.

4 For there the tribes ascended, the tribes of the Lord, the testimony of Israel, to confess to the name of the Lord.

5 For there thrones have sat in judgment, thrones over the house of David.

6 Ask for the things that are for the peace of Jerusalem, and abundance for those who love you.

7 Let peace be in your strength and abundance in your towers.

8 For the sake of my brothers and my neighbors, I spoke peace concerning you.

9 For the sake of the house of the Lord our God, I sought good things for you.

Psalm 122

1 A Canticle of Degrees. To you I have lifted up my eyes, you who dwell in the heavens.

2 Behold, as the eyes of servants are upon the hands of their lords, as the eyes of the handmaid are upon the hands of her mistress, so are our eyes toward the Lord our God, until he has mercy on us.

3 Have mercy on us, O Lord, have mercy on us, for we are greatly filled with contempt,

4 for our soul is greatly filled: reproach for those who abound, and contempt for the proud.

Psalm 123

1 A Canticle of Degrees. Unless the Lord had been within us—let Israel now say—

2 unless the Lord had been within us, when men rose against us,

3 perhaps they would have swallowed us alive, when their fury was angered against us.

4 Perhaps the water would have engulfed us;

5 our soul passed through the torrent; perhaps our soul would have passed through intolerable water.

6 Blessed be the Lord, who did not give us as prey to their teeth.

7 Our soul, like a sparrow, has been rescued from the snare of hunters; the snare has been shattered, and we have been delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

Psalm 124

1 A Canticle of Degrees. Those who trust in the Lord are like Mount Sion: he who dwells

2 in Jerusalem shall not be moved forever. Mountains surround it, and the Lord surrounds his people, from this moment and forever.

3 For the Lord shall not leave the rod of sinners over the lot of the just, lest the just extend their hands toward iniquity.

4 Deal well, O Lord, with the good and with the upright of heart.

5 But those who turn aside into obligations, the Lord shall lead away with those who work iniquity. Peace upon Israel!

Psalm 125

1 A Canticle of Degrees. When the Lord turned the captivity of Sion, we became like those who are comforted.

2 Then our mouth was filled with joy, and our tongue with exultation. Then they shall say among the nations, “The Lord has magnified his dealing with them.”

3 The Lord has magnified his dealing with us; we have become joyful.

4 Turn our captivity, O Lord, like a torrent in the south.

5 Those who sow in tears shall reap in exultation.

6 Going, they went and wept, casting their seeds. But coming, they shall come with exultation, bearing their sheaves.

Psalm 126

1 A Canticle of Degrees of Solomon. Unless the Lord builds the house, those who build it have labored in vain. Unless the Lord guards the city, he who guards it watches in vain.

2 It is vain for you to rise before the light; rise after you have sat down, you who eat the bread of sorrow. When he gives sleep to his beloved,

3 behold, sons are the inheritance of the Lord, the fruit of the womb a reward.

4 Like arrows in the hand of the mighty, so are the sons of those who have been shaken out.

5 Blessed is the man who has fulfilled his desire from them; he shall not be confounded when he speaks with his enemies at the gate.

Psalm 127

1 A Canticle of Degrees. Blessed are all who fear the Lord, who walk in his ways.

2 For you shall eat the labors of your hands; blessed are you, and it shall be well with you.

3 Your wife shall be like an abundant vine along the sides of your house; your sons like young olive trees around your table.

4 Behold, thus shall the man who fears the Lord be blessed.

5 May the Lord bless you from Sion, and may you see the good things of Jerusalem all the days of your life.

6 And may you see the sons of your sons: peace upon Israel.

Psalm 128

1 A Canticle of Degrees. Often they have fought against me from my youth—let Israel now say—

2 often they have fought against me from my youth, yet they could not prevail against me.

3 Upon my back sinners have wrought; they have prolonged their iniquity.

4 The just Lord has cut down the necks of sinners.

5 Let all who hate Sion be confounded and turned backward.

6 Let them become like the grass of rooftops, which withers before it is plucked,

7 from which the reaper has not filled his hand, nor he who gathers sheaves his bosom.

8 And those passing by have not said, “The blessing of the Lord be upon you. We have blessed you in the name of the Lord.”

Psalm 129

1 A Canticle of Degrees. From the depths I have cried to you, O Lord.

2 O Lord, hear my voice. Let your ears be attentive to the voice of my supplication.

3 If you observe iniquities, O Lord, Lord, who shall endure?

4 For with you there is propitiation; and because of your law I have sustained you, O Lord. My soul has sustained itself in his word;

5 my soul has hoped in the Lord.

6 From the morning watch even until night, let Israel hope in the Lord.

7 For with the Lord there is mercy, and with him abundant redemption.

8 And he shall redeem Israel from all his iniquities.

Psalm 130

1 A Canticle of Degrees of David. O Lord, my heart has not been exalted, nor have my eyes been lifted high, nor have I walked in great things or in wonders above me.

2 If I was not humbly minded but exalted my soul, then as a child is weaned upon his mother, so let recompense be upon my soul.

3 Let Israel hope in the Lord, from this moment and forever.

Psalm 131

1 A Canticle of Degrees. Remember David, O Lord, and all his gentleness,

2 how he swore to the Lord; he vowed a vow to the God of Jacob:

3 “If I enter into the tabernacle of my house, if I ascend upon the bed of my couch,

4 if I give sleep to my eyes or slumber to my eyelids,

5 or rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob.”

6 Behold, we heard of it in Ephrata; we found it in the fields of the forest.

7 We shall enter his tabernacle; we shall adore in the place where his feet stood.

8 Arise, O Lord, into your rest, you and the ark of your sanctification.

9 Let your priests be clothed with justice, and let your saints exult.

10 For the sake of David your servant, do not turn away the face of your Christ.

11 The Lord swore truth to David, and he shall not frustrate it: “From the fruit of your womb I shall place one upon your throne.

12 If your sons keep my testament and these testimonies of mine that I shall teach them, their sons also shall sit upon your throne forever.”

13 For the Lord has chosen Sion; he has chosen her as a habitation for himself.

14 “This is my rest unto the age of ages; here I shall dwell, for I have chosen her.

15 Blessing, I shall bless her widow; I shall satisfy her poor with breads.

16 I shall clothe her priests with salvation, and her saints shall exult with exultation.

17 There I shall bring forth the horn of David; I have prepared a lamp for my Christ.

18 I shall clothe his enemies with confusion, but upon him my sanctification shall flower.”

Psalm 132

1 A Canticle of Degrees of David. Behold, how good and how delightful it is for brothers to dwell as one!

2 Like ointment upon the head, which descended upon the beard, the beard of Aaron, which descended upon the border of his garment;

3 like the dew of Hermon, which descends upon Mount Sion. For there the Lord commanded blessing and life forever.

Psalm 133

1 A Canticle of Degrees. Behold, now bless the Lord, all you servants of the Lord who stand in the house of the Lord, in the courts of the house of our God.

2 In the nights lift up your hands toward the holy places and bless the Lord.

3 May the Lord bless you from Sion, he who made heaven and earth.

Psalm 134

1 Alleluia. Praise the name of the Lord; praise the Lord, you servants,

2 who stand in the house of the Lord, in the courts of the house of our God.

3 Praise the Lord, for the Lord is good; sing psalms to his name, for it is sweet.

4 For the Lord has chosen Jacob for himself, Israel as his possession.

5 For I have known that the Lord is great, and our God above all gods.

6 Whatsoever the Lord has willed, he has done—in heaven, on earth, in the sea, and in all the depths.

7 He brings forth clouds from the end of the earth; he has made lightning into rain; he brings forth winds from his treasuries.

8 He struck the firstborn of Egypt, from man even to beast.

9 And he sent signs and prodigies into your midst, O Egypt, upon Pharaoh and upon all his servants.

10 He struck many nations and slew mighty kings:

11 Sehon, king of the Amorrhites, and Og, king of Basan, and all the kingdoms of Chanaan.

12 And he gave their land as an inheritance, an inheritance to Israel his people.

13 O Lord, your name is forever; O Lord, your memorial is unto generation and generation.

14 For the Lord shall judge his people, and he shall be entreated concerning his servants.

15 The idols of the nations are silver and gold, works of human hands.

16 They have a mouth and shall not speak; they have eyes and shall not see.

17 They have ears and shall not hear, for neither is there spirit in their mouth.

18 Let those who make them become like them, and all who trust in them.

19 House of Israel, bless the Lord; house of Aaron, bless the Lord.

20 House of Levi, bless the Lord; you who fear the Lord, bless the Lord.

21 Blessed be the Lord from Sion, who dwells in Jerusalem.

Psalm 135

1 Alleluia. Confess to the Lord, for he is good, for his mercy is eternal.

2 Confess to the God of gods, for his mercy is eternal.

3 Confess to the Lord of lords, for his mercy is eternal.

4 To him who alone works great wonders, for his mercy is eternal.

5 To him who made the heavens in understanding, for his mercy is eternal.

6 To him who made the earth firm above the waters, for his mercy is eternal.

7 To him who made the great lights, for his mercy is eternal:

8 the sun for dominion of the day, for his mercy is eternal;

9 the moon and the stars for dominion of the night, for his mercy is eternal.

10 To him who struck Egypt with their firstborn, for his mercy is eternal.

11 To him who led Israel out of their midst, for his mercy is eternal,

12 with a mighty hand and an exalted arm, for his mercy is eternal.

13 To him who divided the Red Sea into divisions, for his mercy is eternal,

14 and led Israel through its midst, for his mercy is eternal,

15 and shook Pharaoh and his host into the Red Sea, for his mercy is eternal.

16 To him who led his people through the desert, for his mercy is eternal.

17 To him who struck great kings, for his mercy is eternal,

18 and slew mighty kings, for his mercy is eternal:

19 Sehon, king of the Amorrhites, for his mercy is eternal,

20 and Og, king of Basan, for his mercy is eternal,

21 and gave their land as an inheritance, for his mercy is eternal,

22 an inheritance to Israel his servant, for his mercy is eternal.

23 For in our humiliation he remembered us, for his mercy is eternal,

24 and redeemed us from our enemies, for his mercy is eternal.

25 He gives food to all flesh, for his mercy is eternal.

26 Confess to the God of heaven, for his mercy is eternal. Confess to the Lord of lords, for his mercy is eternal.

Psalm 136

1 A Psalm of David, of Jeremias. Upon the rivers of Babylon, there we sat and wept when we remembered Sion.

2 Upon the willows in its midst we hung our instruments,

3 for there those who led us captive asked us for the words of songs, and those who carried us away said, “Sing us a hymn from the canticles of Sion.”

4 How shall we sing the canticle of the Lord in a foreign land?

5 If I forget you, O Jerusalem, let my right hand be given over to forgetfulness.

6 Let my tongue cling to my palate if I do not remember you, if I do not set Jerusalem at the beginning of my gladness.

7 Remember, O Lord, the sons of Edom on the day of Jerusalem, who say, “Empty it, empty it, even to its foundation.”

8 Wretched daughter of Babylon! Blessed is he who shall repay you the recompense that you repaid us.

9 Blessed is he who shall seize your little ones and dash them against the rock.

Psalm 137

1 Of David himself. I shall confess to you, O Lord, with my whole heart, for you have heard the words of my mouth. In the sight of the angels I shall sing psalms to you.

2 I shall adore toward your holy temple and confess your name, because of your mercy and your truth, for you have magnified your holy name above all.

3 On whatever day I call upon you, hear me; you shall multiply strength in my soul.

4 Let all the kings of the earth confess to you, O Lord, for they have heard all the words of your mouth.

5 And let them sing in the ways of the Lord, for great is the glory of the Lord.

6 For the Lord is exalted and beholds the lowly, and he knows the lofty from afar.

7 If I walk in the midst of tribulation, you shall give me life; and you have stretched forth your hand against the anger of my enemies, and your right hand has saved me.

8 The Lord shall repay for me. O Lord, your mercy is forever; do not despise the works of your hands.

Psalm 138

1 Unto the end, a Psalm of David. O Lord, you have proved me and known me;

2 you have known my sitting down and my rising up.

3 You have understood my thoughts from afar; you have searched out my path and my cord,

4 and you have foreseen all my ways, for there is no word upon my tongue.

5 Behold, O Lord, you have known all things, the last and the ancient. You formed me and placed your hand upon me.

6 Your knowledge has become wonderful from me; it has been strengthened, and I shall not be able to attain it.

7 Where shall I go from your spirit? And where shall I flee from your face?

8 If I ascend into heaven, you are there; if I descend into the lower regions, you are present.

9 If I take up my wings at dawn and dwell at the farthest reaches of the sea,

10 even there your hand shall lead me, and your right hand shall hold me.

11 And I said, “Perhaps darkness shall trample me, and night shall be my illumination amid my delights.”

12 For darkness shall not be darkened by you, and night shall be illuminated like day; as its darkness is, so also is its light.

13 For you possessed my reins; you upheld me from my mother’s womb.

14 I shall confess to you, for you have been terribly magnified; wonderful are your works, and my soul knows exceedingly.

15 My bone was not hidden from you, which you made in secret, nor my substance in the lower parts of the earth.

16 Your eyes saw my imperfection, and all shall be written in your book. Days shall be formed, and no one is in them.

17 But your friends have been exceedingly honored by me, O God; their principality has been exceedingly strengthened.

18 I shall number them, and they shall be multiplied beyond the sand. I arose, and still I am with you.

19 If you shall slay sinners, O God, you men of bloods, turn away from me,

20 for you say in thought, “They shall receive your cities in vanity.”

21 Did I not hate those who hate you, O Lord, and waste away because of your enemies?

22 With perfect hatred I hated them, and they became enemies to me.

23 Prove me, O God, and know my heart; question me and know my paths.

24 And see whether the way of iniquity is in me, and lead me in the eternal way.

Psalm 139

1 Unto the end. A Psalm of David.

2 Rescue me, O Lord, from the evil man; rescue me from the iniquitous man.

3 They have devised iniquities in their heart; all the day they appointed battles.

4 They have sharpened their tongues like a serpent; the venom of asps is beneath their lips.

5 Guard me, O Lord, from the hand of the sinner, and rescue me from iniquitous men, who have devised how to supplant my steps.

6 The proud have hidden a snare for me. And they stretched cords into a snare; beside the way they placed a scandal for me.

7 I said to the Lord, “You are my God; hear, O Lord, the voice of my supplication.”

8 O Lord, Lord, the strength of my salvation, you overshadowed my head on the day of battle.

9 Do not hand me over, O Lord, from my desire to the sinner. They have devised against me; do not forsake me, lest perhaps they be exalted.

10 The head of those who surround me—the labor of their own lips shall cover them.

11 Coals shall fall upon them; you shall cast them into fire. Amid miseries they shall not stand.

12 A talkative man shall not be directed upon the earth; evils shall seize the unjust man unto destruction.

13 I have known that the Lord shall work judgment for the needy and vengeance for the poor.

14 Nevertheless, the just shall confess your name, and the upright shall dwell with your countenance.

Psalm 140

1 A Psalm of David. O Lord, I have cried to you; hear me. Attend to my voice when I cry to you.

2 Let my prayer be directed like incense before your sight; let the lifting up of my hands be an evening sacrifice.

3 Set a guard, O Lord, upon my mouth, and a door of enclosure around my lips.

4 Do not incline my heart toward words of malice, to make excuses as excuses in sins, with men who work iniquity; and I shall not partake with their elect.

5 The just man shall correct me in mercy and rebuke me, but let the oil of the sinner not enrich my head. For my prayer is still amid their good pleasures.

6 Their judges have been swallowed up, joined to the rock. They shall hear my words, for they have prevailed.

7 As the thickness of earth is broken forth upon the earth, our bones have been scattered beside the lower regions.

8 For my eyes are toward you, O Lord, Lord; in you I have hoped. Do not take away my soul.

9 Guard me from the snare that they have appointed for me and from the scandals of those who work iniquity.

10 Sinners shall fall into his net; I am alone until I pass over.

Psalm 141

1 The understanding of David, when he was in the cave. A prayer.

2 With my voice I cried to the Lord; with my voice I made supplication to the Lord.

3 I pour out my prayer before his sight, and I proclaim my tribulation before him.

4 When my spirit fails from me, you have known my paths. In this way in which I walked, they hid a snare for me.

5 I considered toward the right and saw, and there was no one who knew me. Flight has perished from me, and there is no one who seeks my soul.

6 I cried to you, O Lord; I said, “You are my hope, my portion in the land of the living.”

7 Attend to my supplication, for I have been exceedingly humbled. Deliver me from those who persecute me, for they have been strengthened over me.

8 Lead my soul out of custody, that I may confess your name; the just await me until you repay me.

Psalm 142

1 A Psalm of David, when Absalom his son persecuted him. O Lord, hear my prayer; give ear to my entreaty in your truth; hear me in your justice.

2 And do not enter into judgment with your servant, for no one living shall be justified before your sight.

3 For the enemy has persecuted my soul; he has humbled my life upon the earth; he has placed me in dark places, like the dead of the age.

4 And my spirit has been anxious over me; my heart has been troubled within me.

5 I remembered the ancient days; I meditated upon all your works; I meditated upon the deeds of your hands.

6 I stretched forth my hands to you; my soul is like a waterless land before you.

7 Hear me swiftly, O Lord; my spirit has failed. Do not turn your face away from me, or I shall be like those who descend into the pit.

8 Make me hear your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul.

9 Rescue me from my enemies, O Lord; I have fled to you.

10 Teach me to do your will, for you are my God. Your good spirit shall lead me into the right land.

11 For your name’s sake, O Lord, you shall give me life; in your equity you shall lead my soul out of tribulation,

12 and in your mercy you shall destroy my enemies and ruin all who trouble my soul, for I am your servant.

Psalm 143

1 A Psalm of David. Against Goliath. Blessed be the Lord my God, who teaches my hands for battle and my fingers for war.

2 My mercy and my refuge, my upholder and my deliverer, my protector—and in him I have hoped—who subjects my people beneath me.

3 O Lord, what is man, that you have made yourself known to him? Or the son of man, that you account him?

4 Man has become like vanity; his days pass like a shadow.

5 O Lord, incline your heavens and descend; touch the mountains, and they shall smoke.

6 Flash forth lightning, and you shall scatter them; send forth your arrows, and you shall trouble them.

7 Send forth your hand from on high; rescue me and deliver me from many waters, from the hand of foreign sons,

8 whose mouth has spoken vanity and whose right hand is a right hand of iniquity.

9 O God, I shall sing a new canticle to you; upon the ten-stringed psaltery I shall sing psalms to you.

10 You give salvation to kings; you redeemed David your servant from the malignant sword.

11 Rescue me and deliver me from the hand of foreign sons, whose mouth has spoken vanity and whose right hand is a right hand of iniquity.

12 Their sons are like young plantings in their youth; their daughters are composed and adorned all around like the likeness of a temple.

13 Their storehouses are full, pouring forth from this into that; their sheep are fruitful, abundant in their goings forth.

14 Their oxen are fat. There is no ruin of a wall, no passage, and no cry in their streets.

15 They have called the people who possess these things blessed; blessed is the people whose God is the Lord.

Psalm 144

1 A praise of David himself. I shall exalt you, my God the King, and I shall bless your name forever and unto the age of ages.

2 On every single day I shall bless you, and I shall praise your name forever and unto the age of ages.

3 Great is the Lord and exceedingly praiseworthy, and there is no end to his greatness.

4 Generation and generation shall praise your works, and they shall proclaim your power.

5 They shall speak the magnificence of the glory of your holiness, and they shall recount your wonders.

6 And they shall tell the strength of your terrible deeds, and they shall recount your greatness.

7 They shall pour forth the memorial of the abundance of your sweetness, and they shall exult in your justice.

8 The Lord is compassionate and merciful, patient and greatly merciful.

9 The Lord is sweet to all, and his compassions are over all his works.

10 Let all your works confess to you, O Lord, and let your saints bless you.

11 They shall tell the glory of your kingdom and speak your power,

12 that they may make your power known to the sons of men, and the glory of the magnificence of your kingdom.

13 Your kingdom is a kingdom of all ages, and your dominion is through every generation and generation. The Lord is faithful in all his words and holy in all his works.

14 The Lord lifts up all who fall and raises all who have been dashed down.

15 The eyes of all hope in you, O Lord, and you give them food in due season.

16 You open your hand and fill every living thing with blessing.

17 The Lord is just in all his ways and holy in all his works.

18 The Lord is near to all who call upon him, to all who call upon him in truth.

19 He shall do the will of those who fear him, and he shall hear their supplication and save them.

20 The Lord guards all who love him, and he shall destroy all sinners.

21 My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and unto the age of ages.

Psalm 145

1 Alleluia, of Aggeus and Zacharias.

2 Praise the Lord, O my soul. I shall praise the Lord in my life; I shall sing psalms to my God as long as I shall be. Do not trust in princes,

3 in the sons of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return to his earth; on that day all their thoughts shall perish.

5 Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God,

6 who made heaven and earth, the sea and all things that are in them.

7 He keeps truth forever; he works judgment for those who suffer injury; he gives food to the hungry. The Lord releases the fettered.

8 The Lord illuminates the blind. The Lord raises those who have been dashed down; the Lord loves the just.

9 The Lord guards strangers; he shall uphold the fatherless and the widow, and he shall destroy the ways of sinners.

10 The Lord shall reign unto the ages; your God, O Sion, unto generation and generation.

Psalm 146

1 Alleluia. Praise the Lord, for a psalm is good; let praise be delightful and beautiful to our God.

2 The Lord builds Jerusalem; he shall gather the dispersions of Israel.

3 He heals those crushed in heart and binds up their fractures.

4 He numbers the multitude of stars and calls them all by names.

5 Great is our Lord, and great is his strength, and there is no number to his wisdom.

6 The Lord upholds the gentle, but he humbles sinners even to the earth.

7 Sing beforehand to the Lord in confession; sing psalms to our God upon the harp.

8 He covers heaven with clouds and prepares rain for the earth; he brings forth grass upon the mountains and herbage for the service of men.

9 He gives their food to cattle and to the young ravens that call upon him.

10 He shall not take pleasure in the strength of a horse, nor shall he be well pleased in the legs of a man.

11 The Lord is well pleased in those who fear him and in those who hope upon his mercy.

Psalm 147

1 Alleluia. Praise the Lord, O Jerusalem; praise your God, O Sion.

2 For he has strengthened the bars of your gates; he has blessed your sons within you.

3 He has made your borders peace, and he satisfies you with the fat of wheat.

4 He sends forth his saying to the earth; his word runs swiftly.

5 He gives snow like wool; he scatters mist like ashes.

6 He sends his crystal like morsels; before the face of his cold, who shall endure?

7 He shall send forth his word and melt them; his spirit shall breathe, and the waters shall flow.

8 He proclaims his word to Jacob, his justices and his judgments to Israel.

9 He has not dealt in this way with every nation, and he has not manifested his judgments to them. Alleluia.

Psalm 148

1 Alleluia. Praise the Lord from the heavens; praise him in the heights.

2 Praise him, all his angels; praise him, all his hosts.

3 Praise him, sun and moon; praise him, all stars and light.

4 Praise him, heavens of heavens, and all waters that are above the heavens.

5 Let them praise the name of the Lord. For he spoke, and they were made; he commanded, and they were created.

6 He established them forever and unto the age of ages; he appointed a commandment, and it shall not pass away.

7 Praise the Lord from the earth, dragons and all depths;

8 fire, hail, snow, ice, spirits of storms that do his word;

9 mountains and all hills, fruitful trees and all cedars;

10 beasts and all cattle, serpents and winged birds;

11 kings of the earth and all peoples, princes and all judges of the earth;

12 young men and virgins, elders with the younger—let them praise the name of the Lord,

13 for his name alone is exalted.

14 His confession is above heaven and earth, and he has exalted the horn of his people. A hymn for all his saints, for the sons of Israel, a people drawing near to him. Alleluia.

Psalm 149

1 Alleluia. Sing a new canticle to the Lord; his praise is in the church of the saints.

2 Let Israel rejoice in him who made him, and let the sons of Sion exult in their King.

3 Let them praise his name in the choir; with timbrel and psaltery let them sing psalms to him.

4 For the Lord is well pleased in his people, and he shall exalt the gentle unto salvation.

5 The saints shall exult in glory; they shall rejoice in their beds.

6 The exaltations of God are in their throats, and two-edged swords in their hands,

7 to work vengeance among the nations, rebukes among the peoples,

8 to bind their kings in fetters and their nobles in iron manacles,

9 that they may execute upon them the judgment that is written. This glory belongs to all his saints. Alleluia.

Psalm 150

1 Alleluia. Praise the Lord in his saints; praise him in the firmament of his strength.

2 Praise him in his mighty deeds; praise him according to the multitude of his greatness.

3 Praise him with the sound of the trumpet; praise him with psaltery and harp.

4 Praise him with timbrel and choir; praise him with strings and organ.

5 Praise him with well-sounding cymbals; praise him with cymbals of jubilation.

6 Let every spirit praise the Lord! Alleluia.

Proverbs

Chapter 1

1 The Proverbs of Solomon, son of David, king of Israel,

2 for knowing wisdom and discipline,

3 for understanding words of prudence and receiving the instruction of doctrine, justice, judgment, and equity,

4 that shrewdness may be given to little ones, and knowledge and understanding to a young man.

5 A wise man, hearing, shall become wiser, and one who understands shall possess steerage.

6 He shall attend to a proverb and its interpretation, to the words of the wise and their enigmas.

7 The fear of the Lord (YHWH) is the beginning of wisdom; fools despise wisdom and doctrine.

8 Hear, my son, the discipline of your father, and do not forsake the law of your mother,

9 that grace may be added to your head and a chain to your neck.

10 My son, if sinners entice you, do not consent to them.

11 If they say, “Come with us; let us lie in wait for blood; let us hide snares against the innocent without cause.

12 Let us swallow him alive like the lower regions, and whole, like one descending into the pit.

13 We shall find every precious substance; we shall fill our houses with spoils.

14 Cast your lot with us; let there be one purse for us all.”

15 My son, do not walk with them; restrain your foot from their paths,

16 for their feet run toward evil, and they hasten to pour out blood.

17 But a net is cast in vain before the eyes of winged creatures.

18 They also lie in wait against their own blood and devise deceits against their own souls.

19 So are the paths of everyone who is avaricious: they seize the souls of those who possess.

20 Wisdom preaches outside; in the streets she gives her voice.

21 At the head of the crowds she cries out; at the doors of the city gates she brings forth her words, saying:

22 “How long, little ones, will you love infancy? And fools shall desire the things that are harmful to themselves, and the imprudent shall hate knowledge?

23 Turn back at my correction. Behold, I shall bring forth my spirit to you, and I shall show you my words.

24 Because I called and you refused, I stretched forth my hand and there was no one who looked;

25 you despised all my counsel and neglected my rebukes.

26 I also shall laugh at your destruction and mock when that which you feared comes upon you,

27 when sudden calamity rushes in and destruction surges like a tempest, when tribulation and anguish come upon you.

28 Then they shall call upon me, and I shall not hear; in the morning they shall arise and shall not find me,

29 because they held discipline in hatred and did not receive the fear of the Lord,

30 nor consent to my counsel, but disparaged all my correction.

31 Therefore they shall eat the fruit of their way and shall be filled with their own counsels.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he who hears me shall rest without terror and shall enjoy abundance, the fear of evils having been removed.”

Chapter 2

1 My son, if you receive my words and hide my commandments with you,

2 that your ear may hear wisdom, incline your heart to know prudence.

3 For if you call upon wisdom and incline your heart toward prudence,

4 if you seek her like money and dig her out like treasures,

5 then you shall understand the fear of the Lord and shall find the knowledge of God,

6 because the Lord gives wisdom, and from his mouth come prudence and knowledge.

7 He shall guard the salvation of the upright and protect those who walk in simplicity,

8 preserving the paths of justice and guarding the ways of the saints.

9 Then you shall understand justice and judgment and equity and every good path.

10 If wisdom enters your heart and knowledge pleases your soul,

11 counsel shall guard you and prudence shall preserve you,

12 that you may be rescued from the evil way and from the man who speaks perverse things,

13 from those who forsake the upright road and walk through dark ways,

14 who rejoice when they have done evil and exult in the worst things,

15 whose ways are perverse and whose steps are infamous;

16 that you may be rescued from the foreign woman and from the stranger who softens her words,

17 who forsakes the leader of her youth

18 and has forgotten the pact of her God. For her house is inclined toward death, and her paths toward the lower regions.

19 All who enter to her shall not return, nor shall they take hold of the paths of life,

20 that you may walk in the good way and guard the tracks of the just.

21 For those who are upright shall dwell in the land, and the simple shall remain in it,

22 but the impious shall be destroyed from the land, and those who act iniquitously shall be taken away from it.

Chapter 3

1 My son, do not forget my law, and let your heart guard my precepts,

2 for they shall add to you length of days, years of life, and peace.

3 Let mercy and truth not forsake you; bind them around your throat and inscribe them upon the tablets of your heart,

4 and you shall find grace and good discipline before God and men.

5 Have confidence in the Lord with your whole heart, and do not lean upon your own prudence.

6 In all your ways, consider him, and he shall direct your steps.

7 Do not be wise with yourself; fear God and withdraw from evil,

8 for it shall be health to your navel and watering to your bones.

9 Honor the Lord from your substance, and give to him from the firstfruits of all your crops,

10 and your storehouses shall be filled with abundance, and your winepresses shall overflow with wine.

11 My son, do not cast away the discipline of the Lord, nor fail when you are corrected by him,

12 for the Lord corrects him whom he loves, and like a father in a son, he is well pleased in him.

13 Blessed is the man who finds wisdom and who abounds in prudence.

14 Her acquisition is better than the commerce of silver, and her fruit better than the first and purest gold.

15 She is more precious than all riches, and all things that are desired cannot be compared with her.

16 Length of days is in her right hand, and in her left hand are riches and glory.

17 Her ways are beautiful ways, and all her paths are peaceful.

18 She is a tree of life to those who take hold of her, and blessed is he who holds her.

19 The Lord founded the earth by wisdom; he established the heavens by prudence.

20 By his wisdom the depths broke forth, and the clouds grow together with dew.

21 My son, let these things not flow away from your eyes. Guard law and counsel,

22 and there shall be life for your soul and grace for your throat.

23 Then you shall walk confidently in your way, and your foot shall not stumble.

24 If you sleep, you shall not fear; you shall rest, and your sleep shall be sweet.

25 Do not be afraid of sudden terror or of the powers of the impious rushing upon you,

26 for the Lord shall be at your side and shall guard your foot, lest you be captured.

27 Do not prevent him who can from doing good; if you are able, you also do good.

28 Do not say to your friend, “Go and return; tomorrow I shall give to you,” when you are able to give at once.

29 Do not devise evil against your friend when he has confidence in you.

30 Do not contend against a man without cause when he has done nothing evil to you.

31 Do not envy an unjust man, nor imitate his ways,

32 for every mocker is an abomination to the Lord, and his conversation is with the simple.

33 Poverty from the Lord is in the house of the impious, but the habitations of the just shall be blessed.

34 He shall mock the mockers, and to the gentle he shall give grace.

35 The wise shall possess glory; the exaltation of fools is ignominy.

Chapter 4

1 Hear, sons, the discipline of a father, and attend, that you may know prudence.

2 I shall bestow a good gift upon you; do not forsake my law.

3 For I also was a son of my father, tender and an only-begotten before my mother.

4 And he taught me and said, “Let your heart receive my words; guard my precepts, and you shall live.

5 Possess wisdom; possess prudence. Do not forget, nor turn away from the words of my mouth.

6 Do not forsake her, and she shall guard you; love her, and she shall preserve you.

7 The beginning of wisdom is this: possess wisdom, and with all your possession acquire prudence.

8 Seize her, and she shall exalt you; you shall be glorified by her when you have embraced her.

9 She shall give increases of graces to your head, and a glorious crown shall protect you.”

10 Hear, my son, and receive my words, that years of life may be multiplied for you.

11 I shall show you the way of wisdom; I shall lead you through the paths of equity.

12 When you have entered them, your steps shall not be constricted, and as you run, you shall have no stumbling block.

13 Hold discipline; do not forsake her. Guard her, for she is your life.

14 Do not delight in the paths of the impious, nor let the way of evil men please you.

15 Flee from it; do not pass through it. Turn away and forsake it.

16 For they do not sleep unless they have done evil, and sleep is seized from them unless they have supplanted someone.

17 They eat the bread of impiety and drink the wine of iniquity.

18 But the path of the just advances like shining light and grows even to the perfect day.

19 The way of the impious is dark; they do not know where they may fall.

20 My son, listen to my words and incline your ear to my sayings.

21 Let them not withdraw from your eyes; guard them in the midst of your heart,

22 for they are life to those who find them and health to all flesh.

23 With every guard, preserve your heart, for from it life proceeds.

24 Remove a depraved mouth from you, and let slandering lips be far from you.

25 Let your eyes see upright things, and let your eyelids go before your steps.

26 Direct the path for your feet, and all your ways shall be established.

27 Do not turn aside to the right or to the left; turn your foot away from evil. For the Lord knows the ways that are on the right, but those on the left are perverse. Yet he shall make your courses upright and shall lead your journeys forth in peace.

Chapter 5

1 My son, attend to my wisdom, and incline your ear to my prudence,

2 that you may guard thoughts and that your lips may preserve discipline. Do not attend to the deceit of a woman,

3 for the lips of a harlot are a dripping honeycomb, and her throat is smoother than oil,

4 but her last things are bitter like wormwood and sharp like a two-edged sword.

5 Her feet descend into death, and her steps penetrate to the lower regions.

6 They do not walk along the path of life; her steps are wandering and unsearchable.

7 Now therefore, my son, hear me, and do not withdraw from the words of my mouth.

8 Make your way far from her, and do not draw near to the doors of her house,

9 lest you give your honor to strangers and your years to the cruel one,

10 lest foreigners perhaps be filled with your strength and your labors be in a stranger’s house,

11 and you groan in your last days, when you have consumed your flesh and your body, and say:

12 “Why did I detest discipline, and why did my heart not consent to rebukes?

13 I did not hear the voice of those who taught me, nor incline my ear to my masters.

14 I was almost in every evil, in the midst of the church and the synagogue.”

15 Drink water from your own cistern and streams from your own well.

16 Let your fountains be channeled outside, and divide your waters in the streets.

17 Have them for yourself alone, and let strangers not be your partakers.

18 Let your vein be blessed, and rejoice with the woman of your youth,

19 a most beloved hind and a most pleasing fawn. Let her breasts intoxicate you at every time; delight continually in her love.

20 Why are you seduced, my son, by a foreign woman and cherished in the bosom of another?

21 The Lord beholds the ways of man and considers all his steps.

22 His own iniquities capture the impious man, and he is bound by the cords of his sins.

23 He shall die because he had no discipline, and in the multitude of his foolishness he shall be deceived.

Chapter 6

1 My son, if you have pledged for your friend, you have fixed your hand with a stranger.

2 You are ensnared by the words of your mouth and captured by your own sayings.

3 Therefore do what I say, my son, and free yourself, for you have fallen into the hand of your neighbor. Run about; hasten; awaken your friend.

4 Do not give sleep to your eyes, nor let your eyelids slumber.

5 Rescue yourself like a doe from the hand, and like a bird from the hand of the fowler.

6 Go to the ant, O sluggard, and consider her ways, and learn wisdom.

7 Though she has no leader, instructor, or prince,

8 she prepares food for herself in summer and gathers at harvest what she may eat.

9 How long, O sluggard, will you sleep? When will you arise from your sleep?

10 You shall sleep a little, slumber a little, fold your hands a little that you may sleep,

11 and poverty shall come upon you like a traveler, and need like an armed man. But if you are diligent, your harvest shall come like a fountain, and poverty shall flee far from you.

12 An apostate man, a useless man, walks with a perverse mouth.

13 He signals with his eyes, rubs with his foot, and speaks with his finger.

14 With a depraved heart he devises evil and at every time sows quarrels.

15 His destruction shall come upon him immediately, and suddenly he shall be shattered, and he shall have no further remedy.

16 Six things there are that the Lord hates, and the seventh his soul detests:

17 lofty eyes, a lying tongue, hands pouring out innocent blood,

18 a heart devising the worst thoughts, feet swift to run into evil,

19 a deceitful witness bringing forth lies, and him who sows discord among brothers.

20 Preserve, my son, the precepts of your father, and do not forsake the law of your mother.

21 Bind them continually in your heart, and wrap them around your throat.

22 When you walk, let them go with you; when you sleep, let them guard you; and when you awaken, speak with them.

23 For the commandment is a lamp, and the law is light, and the rebuke of discipline is the way of life,

24 that they may guard you from an evil woman and from the flattering tongue of a stranger.

25 Let your heart not desire her beauty, nor let yourself be captured by her glances,

26 for the price of a harlot is scarcely one loaf, but the woman captures the precious soul of a man.

27 Can a man hide fire in his bosom so that his garments do not burn?

28 Or can he walk upon coals so that the soles of his feet are not burned?

29 So he who enters to the wife of his neighbor shall not be clean when he touches her.

30 The guilt is not great when someone has stolen, for he steals to fill his hungry soul;

31 yet when caught, he shall repay sevenfold and shall hand over all the substance of his house.

32 But he who is an adulterer shall destroy his own soul through poverty of heart.
33 He gathers disgrace and ignominy for himself, and his reproach shall not be blotted out,
34 for the jealousy and fury of the husband shall not spare on the day of vengeance,
35 nor shall he consent to anyone’s pleas, nor receive many gifts for redemption.

Chapter 7

1 My son, guard my words and store my precepts within you. Son,

2 preserve my commandments, and you shall live, and guard my law like the pupil of your eye.

3 Bind it upon your fingers; write it upon the tablets of your heart.

4 Say to wisdom, “You are my sister,” and call prudence your friend,

5 that they may guard you from the foreign woman and from the stranger who makes her words sweet.

6 For from the window of my house I looked out through the lattice,

7 and I see little ones; I consider a senseless young man

8 who passes through the street beside a corner and walks near the way of her house,

9 in obscurity, as the day grows toward evening, in the darkness and gloom of night.

10 And behold, a woman meets him, adorned as a harlot, prepared to capture souls, talkative and wandering,

11 impatient of quiet and unable to remain in the house with her feet,

12 now outside, now in the streets, now lying in wait beside the corners.

13 And seizing the young man, she kisses him and flatters him with a brazen countenance, saying:

14 “I vowed sacrifices for salvation; today I have rendered my vows.

15 Therefore I came out to meet you, desiring to see you, and I found you.

16 I have woven my bed with cords; I have spread it with painted tapestries from Egypt.

17 I have sprinkled my bedchamber with myrrh and aloes and cinnamon.

18 Come, let us be intoxicated with breasts and enjoy desired embraces until the day grows light.

19 For the man is not in his house; he has gone away on a very long journey.

20 He took a bag of money with him; on the day of the full moon he shall return to his house.”

21 She ensnared him with many words and drew him on with the flatteries of her lips.

22 At once he follows her like an ox led to sacrifice, and like a frolicking lamb, not knowing, as a fool, that he is being drawn to bonds,

23 until an arrow pierces his liver, like a bird hastening into a snare and not knowing that the peril concerns his soul.

24 Now therefore, my son, hear me and attend to the words of my mouth.

25 Let your mind not be drawn away into her ways, nor let yourself be deceived by her paths,

26 for she has cast down many wounded, and all the strongest have been slain by her.

27 Her house is the ways of the lower regions, penetrating into the inner chambers of death.

Chapter 8

1 Does not Wisdom cry out, and prudence give her voice?

2 Upon the highest and most exalted summits above the way, standing in the midst of the paths,

3 beside the gates of the city, at the very doors, she speaks, saying:

4 “O men, to you I cry out, and my voice is to the sons of men.

5 Understand shrewdness, little ones; and you senseless, attend.

6 Hear, for I am about to speak of great things, and my lips shall be opened to proclaim upright things.

7 My throat shall meditate truth, and my lips shall detest the impious.

8 All my words are just; there is nothing depraved or perverse in them.

9 They are upright to those who understand and equitable to those who find knowledge.

10 Receive my discipline and not money; choose doctrine more than gold,

11 for wisdom is better than all most precious things, and everything desirable cannot be compared with her.

12 I, Wisdom, dwell in counsel and am present amid learned thoughts.

13 The fear of the Lord hates evil. I detest arrogance and pride, the depraved way, and the double-tongued mouth.

14 Counsel and equity are mine; prudence is mine; strength is mine.

15 Through me kings reign, and founders of laws decree just things.

16 Through me princes command, and the mighty decree justice.

17 I love those who love me, and those who keep watch for me in the morning shall find me.

18 With me are riches and glory, proud wealth and justice.

19 For my fruit is better than gold and precious stone, and my offspring better than chosen silver.

20 I walk in the ways of justice, in the midst of the paths of judgment,

21 that I may enrich those who love me and fill their treasuries.

22 The Lord possessed me in the beginning of his ways, before he made anything from the beginning.

23 From eternity I was ordained, and from ancient times, before the earth was made.

24 The depths did not yet exist, and I was already conceived; the fountains of waters had not yet broken forth.

25 The mountains had not yet stood with their heavy mass; before the hills, I was being brought forth.

26 He had not yet made the earth and the rivers and the hinges of the world.

27 When he prepared the heavens, I was present; when by fixed law and circuit he enclosed the depths;

28 when he made the upper air firm above and balanced the fountains of waters;

29 when he surrounded the sea with its boundary and set a law for the waters, lest they pass beyond their limits; when he suspended the foundations of the earth,

30 I was with him, composing all things. And I delighted through every single day, playing before him at every time,

31 playing in the world of the earth; and my delights were to be with the sons of men.

32 Now therefore, sons, hear me. Blessed are those who guard my ways.

33 Hear discipline and be wise, and do not cast it away.

34 Blessed is the man who hears me, who watches daily at my doors and observes at the posts of my entrance.

35 He who finds me shall find life and shall draw salvation from the Lord.

36 But he who sins against me shall harm his own soul; all who hate me love death.”

Chapter 9

1 Wisdom has built herself a house; she has hewn out seven pillars.

2 She has immolated her sacrifices, mingled wine, and set forth her table.

3 She sent her handmaids to call to the citadel and the walls of the city:

4 “If anyone is a little one, let him come to me.” And to the senseless she has spoken:

5 “Come, eat my bread, and drink the wine that I have mingled for you.

6 Forsake infancy and live, and walk through the ways of prudence.”

7 He who instructs a mocker does injury to himself, and he who rebukes the impious produces a stain for himself.

8 Do not rebuke a mocker, lest he hate you; rebuke a wise man, and he shall love you.

9 Give an occasion to the wise, and wisdom shall be added to him; teach the just, and he shall hasten to receive.

10 The fear of the Lord is the beginning of wisdom, and the knowledge of the saints is prudence.

11 For through me your days shall be multiplied, and years of life shall be added to you.

12 If you are wise, you shall be for yourself; but if you are a mocker, you alone shall bear the evil.

13 A foolish and clamorous woman, full of enticements and knowing absolutely nothing,

14 sat at the doors of her house, upon a chair in a high place of the city,

15 that she might call those passing along the way and proceeding on their journey:

16 “He who is a little one, let him turn aside to me.” And to the senseless she has spoken:

17 “Stolen waters are sweeter, and hidden bread is more delightful.”

18 And he did not know that giants are there, and that her guests are in the depths of the lower regions.

Chapter 10

1 A wise son gladdens his father, but a foolish son is the sorrow of his mother.

2 Treasures of impiety shall profit nothing, but justice shall deliver from death.

3 The Lord shall not afflict the soul of the just with hunger, and he shall overthrow the snares of the impious.

4 A slack hand has wrought poverty, but the hand of the strong prepares riches. He who leans upon lies feeds winds, and the very same man follows flying birds.

5 He who gathers at harvest is a wise son, but he who snores in summer is a son of confusion.

6 The blessing of the Lord is upon the head of the just, but iniquity covers the mouth of the impious.

7 The memory of the just is with praises, but the name of the impious shall putrefy.

8 The wise of heart receives precepts; the fool is struck by his lips.

9 He who walks in simplicity walks confidently, but he who depraves his ways shall be made manifest.

10 He who signals with the eye shall give sorrow, and the fool shall be beaten by his lips.

11 The mouth of the just is a vein of life, but iniquity covers the mouth of the impious.

12 Hatred stirs up quarrels, and charity covers all offenses.

13 Wisdom is found upon the lips of the wise, and a rod upon the back of him who lacks heart.

14 The wise hide knowledge, but the mouth of the fool is near to confusion.

15 The substance of the rich man is the city of his strength; the fear of the poor is their poverty.

16 The work of the just is unto life, but the fruit of the impious is unto sin.

17 The way of life belongs to him who guards discipline, but he who forsakes rebukes goes astray.

18 Lying lips hide hatred; he who brings forth abuse is senseless.

19 In much speaking, sin shall not be lacking, but he who governs his lips is most prudent.

20 The tongue of the just is chosen silver, but the heart of the impious is as nothing.

21 The lips of the just instruct very many, but those who are unlearned shall die in poverty of heart.

22 The blessing of the Lord makes rich, nor shall affliction be joined to them.

23 A fool works wickedness as though through laughter, but wisdom is prudence to a man.

24 That which the impious fears shall come upon him; the desire of the just shall be granted.

25 Like a passing tempest, the impious shall be no more, but the just is like an everlasting foundation.

26 Like vinegar to the teeth and smoke to the eyes, so is the sluggard to those who sent him.

27 The fear of the Lord shall add days, but the years of the impious shall be shortened.

28 The expectation of the just is gladness, but the hope of the impious shall perish.

29 The way of the Lord is the strength of the simple and a terror to those who work evil.

30 The just shall not be moved forever, but the impious shall not dwell upon the earth.

31 The mouth of the just shall bring forth wisdom, but the tongue of the depraved shall perish.

32 The lips of the just consider pleasing things, and the mouth of the impious perverse things.

Chapter 11

1 A deceitful balance is an abomination before the Lord, and an equal weight is his will.

2 Where pride shall be, there also shall be abuse; but where humility is, there also is wisdom.

3 The simplicity of the just shall direct them, and the supplanting of the perverse shall devastate them.

4 Riches shall not profit on the day of vengeance, but justice shall deliver from death.

5 The justice of the simple shall direct his way, and the impious shall fall in his own impiety.

6 The justice of the upright shall deliver them, and the iniquitous shall be captured in their own snares.

7 When the impious man is dead, there shall be no further hope, and the expectation of the anxious shall perish.

8 The just has been delivered from anguish, and the impious shall be handed over in his place.

9 The pretender deceives his friend with his mouth, but the just shall be delivered by knowledge.

10 In the good things of the just, the city shall exult, and at the destruction of the impious there shall be praise.

11 By the blessing of the just the city shall be exalted, and by the mouth of the impious it shall be overthrown.

12 He who despises his friend lacks heart, but the prudent man shall be silent.

13 He who walks deceitfully reveals secrets, but he who is faithful in soul conceals what was entrusted by a friend.

14 Where there is no governor, the people shall fall, but where there are many counsels, there is salvation.

15 He who gives his faith for a stranger shall be afflicted with evil, but he who guards against snares shall be secure.

16 A gracious woman shall find glory, and the strong shall possess riches.

17 A merciful man does good to his own soul, but he who is cruel casts away even his kindred.

18 The impious works an unstable work, but a faithful reward belongs to him who sows justice.

19 Clemency prepares life, and the pursuit of evils, death.

20 A depraved heart is an abomination to the Lord, and his will is in those who walk in simplicity.

21 Hand in hand, the evil man shall not be innocent, but the seed of the just shall be saved.

22 A golden ring in the nostrils of a sow is a beautiful and foolish woman.

23 The desire of the just is every good thing; the expectation of the impious is fury.

24 Some divide their own possessions and become richer; others seize what is not theirs and are always in poverty.

25 The soul that blesses shall be enriched, and he who intoxicates shall himself also be intoxicated.

26 He who hides grain shall be cursed among the peoples, but blessing is upon the head of those who sell it.

27 He who seeks good things arises well at dawn, but he who is an investigator of evils shall be oppressed by them.

28 He who trusts in his riches shall fall, but the just shall sprout like a flourishing leaf.

29 He who troubles his own house shall possess winds, and he who is foolish shall serve the wise.

30 The fruit of the just is a tree of life, and he who receives souls is wise.

31 If the just receives upon the earth, how much more the impious and the sinner!

Chapter 12

1 He who loves discipline loves knowledge, but he who hates rebukes is senseless.

2 He who is good shall draw grace from the Lord, but he who trusts in his own thoughts acts impiously.

3 Man shall not be strengthened by impiety, and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband, but she who carries out things worthy of confusion is rottenness in his bones.

5 The thoughts of the just are judgments, and the counsels of the impious are deceitful.

6 The words of the impious lie in wait for blood; the mouth of the just shall deliver them.

7 Turn the impious over, and they shall be no more, but the house of the just shall remain.

8 A man shall be known by his doctrine, but he who is vain and without heart shall lie open to contempt.

9 Better is a poor man sufficient for himself than a glorious man lacking bread.

10 The just knows the souls of his cattle, but the inward parts of the impious are cruel.

11 He who works his land shall be satisfied with breads, but he who pursues idleness is most foolish. He who is sweet in lingering over wine leaves abuse within his fortifications.

12 The desire of the impious is the fortification of the worst, but the root of the just shall advance.

13 Because of the sins of the lips, ruin draws near to the evil man, but the just shall escape from anguish.

14 From the fruit of his mouth each one shall be filled with good things, and according to the works of his hands it shall be repaid to him.

15 The way of the fool is upright in his own eyes, but he who is wise hears counsels.

16 A fool immediately reveals his anger, but he who disguises an injury is shrewd.

17 He who speaks what he knows is an indicator of justice, but he who lies is a deceitful witness.

18 There is one who promises and is pierced in conscience as though by a sword, but the tongue of the wise is health.

19 The lip of truth shall be firm forever, but he who is a sudden witness fashions a tongue of lying.

20 Deceit is in the heart of those who devise evils, but joy follows those who enter counsels of peace.

21 Whatever happens to the just shall not sadden him, but the impious shall be filled with evil.

22 Lying lips are an abomination to the Lord, but those who act faithfully please him.

23 An experienced man conceals knowledge, but the heart of the senseless provokes foolishness.

24 The hand of the strong shall rule, but the slack hand shall serve under tribute.

25 Sorrow in the heart of a man shall humble him, and by a good word he shall be gladdened.

26 He who disregards loss for the sake of a friend is just, but the road of the impious shall deceive them.

27 The deceitful man shall not find gain, and the substance of a man shall be the price of gold.

28 In the path of justice is life, but a deviant road leads to death.

Chapter 13

1 A wise son is the doctrine of his father, but he who is a mocker does not hear when he is rebuked.

2 From the fruit of his mouth a man shall be satisfied with good things, but the soul of transgressors is iniquitous.

3 He who guards his mouth guards his soul, but he who is inconsiderate in speaking shall experience evils.

4 The sluggard wills and does not will, but the soul of those who work shall be enriched.

5 The just shall detest a lying word, but the impious confounds and shall be confounded.

6 Justice guards the way of the innocent, but impiety supplants the sinner.

7 There is one who is as though rich when he has nothing, and there is one who is as though poor when he is amid many riches.

8 The redemption of a man’s soul is his riches, but he who is poor does not endure rebuke.

9 The light of the just gladdens, but the lamp of the impious shall be extinguished.

10 Among the proud there are always quarrels, but those who conduct all things with counsel are governed by wisdom.

11 Substance acquired in haste shall be diminished, but that which is gathered little by little by hand shall be multiplied.

12 Hope that is deferred afflicts the soul; desire that comes is a tree of life.

13 He who disparages something binds himself for the future, but he who fears the precept shall abide in peace. Deceitful souls go astray in sins, but the just are merciful and have compassion.

14 The law of the wise is a fountain of life, that he may turn away from the ruin of death.

15 Good doctrine shall give grace; on the journey of the contemptuous there is a chasm.

16 The shrewd conducts all things with counsel, but he who is foolish lays open foolishness.

17 The messenger of the impious shall fall into evil, but a faithful ambassador is health.

18 Poverty and ignominy belong to him who forsakes discipline, but he who consents to one rebuking him shall be glorified.

19 Desire, if it is fulfilled, delights the soul; fools detest those who flee evils.

20 He who walks with the wise shall be wise; the friend of fools shall be made like them.

21 Evil pursues sinners, and good things shall be repaid to the just.

22 The good man has left sons and grandsons as heirs, and the substance of the sinner is guarded for the just.

23 There is much food in the fallow lands of the fathers, and for others it is gathered without judgment.

24 He who spares the rod hates his son, but he who loves him instructs him earnestly.

25 The just eats and fills his soul, but the belly of the impious is insatiable.

Chapter 14

1 A wise woman builds her house, but the senseless woman destroys with her hands even what has been built.

2 He who walks on the upright road and fears God is despised by him who walks upon an infamous way.

3 In the mouth of the fool is the rod of pride, but the lips of the wise guard them.

4 Where there are no oxen, the manger is empty, but where there are abundant crops, there the strength of the ox is manifest.

5 A faithful witness does not lie, but a deceitful witness brings forth a lie.

6 The mocker seeks wisdom and does not find it; doctrine is easy to the prudent.

7 Go against a foolish man, and he does not know the lips of prudence.

8 The wisdom of the shrewd is to understand his way, and the imprudence of fools is wandering.

9 The fool shall mock sin, and grace shall abide among the just.

10 The heart that knows the bitterness of its own soul—a stranger shall not mingle in its joy.

11 The house of the impious shall be blotted out, but the tabernacles of the just shall sprout.

12 There is a way that seems just to a man, but its last things lead down to death.

13 Laughter shall be mingled with sorrow, and mourning takes possession of the ends of joy.

14 The fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believes every word, but the shrewd considers his steps. Nothing good shall belong to a deceitful son, but the deeds of a wise servant shall prosper, and his way shall be directed.

16 The wise man fears and turns away from evil; the fool leaps over and trusts.

17 The impatient man shall work foolishness, and the crafty man is hateful.

18 Little ones shall possess foolishness, and the shrewd shall await knowledge.

19 The evil shall lie before the good, and the impious before the gates of the just.

20 The poor man shall be hateful even to his neighbor, but the friends of the rich are many.

21 He who despises his neighbor sins, but he who has mercy on the poor shall be blessed. He who believes in the Lord loves mercy.

22 Those who work evil go astray, but mercy and truth prepare good things.

23 In every work there shall be abundance, but where words are many, there poverty is frequent.

24 The riches of the wise are their crown; the folly of fools is imprudence.

25 A faithful witness delivers souls, but the double-dealer brings forth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his sons.

27 The fear of the Lord is a fountain of life, that they may turn away from the ruin of death.

28 In the multitude of the people is the dignity of the king, and in the fewness of the populace is the ignominy of the prince.

29 He who is patient is governed by much prudence, but he who is impatient exalts his own foolishness.

30 Health of heart is the life of the flesh, but envy is rottenness of the bones.

31 He who calumniates the needy reproaches his Maker, but he who has mercy on the poor honors him.

32 The impious shall be expelled in his malice, but the just hopes in his death.

33 Wisdom rests in the heart of the prudent and shall instruct all the unlearned.

34 Justice elevates a nation, but sin makes peoples miserable.

35 An understanding minister is acceptable to the king; the useless shall endure his wrath.

Chapter 15

1 A gentle answer breaks anger, but a harsh word stirs up fury.

2 The tongue of the wise adorns knowledge; the mouth of fools bubbles forth foolishness.

3 In every place the eyes of the Lord behold the good and the evil.

4 A peaceable tongue is a tree of life, but one that is immoderate shall shatter the spirit.

5 The fool mocks the discipline of his father, but he who guards rebukes shall become more shrewd. In abundant justice there is the greatest strength, but the thoughts of the impious shall be uprooted.

6 The house of the just is abundant strength, and in the fruits of the impious there is trouble.

7 The lips of the wise shall scatter knowledge, but the heart of fools shall be unlike them.

8 The sacrifices of the impious are abominable to the Lord; the vows of the just are pleasing.

9 The way of the impious is an abomination to the Lord; he who follows justice is loved by him.

10 Evil doctrine belongs to him who forsakes the way of life; he who hates rebukes shall die.

11 The lower regions and perdition are before the Lord; how much more the hearts of the sons of men!

12 The pestilent man does not love him who corrects him, nor does he walk toward the wise.

13 A rejoicing heart brightens the face; in sorrow of soul, the spirit is cast down.

14 The heart of the wise seeks doctrine, and the mouth of fools feeds upon ignorance.

15 All the days of the poor are evil; a secure mind is like a continual banquet.

16 Better is a little with the fear of the Lord than great and insatiable treasures.

17 Better is it to be invited to herbs with charity than to a fattened calf with hatred.

18 An irascible man provokes quarrels, but he who is patient softens those that have been stirred up.

19 The road of the sluggard is like a hedge of thorns; the way of the just is without stumbling block.

20 A wise son gladdens his father, and a foolish man despises his mother.

21 Foolishness is joy to the fool, but the prudent man directs his steps.

22 Thoughts are dissipated where there is no counsel, but where there are many counselors, they are confirmed.

23 A man rejoices in the sentence of his mouth, and a timely word is best.

24 The path of life is above the instructed man, that he may turn away from the lowest lower regions.

25 The Lord shall demolish the house of the proud and shall make firm the boundaries of the widow.

26 Evil thoughts are an abomination to the Lord, and the pure word, most beautiful, shall be made firm by him.

27 He who pursues avarice troubles his own house, but he who hates gifts shall live. Through mercy and faith sins are cleansed, but through fear of the Lord everyone turns away from evil.

28 The mind of the just meditates obedience, but the mouth of the impious overflows with evils.

29 The Lord is far from the impious, but he shall hear the prayers of the just.

30 The light of the eyes gladdens the soul; a good report enriches the bones.

31 The ear that hears the rebukes of life shall abide in the midst of the wise.

32 He who casts away discipline despises his own soul, but he who consents to rebukes is a possessor of heart.

33 The fear of the Lord is the discipline of wisdom, and humility precedes glory.

Chapter 16

1 It belongs to man to prepare the soul, and to the Lord to govern the tongue.

2 All the ways of a man lie open to his eyes; the Lord is the weigher of spirits.

3 Reveal your works to the Lord, and your thoughts shall be directed.

4 The Lord has wrought all things for himself, even the impious for the evil day.

5 Everyone arrogant is an abomination to the Lord; even if hand is joined to hand, he is not innocent. The beginning of a good way is to do justice, and it is more acceptable before God than to immolate sacrifices.

6 By mercy and truth iniquity is redeemed, and in the fear of the Lord one turns away from evil.

7 When the ways of a man please the Lord, he shall also turn his enemies toward peace.

8 Better is a little with justice than many fruits with iniquity.

9 The heart of man orders his way, but it belongs to the Lord to direct his steps.

10 Divination is upon the lips of the king; in judgment his mouth shall not err.

11 Weight and balance are the judgments of the Lord, and all the stones of the purse are his works.

12 Those who act impiously are abominable to the king, for the throne is made firm by justice.

13 Just lips are the will of kings; he who speaks upright things shall be loved.

14 The indignation of the king is a messenger of death, and a wise man shall appease it.

15 In the cheerfulness of the king’s countenance is life, and his clemency is like the latter rain.

16 Possess wisdom, for she is better than gold, and acquire prudence, for she is more precious than silver.

17 The path of the just turns away from evils; the guardian of his soul preserves his way.

18 Pride precedes destruction, and the spirit is exalted before ruin.

19 Better is it to be humbled with the gentle than to divide spoils with the proud.

20 He who is instructed in the word shall find good things, and blessed is he who hopes in the Lord.

21 He who is wise in heart shall be called prudent, and he who is sweet in speech shall perceive greater things.

22 Instruction is a fountain of life to him who possesses it; the doctrine of fools is folly.

23 The heart of the wise shall instruct his mouth and shall add grace to his lips.

24 Well-ordered words are a honeycomb, sweetness to the soul and health to the bones.

25 There is a way that seems upright to a man, but its last things lead to death.

26 The soul of him who labors labors for himself, for his mouth has compelled him.

27 The impious man digs out evil, and fire blazes upon his lips.

28 A perverse man stirs up disputes, and the verbose man separates princes.

29 The iniquitous man entices his friend and leads him through a way that is not good.

30 He who devises depraved things with astonished eyes, biting his lips, perfects evil.

31 Old age is a crown of dignity, which shall be found in the ways of justice.

32 The patient man is better than a mighty man, and he who rules his own soul better than a conqueror of cities.

33 Lots are cast into the bosom, but they are governed by the Lord.

Chapter 17

1 Better is a dry morsel with joy than a house full of sacrifices with quarreling.

2 A wise servant shall rule over foolish sons and shall divide the inheritance among brothers.

3 As silver is proved by fire and gold in the furnace, so the Lord proves hearts.

4 The evil man obeys an iniquitous tongue, and the deceitful man heeds lying lips.

5 He who despises the poor reproaches his Maker, and he who rejoices at another’s ruin shall not be unpunished.

6 The sons of sons are the crown of old men, and their fathers are the glory of sons.

7 Well-ordered words do not befit a fool, nor a lying lip a prince.

8 The expectation of him who awaits is a most pleasing jewel; wherever he turns, he understands prudently.

9 He who conceals an offense seeks friendships; he who repeats it in another word separates those joined by pact.

10 A rebuke profits more with the prudent than a hundred blows with the fool.

11 The evil man always seeks quarrels, but a cruel angel shall be sent against him.

12 It is more expedient to meet a she-bear robbed of her cubs than a fool trusting in his own foolishness.

13 He who repays evils for good things—evil shall not withdraw from his house.

14 He who releases water is the head of quarrels, and before he suffers abuse, he forsakes judgment.

15 He who justifies the impious and he who condemns the just—both are abominable before God.

16 What does it profit the fool to possess riches when he cannot buy wisdom? He who makes his house high seeks ruin, and he who avoids learning shall fall into evils.

17 He who is a friend loves at every time, and a brother is proved in anguish.

18 A foolish man shall clap his hands when he has pledged for his friend.

19 He who meditates upon discords loves quarrels, and he who exalts his entrance seeks ruin.

20 He who is of a perverse heart shall not find good, and he who turns his tongue shall fall into evil.

21 A fool has been born unto his own ignominy, and even the father shall not rejoice in a foolish son.

22 A rejoicing soul makes a flourishing age; a sorrowful spirit dries the bones.

23 The impious receives gifts from the bosom, that he may pervert the paths of judgment.

24 Wisdom shines in the face of the prudent; the eyes of fools are at the ends of the earth.

25 A foolish son is the anger of his father and the sorrow of the mother who bore him.

26 It is not good to bring loss upon the just, nor to strike the prince who judges upright things.

27 He who governs his words is learned and prudent, and the instructed man is of a precious spirit.

28 Even a fool, if he is silent, shall be accounted wise, and if he restrains his lips, understanding.

Chapter 18

1 He who wishes to withdraw from a friend seeks occasions; at every time he shall be reproachable.

2 The fool does not receive words of prudence unless you say the things that revolve in his heart.

3 When the impious has come into the depth of sins, he shows contempt, but ignominy and reproach follow him.

4 The words from the mouth of a man are deep water, and the fountain of wisdom an overflowing torrent.

5 It is not good to receive the person of the impious, that you may turn away from the truth of judgment.

6 The lips of the fool mingle themselves in quarrels, and his mouth provokes disputes.

7 The mouth of the fool is his destruction, and his lips are the ruin of his soul.

8 The words of the double-tongued are as though simple, and they themselves reach even to the inner parts of the belly. Fear casts down the sluggard, but the souls of the effeminate shall hunger.

9 He who is soft and dissolute in his work is a brother to him who dissipates his own works.

10 The name of the Lord is the strongest tower; the just runs to it and shall be exalted.

11 The substance of the rich man is the city of his strength and like a mighty wall surrounding him.

12 Before he is shattered, the heart of man is exalted, and before he is glorified, it is humbled.

13 He who answers before he hears demonstrates himself to be a fool and worthy of confusion.

14 The spirit of a man sustains his weakness, but who shall be able to sustain a spirit easily provoked to anger?

15 A prudent heart shall possess knowledge, and the ear of the wise seeks doctrine.

16 The gift of a man enlarges his way and makes room for him before princes.

17 The just is first the accuser of himself; his friend comes and shall investigate him.

18 The lot restrains contradictions and judges even between the mighty.

19 A brother who is helped by a brother is like a firm city, and judgments are like the bars of cities.

20 From the fruit of a man’s mouth his belly shall be filled, and the offspring of his lips shall satisfy him.

21 Death and life are in the hand of the tongue; those who love it shall eat its fruits.

22 He who finds a good woman finds good and shall draw delight from the Lord. He who casts out a good woman casts out good, but he who holds an adulteress is foolish and impious.

23 The poor man shall speak with entreaties, and the rich man shall speak harshly.

24 A lovable man shall be a friend to companionship more than a brother.

Chapter 19

1 Better is a poor man who walks in his simplicity than a rich man twisting his lips and senseless.

2 Where there is no knowledge of the soul, there is no good, and he who is hasty with his feet shall stumble.

3 The foolishness of a man supplants his steps, and in his soul he seethes against God.

4 Riches add very many friends, but from the poor man even those whom he had are separated.

5 A false witness shall not be unpunished, and he who speaks lies shall not escape.

6 Many cultivate the person of the mighty, and they are friends of him who bestows gifts.

7 The brothers of a poor man hate him; moreover, even his friends have withdrawn far from him. He who pursues words only shall have nothing.

8 But he who is a possessor of mind loves his own soul, and the guardian of prudence shall find good things.

9 A false witness shall not be unpunished, and he who speaks lies shall perish.

10 Delights do not befit a fool, nor does ruling over princes befit a servant.

11 The doctrine of a man is known through patience, and it is his glory to pass beyond iniquitous things.

12 Like the roar of a lion, so also is the anger of the king, and like dew upon grass, so is his cheerfulness.

13 A foolish son is the sorrow of his father, and a contentious woman is a roof continually dripping.

14 House and riches are given by parents, but a prudent wife is properly from the Lord.

15 Sloth sends in sleep, and the dissolute soul shall hunger.

16 He who guards the commandment guards his soul, but he who neglects his way shall be put to death.

17 He who has mercy on the poor lends to the Lord, and he shall repay him his recompense.

18 Instruct your son; do not despair, but do not set your soul toward killing him.

19 He who is impatient shall endure loss, and when he has seized something, he shall add another.

20 Hear counsel and receive discipline, that you may be wise in your last things.

21 Many thoughts are in the heart of a man, but the will of the Lord shall remain.

22 A needy man is merciful, and better is a poor man than a lying man.

23 The fear of the Lord is unto life, and he shall abide in fullness without the worst visitation.

24 The sluggard hides his hand beneath his armpit and does not apply it to his mouth.

25 When the pestilent man has been scourged, the fool shall become wiser; but if you correct the wise, he shall understand discipline.

26 He who afflicts his father and drives away his mother is ignominious and unhappy.

27 Do not cease, my son, to hear doctrine, nor be ignorant of words of knowledge.

28 An iniquitous witness mocks judgment, and the mouth of the impious devours iniquity.

29 Judgments are prepared for mockers, and hammers striking the bodies of fools.

Chapter 20

1 Wine is a luxurious thing, and drunkenness tumultuous; whoever delights in these shall not be wise.

2 Like the roar of a lion, so also is the terror of the king; he who provokes him sins against his own soul.

3 It is an honor for a man to separate himself from contentions, but all fools mingle themselves in abuses.

4 Because of the cold, the sluggard did not wish to plow; therefore he shall beg in summer, and it shall not be given to him.

5 Like deep water, so is counsel in the heart of a man, but a wise man shall draw it out.

6 Many men are called merciful, but who shall find a faithful man?

7 The just who walks in his simplicity shall leave blessed sons after him.

8 The king who sits upon the throne of judgment dissipates every evil with his gaze.

9 Who can say, “My heart is clean; I am pure from sin”?

10 Weight and weight, measure and measure: both are abominable before God.

11 A boy is understood from his pursuits, whether his works are clean and upright.

12 The hearing ear and the seeing eye—the Lord has made them both.

13 Do not love sleep, lest poverty oppress you; open your eyes and be satisfied with breads.

14 “It is bad, it is bad,” says every buyer; and when he has withdrawn, then he shall glory.

15 There is gold and a multitude of jewels, but the lips of knowledge are a precious vessel.

16 Take away the garment of him who stood as surety for a stranger, and for foreigners take a pledge from him.

17 The bread of lying is sweet to a man, and afterward his mouth shall be filled with gravel.

18 Thoughts are strengthened by counsels, and wars are to be conducted by steerage.

19 Do not mingle with him who reveals mysteries, walks deceitfully, and enlarges his lips.

20 He who curses his father and mother—his lamp shall be extinguished in the midst of darkness.

21 An inheritance toward which one hastens in the beginning shall lack blessing in the end.

22 Do not say, “I shall repay evil.” Await the Lord, and he shall deliver you.

23 Weight and weight are an abomination before the Lord; a deceitful balance is not good.

24 The steps of a man are directed by the Lord, but who among men can understand his own way?

25 It is ruin for a man to devour holy things and to reconsider after vows.

26 A wise king dissipates the impious and bends an arch over them.

27 The breathing-place of a man is the lamp of the Lord, which investigates all the secrets of the belly.

28 Mercy and truth guard the king, and his throne is strengthened by clemency.

29 The exultation of young men is their strength, and gray hair is the dignity of old men.

30 The bruising of a wound shall wipe away evils, and blows in the more secret parts of the belly.

Chapter 21

1 Like divisions of waters, so is the heart of the king in the hand of the Lord; wherever he wills, he shall incline it.

2 Every way of a man seems upright to himself, but the Lord weighs hearts.

3 To work mercy and judgment pleases the Lord more than sacrifices.

4 The exaltation of the eyes is the enlargement of the heart; the lamp of the impious is sin.

5 The thoughts of the strong are always in abundance, but every sluggard is always in poverty.

6 He who gathers treasures with a lying tongue is vain and without heart, and he shall stumble into the snares of death.

7 The robberies of the impious shall drag them down, for they were unwilling to work judgment.

8 The perverse way of a man is foreign, but the work of him who is clean is upright.

9 Better is it to sit in a corner of the roof than with a contentious woman in a shared house.

10 The soul of the impious desires evil; he shall not have mercy on his neighbor.

11 When the pestilent man is punished, the little one shall become wiser; and if he follows the wise, he shall receive knowledge.

12 The just considers the house of the impious, that he may draw the impious away from evil.

13 He who stops his ear against the cry of the poor shall himself also cry and shall not be heard.

14 A hidden offering extinguishes angers, and a gift in the bosom the greatest indignation.

15 To work judgment is joy to the just and terror to those who work iniquity.

16 The man who strays from the way of doctrine shall abide in the assembly of giants.

17 He who loves feasts shall be in poverty; he who loves wine and fat things shall not be enriched.

18 The impious is given for the just, and the iniquitous for the upright.

19 Better is it to dwell in a desert land than with a quarrelsome and irascible woman.

20 A desirable treasure and oil are in the habitation of the just, but the imprudent man shall dissipate it.

21 He who follows justice and mercy shall find life, justice, and glory.

22 The wise man has ascended the city of the mighty and destroyed the strength of its confidence.

23 He who guards his mouth and his tongue guards his soul from anguish.

24 The proud and arrogant man is called unlearned, he who works pride in anger.

25 Desires kill the sluggard, for his hands were unwilling to work anything.

26 All the day he covets and desires, but he who is just shall give and shall not cease.

27 The sacrifices of the impious are abominable, for they are offered from wickedness.

28 A lying witness shall perish, but the obedient man shall speak victory.

29 The impious man brazenly hardens his countenance, but he who is upright corrects his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle, but the Lord bestows salvation.

Chapter 22

1 A good name is better than many riches; good grace is above silver and gold.

2 The rich and the poor have met each other; the Lord is the maker of both.

3 The shrewd saw evil and hid himself; the innocent passed through and was afflicted with loss.

4 The end of modesty is the fear of the Lord, riches and glory and life.

5 Weapons and swords are in the way of the perverse, but the guardian of his soul withdraws far from them.

6 It is a proverb: a young man according to his way—even when he grows old, he shall not withdraw from it.

7 The rich commands the poor, and he who receives a loan is the servant of the lender.

8 He who sows iniquity shall reap evils, and the rod of his anger shall be brought to an end.

9 He who is inclined toward mercy shall be blessed, for he has given from his breads to the poor. He who gives gifts shall acquire victory and honor, but he takes away the soul of those who receive.

10 Cast out the mocker, and quarreling shall go out with him, and disputes and abuses shall cease.

11 He who loves purity of heart shall have the king as a friend because of the grace of his lips.

12 The eyes of the Lord guard knowledge, and the words of the iniquitous are supplanted.

13 The sluggard says, “A lion is outside; I shall be slain in the midst of the streets.”

14 The mouth of a foreign woman is a deep pit; he with whom the Lord is angry shall fall into it.

15 Foolishness is bound within the heart of a boy, and the rod of discipline shall drive it away.

16 He who calumniates the poor that he may increase his own riches shall himself give to one richer and shall be in need.

17 Incline your ear and hear the words of the wise, but apply your heart to my doctrine,

18 which shall be beautiful to you when you preserve it in your belly, and it shall overflow upon your lips,

19 that your confidence may be in the Lord; therefore I have also shown it to you today.

20 Behold, I have described it to you threefold, in thoughts and knowledge,

21 that I might show you the firmness and sayings of truth, so that from these you may answer those who sent you.

22 Do not do violence to the poor because he is poor, nor crush the needy at the gate,

23 for the Lord shall judge his cause and shall pierce those who pierced his soul.

24 Do not be a friend to an irascible man, nor walk with a furious man,

25 lest perhaps you learn his paths and take up a scandal for your soul.

26 Do not be with those who fix their hands and offer themselves as sureties for debts,

27 for if you do not have from where to restore, what cause is there that he should take the covering from your bed?

28 Do not cross the ancient boundaries that your fathers established.

29 Have you seen a man swift in his work? He shall stand before kings and shall not be before the ignoble.

Chapter 23

1 When you sit to eat with a prince, attend diligently to the things set before your face.

2 And set a knife at your throat, if indeed you have your soul in your power.

3 Do not desire his foods, in which there is the bread of lying.

4 Do not labor that you may be enriched, but set a limit to your prudence.

5 Do not lift up your eyes toward riches that you cannot possess, for they shall make themselves wings like an eagle and shall fly into heaven.

6 Do not eat with an envious man, and do not desire his foods,

7 for in the likeness of a diviner and conjecturer, he estimates what he does not know. “Eat and drink,” he shall say to you, but his mind is not with you.

8 You shall vomit the foods that you ate and shall lose your beautiful words.

9 Do not speak in the ears of the senseless, who shall despise the doctrine of your speech.

10 Do not touch the boundaries of little ones, and do not enter the field of the fatherless,

11 for their kinsman is mighty, and he himself shall judge their cause against you.

12 Let your heart enter into doctrine and your ears into words of knowledge.

13 Do not withdraw discipline from a boy, for if you strike him with a rod, he shall not die.

14 You shall strike him with the rod and shall deliver his soul from the lower regions.

15 My son, if your soul becomes wise, my heart shall rejoice with you,

16 and my reins shall exult when your lips have spoken what is upright.

17 Let your heart not envy sinners, but be in the fear of the Lord all the day,

18 for you shall have hope in your last things, and your expectation shall not be taken away.

19 Hear, my son, and be wise, and direct your soul in the way.

20 Do not be at the banquets of drinkers, nor at the feasts of those who bring together flesh for eating,

21 for those who give themselves to drink and who contribute shares shall be consumed, and slumber shall be clothed with rags.

22 Hear your father, who begot you, and do not despise your mother when she has grown old.

23 Buy truth, and do not sell wisdom and doctrine and understanding.

24 The father of the just exults with joy; he who begot a wise son shall rejoice in him.

25 Let your father and your mother rejoice, and let her who bore you exult.

26 Offer your heart to me, my son, and let your eyes guard my ways.

27 For the harlot is a deep pit, and the foreign woman a narrow well.

28 She lies in wait upon the way like a robber and shall slay those whom she sees unwary.

29 For whom is woe? For whose father is woe? For whom are quarrels? For whom are pits? For whom are wounds without cause? For whom is suffusion of the eyes?

30 Is it not for those who abide in wine and devote themselves to draining chalices?

31 Do not gaze upon wine when it grows golden, when its color shines in the glass. It enters smoothly,

32 but in the end it shall bite like a snake and spread poisons like a basilisk.

33 Your eyes shall see foreign women, and your heart shall speak perverse things.

34 And you shall be like one sleeping in the midst of the sea, and like a helmsman lulled to sleep when the tiller is lost.

35 And you shall say, “They struck me, but I did not suffer pain; they dragged me, and I did not feel it. When shall I awaken and find wines again?”

Chapter 24

1 Do not envy evil men, nor desire to be with them,

2 for their mind meditates robberies, and their lips speak deceits.

3 By wisdom a house shall be built, and by prudence it shall be strengthened.

4 By doctrine the storerooms shall be filled with every precious and most beautiful substance.

5 A wise man is mighty, and a learned man robust and strong,

6 for war is entered with ordered disposition, and there shall be salvation where there are many counsels.

7 Wisdom is lofty to the fool; at the gate he shall not open his mouth.

8 He who thinks of doing evils shall be called a fool.

9 The thought of the fool is sin, and the slanderer is an abomination to men.

10 If, weary, you despair on the day of anguish, your strength shall be diminished.

11 Rescue those who are being led to death, and do not cease to deliver those who are being dragged to destruction.

12 If you say, “Strength is not sufficient,” he who inspects the heart himself understands, and nothing deceives the savior of your soul; and he shall repay man according to his works.

13 Eat honey, my son, for it is good, and the honeycomb most sweet to your throat.

14 So also is the doctrine of wisdom to your soul; when you have found it, you shall have hope in your last things, and your hope shall not perish.

15 Do not lie in wait or seek impiety in the house of the just, nor devastate his rest.

16 For seven times the just shall fall and shall rise again, but the impious shall fall into evil.

17 When your enemy falls, do not rejoice, and let your heart not exult in his ruin,

18 lest perhaps the Lord see and it displease him, and he take his anger away from him.

19 Do not contend with the worst men, nor envy the impious,

20 for evil men have no hope of future things, and the lamp of the impious shall be extinguished.

21 Fear the Lord, my son, and the king, and do not mingle with slanderers,

22 for their destruction shall suddenly arise, and who knows the ruin of them both?

23 These things also belong to the wise. To know a person in judgment is not good.

24 Those who say to the impious, “You are just,” the peoples shall curse them, and the tribes shall detest them.

25 Those who rebuke him shall be praised, and blessing shall come upon them.

26 He who answers upright words shall kiss the lips.

27 Prepare your work outside and diligently cultivate your field, that afterward you may build your house.

28 Do not be a witness without cause against your neighbor, nor entice anyone with your lips.

29 Do not say, “As he did to me, so shall I do to him; I shall repay each one according to his work.”

30 I passed through the field of a slothful man and through the vineyard of a foolish man,

31 and behold, nettles had filled the whole, thorns had covered its surface, and the wall of stones was destroyed.

32 When I saw this, I placed it in my heart, and by the example I learned discipline.

33 “A little,” I say, “you shall sleep; a little you shall slumber; you shall fold your hands a very little, that you may rest,”

34 and poverty shall come upon you like a runner, and beggary like an armed man.

Chapter 25

1 These also are the Proverbs of Solomon, which the men of Ezechias, king of Judah, transferred.

2 It is the glory of God to conceal a word, and the glory of kings to investigate a saying.

3 Heaven above, and earth below, and the heart of kings are unsearchable.

4 Remove rust from silver, and a most pure vessel shall go forth.

5 Remove impiety from the countenance of the king, and his throne shall be made firm by justice.

6 Do not appear glorious before the king, and do not stand in the place of the great.

7 For it is better that it be said to you, “Ascend here,” than that you be humbled before the prince.

8 Do not swiftly bring forth in a quarrel the things that your eyes have seen, lest afterward you be unable to amend it when you have dishonored your friend.

9 Conduct your cause with your friend, and do not reveal a secret to a stranger,

10 lest perhaps he insult you when he hears it and not cease to reproach you. Grace and friendship deliver; preserve them for yourself, lest you become reproachable.

11 Golden apples upon silver beds is he who speaks a word in its proper time.

12 A golden earring and a shining pearl is he who rebukes the wise and the obedient ear.

13 Like the cold of snow on the day of harvest, so is a faithful ambassador to him who sent him; he makes his soul rest.

14 Clouds and wind and rains that do not follow is a glorious man who does not fulfill promises.

15 By patience the prince shall be softened, and a gentle tongue shall break hardness.

16 Have you found honey? Eat what is sufficient for you, lest perhaps, being satisfied, you vomit it.

17 Withdraw your foot from the house of your neighbor, lest at any time, being satisfied, he hate you.

18 A dart and a sword and a sharp arrow is a man who speaks false testimony against his neighbor.

19 A putrid tooth and a weary foot is he who hopes upon the unfaithful on the day of anguish,

20 and loses his cloak on the day of cold. Vinegar upon nitre is he who sings canticles to the worst heart. Like a moth to a garment and a worm to wood, so the sorrow of a man harms the heart.

21 If your enemy hungers, feed him; if he thirsts, give him water to drink,

22 for you shall gather coals upon his head, and the Lord shall repay you.

23 The north wind dissipates rains, and a sorrowful countenance a slandering tongue.

24 Better is it to sit in a corner of the roof than with a contentious woman in a shared house.

25 Cold water to a thirsty soul is a good messenger from a distant land.

26 A fountain troubled by the foot and a corrupted vein is the just falling before the impious.

27 As it is not good for him who eats much honey, so he who searches majesty shall be oppressed by glory.

28 Like a city lying open and without the circuit of walls, so is the man who cannot restrain his spirit in speaking.

Chapter 26

1 As snow in summer and rains in harvest, so glory is unbecoming to a fool.

2 As a bird flying elsewhere and a sparrow going wherever it will, so a curse uttered without cause shall come upon someone.

3 A whip for a horse, a bridle for an ass, and a rod for the back of the imprudent.

4 Do not answer a fool according to his folly, lest you become like him.

5 Answer a fool according to his folly, lest he seem wise to himself.

6 Lame in his feet and drinking iniquity is he who sends words by a foolish messenger.

7 As the lame man has beautiful legs in vain, so a parable is unbecoming in the mouth of fools.

8 As one who casts a stone upon a heap of Mercury, so is he who gives honor to the senseless.

9 As if a thorn should grow in the hand of a drunkard, so is a parable in the mouth of fools.

10 Judgment determines causes, and he who imposes silence on a fool mitigates angers.

11 As a dog that returns to its vomit, so is the imprudent man who repeats his folly.

12 Have you seen a man who seems wise to himself? The senseless shall have more hope than he.

13 The sluggard says, “There is a lion in the road, and a lioness in the pathways.”

14 As a door turns upon its hinge, so does the sluggard upon his bed.

15 The sluggard hides his hand beneath his armpit, and it wearies him to return it to his mouth.

16 The sluggard seems wiser to himself than seven men speaking judgments.

17 As one who takes a dog by the ears, so is the passerby who impatiently mingles in another’s quarrel.

18 As harmful as one who casts arrows and spears unto death,

19 so is the man who fraudulently harms his friend and, when discovered, says, “I did it in play.”

20 When the wood fails, the fire shall be extinguished; and when the whisperer is removed, quarrels shall cease.

21 As coals to embers and wood to fire, so an irascible man stirs up quarrels.

22 The words of a whisperer seem simple, yet they reach the innermost parts of the belly.

23 As though you wished to adorn an earthen vessel with impure silver, so are swelling lips joined to a most wicked heart.

24 An enemy is known by his lips when he has devised deceits in his heart.

25 When he lowers his voice, do not believe him, for seven wickednesses are in his heart.

26 He who fraudulently covers hatred—his malice shall be revealed in the council.

27 He who digs a pit shall fall into it, and he who rolls a stone—it shall return upon him.

28 A deceitful tongue does not love truth, and a slippery mouth works ruin.

Chapter 27

1 Do not glory in tomorrow, not knowing what the coming day may bring forth.

2 Let another praise you, and not your own mouth; a stranger, and not your own lips.

3 A stone is heavy and sand burdensome, but the anger of a fool is heavier than both.

4 Anger has no mercy, nor does fury when it bursts forth; and who can bear the violence of one enraged?

5 Manifest correction is better than hidden love.

6 Better are the wounds of one who loves than the deceitful kisses of one who hates.

7 A satisfied soul shall tread upon the honeycomb, but a hungry soul shall take even what is bitter for sweet.

8 As a bird migrating from its nest, so is a man who forsakes his place.

9 The heart delights in ointment and varied fragrances, and the soul is sweetened by the good counsels of a friend.

10 Do not forsake your friend or your father’s friend, and do not enter your brother’s house in the day of your affliction. Better is a neighbor nearby than a brother far away.

11 Apply yourself to Wisdom, my son, and gladden my heart, that you may be able to answer him who reproaches.

12 The shrewd man, seeing evil, hid himself; the innocent passed through and suffered losses.

13 Take away the garment of him who became surety for a stranger, and take a pledge from him for foreigners.

14 He who blesses his neighbor with a loud voice, rising in the night, shall be like one who curses.

15 A dripping roof on a cold day and a contentious woman are alike.

16 He who restrains her is as one who restrains the wind, and he shall call for the oil of his right hand.

17 Iron is sharpened by iron, and a man sharpens the countenance of his friend.

18 He who keeps the fig tree shall eat its fruit, and he who is the keeper of his master shall be glorified.

19 As the faces of those who look into them shine in the waters, so the hearts of men are manifest to the prudent.

20 The lower regions and destruction are never filled; likewise, the eyes of men are insatiable.

21 As silver is proved in the crucible and gold in the furnace, so a man is proved by the mouth of him who praises. The heart of the iniquitous seeks evils, but the upright heart seeks knowledge.

22 Though you pound a fool in a mortar, as hulled grain is struck from above with a pestle, his folly shall not be taken from him.

23 Diligently know the countenance of your livestock, and consider your flocks,

24 for you shall not have power continually, but the crown shall be bestowed from generation to generation.

25 The meadows are opened, the green herbs have appeared, and the hay has been gathered from the mountains.

26 The lambs are for your clothing, and the kids for the price of a field.

27 Let the milk of goats suffice for your food, for the necessities of your house, and for the sustenance of your maidservants.

Chapter 28

1 The impious flees when no one pursues, but the just, confident as a lion, shall be without terror.

2 Because of the sins of a land, its princes are many; but because of a man’s wisdom and knowledge of the things that are spoken, the life of its ruler shall be longer.

3 A poor man who oppresses the poor is like a violent rain by which famine is prepared.

4 Those who forsake the law praise the impious; those who keep it are kindled against him.

5 Evil men do not consider judgment, but those who seek the Lord understand all things.

6 Better is the poor man who walks in his simplicity than the rich man upon perverse paths.

7 He who keeps the law is a wise son, but he who feeds revelers confounds his father.

8 He who heaps up riches by usury and interest gathers them for one who shall be generous to the poor.

9 He who turns away his ears so as not to hear the law—his prayer shall be execrable.

10 He who deceives the just into an evil way shall fall in his own destruction, and the simple shall possess his goods.

11 The rich man seems wise to himself, but the prudent poor man shall search him out.

12 In the exultation of the just there is great glory; when the impious reign, men fall into ruin.

13 He who hides his crimes shall not be directed, but he who confesses and forsakes them shall obtain mercy.

14 Blessed is the man who is always fearful, but he who is hardened in mind shall fall into evil.

15 A roaring lion and a hungry bear is an impious prince over a poor people.

16 A ruler lacking prudence shall oppress many by false accusation, but he who hates avarice—his days shall be made long.

17 A man who falsely accuses another concerning the blood of a soul—even if he flees as far as the pit, no one shall sustain him.

18 He who walks simply shall be saved; he who proceeds by perverse ways shall fall all at once.

19 He who works his land shall be satisfied with bread, but he who pursues idleness shall be filled with poverty.

20 A faithful man shall be greatly praised, but he who hastens to become rich shall not be innocent.

21 He who shows partiality in judgment does not do well; such a man forsakes truth even for a morsel of bread.

22 A man who hastens to become rich and envies others does not know that poverty shall come upon him.

23 He who corrects a man shall afterward find more favor with him than one who deceives through flatteries of the tongue.

24 He who takes something from his father and mother and says that this is no sin is the accomplice of a murderer.

25 He who boasts and enlarges himself stirs up quarrels, but he who hopes in the Lord shall be healed.

26 He who trusts in his own heart is a fool, but he who walks wisely shall be saved.

27 He who gives to the poor shall not be in need; he who despises the one who pleads shall endure poverty.

28 When the impious rise, men shall hide; when they perish, the just shall be multiplied.

Chapter 29

1 A man who stiffens his neck and despises the one correcting him—sudden destruction shall come upon him, and healing shall not follow him.

2 In the multiplication of the just, the common people shall rejoice; when the impious take dominion, the people shall groan.

3 A man who loves Wisdom gladdens his father, but he who maintains harlots shall lose his substance.

4 A just king raises up the land; an avaricious man shall destroy it.

5 A man who speaks flattering and feigned words to his friend spreads a net for his steps.

6 A snare shall entangle the iniquitous man who sins, but the just shall praise and rejoice.

7 The just knows the cause of the poor; the impious is ignorant of knowledge.

8 Pestilent men dissipate a city, but the wise turn away fury.

9 If a wise man contends with a fool, whether he is angry or laughs, he shall find no rest.

10 Men of blood hate the simple man, but the just seek his soul.

11 A fool pours forth all his spirit; the wise man defers and reserves it for afterward.

12 A prince who willingly hears lying words has all his servants impious.

13 The poor man and the creditor have met each other; the Lord is the illuminator of both.

14 The king who judges the poor in truth—his throne shall be established forever.

15 The rod and correction bestow wisdom, but the child who is left to his own will confounds his mother.

16 In the multiplication of the impious, crimes shall be multiplied, and the just shall see their ruin.

17 Instruct your son, and he shall refresh you and give delights to your soul.

18 When prophecy fails, the people shall be scattered; but he who keeps the law is blessed.

19 A servant cannot be instructed by words, because he understands what you say and scorns to answer.

20 Have you seen a man swift to speak? Folly is more to be hoped for than his correction.

21 He who delicately nurtures his servant from childhood shall afterward find him defiant.

22 An irascible man provokes quarrels, and he who is easily indignant shall be more prone to sin.

23 Humiliation follows the proud, and glory shall uphold the humble in spirit.

24 He who shares with a thief hates his own soul; he hears the adjuration and does not disclose it.

25 He who fears man shall quickly fall; he who hopes in the Lord shall be lifted up.

26 Many seek the face of the prince, but the judgment of each proceeds from the Lord.

27 The just abominate an impious man, and the impious abominate those who are in the upright way. A son who keeps the word shall be beyond destruction.

Chapter 30

1 The words of the Gatherer, the son of the Vomiter. The vision spoken by the man with whom God is, and who, strengthened by God dwelling with him, said:

2 “I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned Wisdom, and I have not known the knowledge of the holy ones.

4 Who has ascended into heaven and descended? Who has held the spirit in his hands? Who has bound the waters as in a garment? Who has raised up all the boundaries of the earth? What is his name, and what is the name of his Son, if you know?

5 Every word of God is fire-tried; he is a shield to those who hope in him.

6 Add nothing to his words, lest you be reproved and found a liar.

7 Two things I have asked of you; do not deny them to me before I die:

8 Remove vanity and lying words far from me; give me neither beggary nor riches—bestow only the necessities of my sustenance,

9 lest perhaps, being filled, I be enticed to deny and say, ‘Who is the Lord?’ or, compelled by poverty, I steal and perjure the name of my God.

10 Do not accuse a servant to his master, lest perhaps he curse you and you fall.”

11 A generation that curses its father and does not bless its mother;

12 a generation that seems clean to itself and yet is not washed from its filth;

13 a generation whose eyes are lofty and whose eyelids are raised on high;

14 a generation that has swords for teeth and chews with its molars, that it may devour the helpless from the earth and the poor from among men.

15 The leech has two daughters, saying, “Bring, bring.” Three things are insatiable, and a fourth never says, “Enough”:

16 the lower regions, the mouth of the womb, and the earth that is not satisfied with water; and fire never says, “Enough.”

17 The eye that mocks a father and despises the travail of its mother—let the ravens of the torrents pluck it out, and let the young of the eagle eat it!

18 Three things are difficult for me, and a fourth I know not at all:

19 the way of an eagle in heaven, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such also is the way of an adulterous woman, who eats and, wiping her mouth, says, “I have done no evil.”

21 By three things the earth is moved, and a fourth it cannot bear:

22 by a servant when he reigns; by a fool when he is filled with food;

23 by a hateful woman when she is taken in marriage; and by a maidservant when she becomes heir to her mistress.

24 Four things are least upon the earth, and they are wiser than the wise:

25 the ants, a weak people who prepare their food in the harvest;

26 the little hare, a feeble people who place their lair in the rock;

27 the locust has no king, yet they all go forth by their companies;

28 the lizard supports itself on its hands and dwells in the palaces of kings.

29 Three things walk well, and a fourth proceeds prosperously:

30 the lion, strongest of beasts, shall fear no encounter;

31 the cock girded about the loins, and the ram; and there is no king who can resist him.

32 There is one who appeared a fool after being exalted on high; for if he had understood, he would have laid his hand upon his mouth.

33 He who presses the udders forcefully to draw out milk brings forth butter; he who blows the nose violently draws forth blood; and he who provokes angers produces discord.

Chapter 31

1 The words of King Lamuel. The vision by which his mother instructed him.

2 “What, my beloved? What, beloved of my womb? What, beloved of my vows?

3 Do not give your substance to women, nor your riches to the destruction of kings.

4 Do not give wine to kings, O Lamuel—do not give wine to kings, for there is no secret where drunkenness reigns;

5 lest perhaps they drink and forget judgments, and alter the cause of the children of the poor.

6 Give strong drink to those who mourn, and wine to those who are bitter in soul.

7 Let them drink and forget their poverty, and remember their sorrow no more.

8 Open your mouth for the mute and for the causes of all the children who pass away.

9 Open your mouth, decree what is just, and judge the helpless and the poor.”

10 Who shall find a valiant woman? Her worth is from afar and from the uttermost boundaries.

11 The heart of her husband trusts in her, and he shall have no need of spoils.

12 She shall render him good and not evil all the days of her life.

13 She has sought wool and flax and worked by the counsel of her hands.

14 She has become like the merchant’s ship, bringing her bread from afar.

15 She has risen in the night, given prey to her household, and food to her maidservants.

16 She considered a field and bought it; from the fruit of her hands she planted a vineyard.

17 She girded her loins with strength and fortified her arm.

18 She tasted and saw that her commerce was good; her lamp shall not be extinguished in the night.

19 She put her hand to strong things, and her fingers took hold of the spindle.

20 She opened her hand to the helpless and extended her palms to the poor.

21 She shall not fear the snows for her house, for all her household are clothed in double garments.

22 She made herself a tapestry garment; fine linen and purple are her clothing.

23 Her husband is noble in the gates when he sits with the senators of the land.

24 She made fine linen and sold it, and delivered a girdle to the Canaanite.

25 Strength and beauty are her clothing, and she shall laugh on the last day.

26 She opened her mouth to Wisdom, and the law of clemency is upon her tongue.

27 She considered the paths of her house and did not eat the bread of idleness.

28 Her children arose and proclaimed her most blessed; her husband also, and he praised her:

29 “Many daughters have gathered riches; you have surpassed them all.”

30 Grace is deceitful and beauty is vain; the woman who fears the Lord—she shall be praised.

31 Give her of the fruit of her hands, and let her works praise her in the gates.

Ecclesiastes

Chapter 1

1 The words of Ecclesiastes, son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes; vanity of vanities, and all is vanity.

3 What more does a man have from all his labor by which he labors under the sun?

4 A generation passes away, and a generation comes; but the earth stands forever.

5 The sun rises and sets, and returns to its place; and there, being born anew,

6 it circles through the south and bends toward the north. The spirit proceeds, surveying all things round about, and returns to its circuits.

7 All rivers enter the sea, and the sea does not overflow; to the place from which the rivers come forth they return, that they may flow again.

8 All things are difficult; man cannot explain them in speech. The eye is not satisfied with seeing, nor is the ear filled with hearing.

9 What is it that has been? The very thing that shall be. What is it that has been done? The very thing that shall be done.

10 Nothing under the sun is new, nor can anyone say, “Behold, this is recent,” for it has already gone before in the ages that were before us.

11 There is no memory of former things; neither shall there be remembrance among those who shall be in the last time of the things that shall come afterward.

12 I, Ecclesiastes, was king of Israel in Jerusalem,

13 and I resolved in my mind to seek and wisely investigate all things that are done under the sun. God has given this most grievous occupation to the children of men, that they may be occupied in it.

14 I saw all things that are done under the sun, and behold, all is vanity and affliction of spirit.

15 The perverse are corrected with difficulty, and the number of fools is infinite.

16 I spoke in my heart, saying, “Behold, I have become great, and I have surpassed in Wisdom all who were before me in Jerusalem”; and my mind contemplated many things wisely, and I learned.

17 And I gave my heart to know prudence and doctrine, and errors and folly; and I recognized that in these also there was labor and affliction of spirit,

18 because in much Wisdom there is much indignation, and he who adds knowledge also adds labor.

Chapter 2

1 I said in my heart, “I shall go and abound in delights and enjoy good things”; and I saw that this also was vanity.

2 I accounted laughter an error, and to joy I said, “Why are you deceived in vain?”

3 I considered in my heart withdrawing my flesh from wine, that I might direct my soul toward Wisdom and avoid folly, until I should see what was useful for the children of men, what work must be done under the sun during the numbered days of their life.

4 I magnified my works; I built houses for myself and planted vineyards.

5 I made gardens and orchards and planted them with trees of every kind.

6 And I constructed pools of water for myself, that I might irrigate a forest of growing trees.

7 I possessed male and female servants and had a numerous household; I also had herds and great flocks of sheep, beyond all who were before me in Jerusalem.

8 I heaped up silver and gold for myself, and the substance of kings and provinces; I made for myself male and female singers, and the delights of the children of men: cups and pitchers for service in pouring wines.

9 And I surpassed in riches all who were before me in Jerusalem; Wisdom also remained with me.

10 And whatever my eyes desired I did not deny them, nor did I restrain my heart from enjoying every pleasure and delighting itself in the things I had prepared; and I considered this my portion, if I made use of my labor.

11 And when I turned toward all the works my hands had made and toward the labors in which I had sweated in vain, I saw vanity and affliction of soul in all things, and that nothing endures under the sun.

12 I passed on to contemplate Wisdom, and errors, and folly. (What is man, I said, that he should be able to follow the king, his Maker?)

13 And I saw that Wisdom surpasses folly as greatly as light differs from darkness.

14 The eyes of the wise man are in his head; the fool walks in darkness. Yet I learned that one destruction awaits them both.

15 And I said in my heart, “If one fall shall befall both the fool and me, what does it profit me that I devoted myself more fully to Wisdom?” And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no perpetual memory of the wise man any more than of the fool, and future times shall equally cover all things with oblivion: the learned dies in the same way as the unlearned.

17 And therefore I became weary of my life, seeing that all things under the sun are evil, and all is vanity and affliction of spirit.

18 Again I detested all my industry, by which I labored most earnestly under the sun, since I must have an heir after me,

19 whom I do not know whether he shall be wise or foolish; yet he shall rule over my labors, for which I sweated and was anxious. And is anything so vain?

20 Therefore I ceased, and my heart renounced laboring any further under the sun.

21 For when one man labors in Wisdom, doctrine, and solicitude, he leaves what he has acquired to an idle man; this also is vanity and a great evil.

22 For what shall profit a man from all his labor and affliction of spirit, by which he has been tormented under the sun?

23 All his days are full of sorrows and miseries, nor does his mind rest even by night. Is this not also vanity?

24 Is it not better to eat and drink and show his soul good things from his labors? And this is from the hand of God.

25 Who shall devour and abound in delights as I have?

26 To the man who is good in his sight, God has given Wisdom, knowledge, and joy; but to the sinner he has given affliction and superfluous care, that he may add and gather and deliver it to the one who has pleased God. But this also is vanity and an empty solicitude of mind.

Chapter 3

1 All things have their time, and everything under heaven passes through its appointed intervals.

2 A time to be born and a time to die; a time to plant and a time to uproot what was planted.

3 A time to kill and a time to heal; a time to destroy and a time to build.

4 A time to weep and a time to laugh; a time to mourn and a time to dance.

5 A time to scatter stones and a time to gather them; a time to embrace and a time to withdraw far from embraces.

6 A time to acquire and a time to lose; a time to keep and a time to cast away.

7 A time to tear and a time to sew; a time to be silent and a time to speak.

8 A time of love and a time of hatred; a time of war and a time of peace.

9 What more does a man have from his labor?

10 I have seen the affliction that God has given to the children of men, that they may be occupied in it.

11 He has made all things good in their time, and has delivered the world to their consideration, yet so that man cannot discover the work God has wrought from beginning to end.

12 And I knew that there was nothing better than to rejoice and to do well in one’s life,

13 for every man who eats and drinks and sees good from his labor—this is the gift of God.

14 I learned that all the works God has made endure forever. We can add nothing to them, nor take anything away from the things God has made, that he may be feared.

15 What has been made remains; things that shall be have already been, and God restores what has passed away.

16 I saw under the sun impiety in the place of judgment, and iniquity in the place of justice.

17 And I said in my heart, “God shall judge the just and the impious, and then shall be the time of every matter.”

18 I said in my heart concerning the children of men that God would test them and show them to be like beasts.

19 Therefore one destruction belongs to man and beasts, and the condition of both is equal. As man dies, so they also die. All breathe alike, and man has nothing more than the beast; all are subject to vanity,

20 and all proceed to one place. They were made from the earth, and together they return to the earth.

21 Who knows whether the spirit of the children of Adam ascends upward, and whether the spirit of beasts descends downward?

22 And I discovered nothing better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

Chapter 4

1 I turned to other things and saw the oppressions committed under the sun, and the tears of the innocent, and no comforter; nor were they able to resist the violence of those who deprived them of all aid.

2 And I praised the dead more than the living,

3 and judged happier than both the one who has not yet been born and has not seen the evils that are done under the sun.

4 Again I contemplated all the labors of men, and perceived that their industries lie open to the envy of a neighbor; in this also there is vanity and superfluous care.

5 The fool folds his hands and consumes his own flesh, saying,

6 “Better is a handful with rest than both hands full with labor and affliction of soul.”

7 Considering, I also found another vanity under the sun.

8 There is one alone, and he has no second—neither son nor brother—and yet he does not cease to labor, nor are his eyes satisfied with riches; neither does he reflect, saying, “For whom do I labor and deprive my soul of good things?” In this also is vanity and a most grievous affliction.

9 Therefore it is better for two to be together than one, for they have the advantage of their companionship.

10 If one falls, he shall be supported by the other. Woe to him who is alone, for when he falls he has no one to lift him up.

11 And if two sleep, they shall warm one another; how shall one alone become warm?

12 And if someone prevails against one, two withstand him; a threefold cord is broken with difficulty.

13 Better is a poor and wise child than an old and foolish king who does not know how to foresee what is to come.

14 For sometimes one comes forth from prison and chains to a kingdom, while another, born in a kingdom, is consumed by poverty.

15 I saw all the living who walk under the sun with the second young man, who shall arise in his place.

16 Infinite is the number of all the people who were before him, and those who shall come afterward shall not rejoice in him; but this also is vanity and affliction of spirit.

17 Guard your foot when entering the house of God, and draw near that you may hear. For obedience is far better than the sacrifices of fools, who do not know what evil they do.

Chapter 5

1 Do not speak anything rashly, nor let your heart be swift to bring forth a word before God. For God is in heaven, and you upon earth; therefore let your words be few.

2 Dreams follow many cares, and folly shall be found in many words.

3 If you have vowed anything to God, do not delay to render it, for an unfaithful and foolish promise displeases him; but whatever you have vowed, render it.

4 And it is far better not to vow than, after a vow, not to render the things promised.

5 Do not give your mouth leave to cause your flesh to sin, nor say before the angel, “There is no providence,” lest perhaps God, angered against your words, dissipate all the works of your hands.

6 Where there are many dreams, there are very many vanities and innumerable words; but you, fear God.

7 If you see the oppression of the poor, violent judgments, and justice overthrown in a province, do not wonder at this matter; for another is higher than the high, and over these also are others more eminent.

8 And moreover, the king of the whole earth commands the one who serves.

9 The avaricious man shall not be filled with money, and he who loves riches shall take no fruit from them; this also is vanity.

10 Where there are many riches, there are also many who consume them. And what does it profit the possessor, except that he sees the riches with his eyes?

11 Sweet is the sleep of him who works, whether he eats little or much; but the fullness of the rich man does not permit him to sleep.

12 There is also another most grievous infirmity that I have seen under the sun: riches preserved to the harm of their owner.

13 For they perish in a most grievous affliction; he has begotten a son who shall be in utmost poverty.

14 As he came naked from his mother’s womb, so shall he return, and he shall take nothing with him from his labor.

15 An altogether miserable infirmity: as he came, so shall he return. What then does it profit him that he labored for the wind?

16 All the days of his life he eats in darkness, and in many cares, and in misery and sadness.

17 This, then, seemed good to me: that one should eat and drink and enjoy gladness from the labor by which he has labored under the sun, during the numbered days of his life that God has given him; for this is his portion.

18 And to every man to whom God has given riches and substance, and has bestowed power to eat from them, enjoy his portion, and rejoice in his labor—this is the gift of God.

19 For he shall not greatly remember the days of his life, because God occupies his heart with delights.

Chapter 6

1 There is also another evil that I have seen under the sun, and indeed one frequent among men:

2 a man to whom God has given riches, substance, and honor, and whose soul lacks nothing of all it desires; yet God does not grant him power to eat from it, but a stranger shall devour it. This is vanity and great misery.

3 If a man should beget a hundred children and live many years and have many days of age, yet his soul does not enjoy the goods of his substance and he lacks burial, I declare concerning him that a stillborn child is better than he.

4 For it came in vain and proceeds into darkness, and its name shall be blotted out by oblivion.

5 It has not seen the sun, nor known the distinction between good and evil.

6 Even if he had lived two thousand years and had not fully enjoyed good things, do not all things hasten to one place?

7 All the labor of man is for his mouth, yet his soul shall not be filled.

8 What more has the wise man than the fool? And what has the poor man, except that he should proceed there where life is?

9 Better is it to see what you desire than to desire what you do not know. But this also is vanity and presumption of spirit.

10 He who shall be has already had his name called, and it is known that he is man and cannot contend in judgment against one stronger than himself.

11 There are very many words, having much vanity in disputation.

Chapter 7

1 What need is there for a man to seek things greater than himself, when he does not know what is expedient for him in his life, during the numbered days of his pilgrimage and the time that passes like a shadow? Or who shall be able to show him what shall be after him under the sun?

2 A good name is better than precious ointments, and the day of death than the day of birth.

3 It is better to go to the house of mourning than to the house of feasting, for in the former the end of all men is recalled, and the living man considers what shall be.

4 Anger is better than laughter, because through sadness of countenance the soul of the offender is corrected.

5 The heart of the wise is where sadness is, and the heart of fools where gladness is.

6 It is better to be corrected by a wise man than to be deceived by the flattery of fools,

7 for as the sound of thorns burning beneath a pot, so is the laughter of a fool. But this also is vanity.

8 Oppression troubles the wise man and shall destroy the strength of his heart.

9 Better is the end of a discourse than its beginning. Better is the patient man than the arrogant.

10 Do not be swift to anger, for anger rests in the bosom of a fool.

11 Do not say, “What do you think is the reason that former times were better than they are now?” For such a question is foolish.

12 Wisdom with riches is more useful and profits those who see the sun more greatly.

13 For as Wisdom protects, so does money protect; but doctrine and Wisdom have this greater thing: they give life to their possessor.

14 Consider the works of God, for no one can correct the one whom he has despised.

15 In a good day enjoy good things, and guard against an evil day; for God has made the one as well as the other, so that man may find no just complaints against him.

16 I also saw this in the days of my vanity: the just man perishes in his justice, and the impious man lives a long time in his malice.

17 Do not be just to excess, nor be wiser than is necessary, lest you become stupefied.

18 Do not act with excessive impiety, and do not be foolish, lest you die before your time.

19 It is good for you to sustain the just man; but do not withdraw your hand from the other either, for he who fears God neglects nothing.

20 Wisdom has strengthened the wise man above ten princes of a city,

21 for there is no just man upon earth who does good and does not sin.

22 Do not apply your heart to all the words that are spoken, lest perhaps you hear your servant cursing you,

23 for your conscience knows that you also have frequently cursed others.

24 I tested all things in Wisdom. I said, “I shall become wise,” and she withdrew farther from me,

25 much farther than she had been. It is a profound depth; who shall find her?

26 I surveyed all things in my mind, that I might know, consider, and seek Wisdom and reason, and that I might know the impiety of the fool and the error of the imprudent.

27 And I found a woman more bitter than death: she is the snare of hunters, her heart is a dragnet, and her hands are bonds. He who pleases God shall escape her, but the sinner shall be captured by her.

28 Behold, I found this, said Ecclesiastes, taking one thing after another that I might find the reason,

29 which my soul still seeks, and I have not found. One man among a thousand I found; a woman among them all I did not find.

30 This alone I found: that God made man upright, but he has entangled himself in infinite questions. Who is such as the wise man? And who has known the solution of the word?

Chapter 8

1 The Wisdom of a man shines in his countenance, and the Most Powerful shall change his face.

2 I observe the mouth of the king and the commandments of the oath of God.

3 Do not hasten to depart from his face, nor persist in an evil work, for he shall do all that he wills.

4 And his word is full of power, nor can anyone say to him, “Why do you do so?”

5 He who keeps the commandment shall experience no evil. The heart of the wise understands the time and the answer.

6 For every matter there is a time and an opportunity, and the affliction of man is great,

7 because he is ignorant of the past, and by no messenger can he know the future.

8 It is not in man’s power to restrain the spirit, nor does he have power in the day of death; neither is he permitted to rest when war presses upon him, nor shall impiety save the impious.

9 I considered all these things and gave my heart to all the works that are done under the sun. Sometimes a man rules over another man to his own harm.

10 I saw impious men buried who, even while they lived, were in the holy place and were praised in the city as though their works were just. But this also is vanity.

11 For because sentence against the evil is not swiftly pronounced, the children of men perpetrate evils without any fear.

12 Yet although the sinner does evil a hundred times and is sustained through patience, I know that it shall be well with those who fear God, who revere his face.

13 Let it not be well with the impious, nor let his days be prolonged; but let those who do not fear the face of the Lord (YHWH) pass like a shadow.

14 There is also another vanity that takes place upon the earth: there are just men to whom evils come as though they had done the works of the impious, and there are impious men who are as secure as though they had the deeds of the just. But I judge this also most vain.

15 Therefore I praised gladness, because there is no good for a man under the sun except to eat, drink, and rejoice, and to take this alone with him from his labor during the days of his life that God has given him under the sun.

16 And I applied my heart to know Wisdom and to understand the occupation that is carried on upon the earth. There is a man who takes no sleep into his eyes by day or by night.

17 And I understood that man can discover no reason for all the works of God that are done under the sun; and the more he labors to seek it, the less he finds. Even if the wise man says that he knows, he shall not be able to discover it.

Chapter 9

1 I examined all these things in my heart, that I might understand carefully. The just and the wise, and their works, are in the hand of God; and yet man does not know whether he is worthy of love or hatred.

2 But all things are kept uncertain for the future, because all things happen equally to the just and the impious, to the good and the evil, to the clean and the unclean, to him who offers sacrifices and him who despises them. As is the good man, so also the sinner; as is the perjurer, so also he who swears the truth.

3 This is the worst among all things that are done under the sun: that the same things happen to all. Therefore the hearts of the children of men are filled with malice and contempt in their life, and after these things they shall be led down to the lower regions.

4 There is no one who lives forever or has confidence concerning this thing; a living dog is better than a dead lion.

5 For the living know that they shall die; but the dead know nothing more, nor do they have any further reward, for their memory has been delivered to oblivion.

6 Their love also, and hatred, and envies have all perished; neither do they have a portion in this age or in the work that is done under the sun.

7 Go, therefore, and eat your bread in gladness, and drink your wine with joy, for your works please God.

8 At all times let your garments be white, and let oil not fail from your head.

9 Enjoy life with the wife whom you love, all the days of your unstable life that have been given to you under the sun, throughout all the time of your vanity; for this is your portion in life and in your labor by which you labor under the sun.

10 Whatever your hand is able to do, work earnestly, for neither work, nor reason, nor Wisdom, nor knowledge shall be in the lower regions, toward which you hasten.

11 I turned to another thing and saw under the sun that the race does not belong to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to craftsmen; but time and chance are in all things.

12 Man does not know his end; but as fishes are caught with a hook and birds seized in a snare, so men are caught in an evil time when it comes upon them suddenly.

13 I also saw this Wisdom under the sun, and I proved it to be very great:

14 there was a small city with few men in it; a great king came against it, surrounded it, and built fortifications all around it, and the siege was completed.

15 And there was found in it a poor and wise man, and he delivered the city through his Wisdom; yet afterward no one remembered that poor man.

16 And I said that Wisdom is better than strength. How, then, is the Wisdom of the poor man despised, and his words not heard?

17 The words of the wise are heard in silence more than the cry of a prince among fools.

18 Wisdom is better than weapons of war, and he who sins in one thing shall lose many good things.

Chapter 10

1 Dying flies destroy the sweetness of ointment. Wisdom and glory are more precious than a little folly lasting only a time.

2 The heart of the wise man is at his right hand, and the heart of the fool at his left.

3 Yet even when a fool walks along the way, though he himself is senseless, he considers everyone foolish.

4 If the spirit of one who has power rises against you, do not leave your place, for healing shall cause the greatest sins to cease.

5 There is an evil I have seen under the sun, as though proceeding by error from the face of the prince:

6 a fool placed in exalted dignity, and the rich sitting below.

7 I have seen servants upon horses and princes walking upon the ground like servants.

8 He who digs a pit shall fall into it, and he who tears down a hedge shall be bitten by a serpent.

9 He who moves stones shall be afflicted by them, and he who splits wood shall be wounded by it.

10 If the iron has become blunt and is not as before but has grown dull, it shall be sharpened with much labor, and Wisdom shall follow after industry.

11 If a serpent bites in silence, he who secretly detracts has nothing less than it.

12 The words of the wise man’s mouth are grace, but the lips of the senseless shall cast him down.

13 The beginning of his words is folly, and the end of his mouth is a most grievous error.

14 The fool multiplies words. Man does not know what was before him, and who shall be able to show him what shall be after him?

15 The labor of fools shall afflict those who do not know how to proceed into the city.

16 Woe to you, O land, whose king is a child and whose princes eat in the morning.

17 Blessed is the land whose king is noble and whose princes eat at their proper time, for refreshment and not for luxury.

18 Through slothfulness the framework shall be brought low, and through the weakness of hands the house shall drip.

19 They make bread for laughter and wine that the living may feast; and all things obey money.

20 Do not detract from the king in your thought, and do not curse the rich man in the secrecy of your chamber, for even the birds of heaven shall carry your voice, and that which has wings shall announce the sentence.

Chapter 11

1 Cast your bread upon the passing waters, for after many times you shall find it.

2 Give a portion to seven and also to eight, for you do not know what evil shall be upon the earth.

3 If the clouds are filled, they shall pour rain upon the earth. If a tree falls toward the south or toward the north, in whatever place it falls, there it shall be.

4 He who observes the wind does not sow, and he who considers the clouds shall never reap.

5 As you do not know the way of the spirit, nor by what reason bones are joined together in the womb of a pregnant woman, so you do not know the works of God, who is the Maker of all things.

6 In the morning sow your seed, and in the evening let not your hand cease, for you do not know which shall spring forth more, this or that; and if both together, it shall be better.

7 Light is sweet, and it is delightful for the eyes to see the sun.

8 If a man lives many years and rejoices in them all, he ought to remember the time of darkness and the many days which, when they come, shall convict the things past of vanity.

9 Rejoice, therefore, young man, in your youth, and let your heart be in good things in the days of your youth; and walk in the ways of your heart and in the sight of your eyes, but know that for all these things God shall bring you into judgment.

10 Remove anger from your heart and put malice away from your flesh, for youth and pleasure are vain.

Chapter 12

1 Remember your Creator in the days of your youth, before the time of affliction comes and the years draw near of which you shall say, “They do not please me”;

2 before the sun and the light and the moon and the stars are darkened, and the clouds return after the rain;

3 when the keepers of the house shall be shaken, and the strongest men shall stagger, and the grinders shall be idle because they are few, and those who see through the openings shall grow dark;

4 and the doors in the street shall be closed, when the voice of the grinding is lowered, and they shall rise at the voice of the bird, and all the daughters of song shall grow deaf.

5 They shall also fear heights and dread the road. The almond tree shall blossom, the locust shall grow fat, and the caper shall be scattered, because man shall go into the house of his eternity, and mourners shall go round about in the street.

6 Before the silver cord is broken, and the golden fillet draws back, and the pitcher is shattered at the fountain, and the wheel is broken at the cistern,

7 and the dust returns to its earth from which it came, and the spirit returns to God who gave it.

8 Vanity of vanities, said Ecclesiastes, and all is vanity.

9 And because Ecclesiastes was most wise, he taught the people and narrated the things he had done; and searching, he composed many parables.

10 He sought useful words and wrote most upright sayings full of truth.

11 The words of the wise are like goads and like nails driven deeply, which were given through the counsel of masters by one shepherd.

12 Beyond these, my son, seek nothing more. Of making many books there is no end, and frequent meditation is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse: Fear God and keep his commandments, for this is the whole of man;

14 and God shall bring all things that are done into judgment for every error, whether it is good or evil.

Song of Songs

Chapter 1

1 **Bride:** Let him kiss me with the kiss of his mouth, for your breasts are better than wine,

2 fragrant with the finest ointments. Your name is oil poured forth; therefore the young maidens have loved you.

3 **Chorus of Young Maidens:** Draw me; after you we shall run in the fragrance of your ointments. The king has brought me into his storerooms; we shall exult and rejoice in you, remembering your breasts above wine. The upright love you.

4 **Bride:** I am black but beautiful, O daughters of Jerusalem, like the tabernacles of Cedar, like the skins of Solomon.

5 Do not regard me because I am dark, for the sun has discolored me. The sons of my mother fought against me; they made me keeper in the vineyards. My own vineyard I have not kept.

6 Tell me, you whom my soul loves, where you feed, where you lie at midday, lest I begin to wander after the flocks of your companions.

7 **Bridegroom:** If you do not know yourself, O most beautiful among women, go forth and follow the footsteps of the flocks, and feed your kids beside the tabernacles of the shepherds.

8 To my company of horses among Pharaoh’s chariots I have likened you, my beloved.

9 Beautiful are your cheeks like those of a turtledove; your neck is like necklaces.

10 We shall make you chains of gold, inlaid with silver.

11 **Bride:** While the king was at his repose, my nard gave forth its fragrance.

12 My beloved is to me a bundle of myrrh; he shall abide between my breasts.

13 My beloved is to me a cluster of henna in the vineyards of Engaddi.

14 **Bridegroom:** Behold, you are beautiful, my beloved! Behold, you are beautiful! Your eyes are those of doves.

15 **Bride:** Behold, you are beautiful, my beloved, and comely! Our little bed is flowering.

16 The beams of our houses are cedar, and our ceilings are cypress.

Chapter 2

1 I am the flower of the field and the lily of the valleys.

2 **Bridegroom:** As a lily among thorns, so is my beloved among daughters.

3 **Bride:** As the apple tree among the trees of the forests, so is my beloved among sons. Beneath the shadow of him whom I desired I sat, and his fruit was sweet to my palate.

4 He brought me into the wine cellar; he ordered charity within me.

5 Sustain me with flowers, surround me with apples, for I languish with love.

6 His left hand is beneath my head, and his right hand shall embrace me.

7 **Bridegroom:** I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you do not awaken or cause the beloved to awake until she wills.

8 **Bride:** The voice of my beloved! Behold, he comes, leaping upon the mountains, bounding over the hills.

9 My beloved is like a roe or a young hart. Behold, he stands behind our wall, looking through the windows, gazing through the lattices.

10 Behold, my beloved speaks to me. **Bridegroom:** Arise, make haste, my beloved, my dove, my beautiful one, and come;

11 for now the winter has passed; the rain has gone and withdrawn.

12 Flowers have appeared in our land; the time of pruning has come, and the voice of the turtledove has been heard in our land.

13 The fig tree has brought forth its green figs; the flowering vineyards have given their fragrance. Arise, my beloved, my beautiful one, and come;

14 my dove in the clefts of the rock, in the hollow of the wall, show me your face; let your voice sound in my ears, for your voice is sweet and your face beautiful.

15 **Bride:** Catch for us the little foxes that destroy the vineyards, for our vineyard has flowered.

16 My beloved is mine, and I am his—he who feeds among the lilies—

17 until the day breathes and the shadows incline. Return; be like the roe, my beloved, or the young hart upon the mountains of Bether.

Chapter 3

1 On my little bed, through the nights, I sought him whom my soul loves. I sought him and did not find him.

2 I shall arise and circle the city; through the streets and squares I shall seek him whom my soul loves. I sought him and did not find him.

3 The watchmen who guard the city found me. “Have you seen him whom my soul loves?”

4 When I had passed them only a little, I found him whom my soul loves. I held him and shall not let him go until I bring him into my mother’s house and into the chamber of her who bore me.

5 **Bridegroom:** I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you do not awaken or cause the beloved to awake until she wills.

6 **Chorus:** Who is she who ascends through the desert like a column of smoke from the spices of myrrh and frankincense and every powder of the perfumer?

7 Behold, sixty of the strongest men of Israel surround Solomon’s little bed,

8 all holding swords and most skilled in war, each man’s sword upon his thigh because of fears in the night.

9 King Solomon made himself a litter from the woods of Lebanon.

10 He made its pillars of silver, its reclining place of gold, its ascent of purple; its midst he paved with charity for the daughters of Jerusalem.

11 Go forth and see, O daughters of Zion, King Solomon in the diadem with which his mother crowned him on the day of his betrothal and on the day of the gladness of his heart.

Chapter 4

1 **Bridegroom:** How beautiful you are, my beloved! How beautiful you are! Your eyes are those of doves, apart from what lies hidden within. Your hair is like flocks of goats that have ascended from Mount Galaad.

2 Your teeth are like flocks of shorn sheep that have ascended from the washing; all bear twins, and none among them is barren.

3 Your lips are like a scarlet ribbon, and your speech is sweet. Your cheeks are like a fragment of pomegranate, apart from what lies hidden within.

4 Your neck is like the tower of David, which was built with bulwarks; a thousand shields hang from it, all the armor of mighty men.

5 Your two breasts are like two young roes, twins of a doe, that feed among lilies.

6 Until the day breathes and the shadows incline, I shall go to the mountain of myrrh and the hill of frankincense.

7 You are wholly beautiful, my beloved, and there is no blemish in you.

8 Come from Lebanon, my bride; come from Lebanon, come—you shall be crowned—from the summit of Amana, from the peaks of Sanir and Hermon, from the dens of lions, from the mountains of leopards.

9 You have wounded my heart, my sister, my bride; you have wounded my heart with one of your eyes and with one hair of your neck.

10 How beautiful are your breasts, my sister, my bride! Your breasts are more beautiful than wine, and the fragrance of your ointments above all spices.

11 Your lips are a dripping honeycomb, my bride; honey and milk are beneath your tongue, and the fragrance of your garments is like the fragrance of frankincense.

12 A garden enclosed is my sister, my bride—a garden enclosed, a fountain sealed.

13 Your shoots are a paradise of pomegranates with the fruits of apples, henna with nard,

14 nard and saffron, sweet cane and cinnamon, with all the trees of Lebanon; myrrh and aloe, with all the finest ointments.

15 A fountain of gardens, a well of living waters that flow with force from Lebanon.

16 **Bride:** Arise, north wind, and come, south wind; breathe through my garden, and let its spices flow.

Chapter 5

1 Let my beloved come into his garden and eat the fruit of his apples. **Bridegroom:** I have come into my garden, my sister, my bride; I have harvested my myrrh with my spices; I have eaten the honeycomb with my honey; I have drunk my wine with my milk. Eat, friends, and drink, and become inebriated, dearly beloved.

2 **Bride:** I sleep, but my heart keeps watch. The voice of my beloved knocking: **Bridegroom:** Open to me, my sister, my beloved, my dove, my immaculate one, for my head is full of dew and my locks with the drops of the nights.

3 **Bride:** I have taken off my tunic; how shall I put it on? I have washed my feet; how shall I soil them?

4 My beloved put his hand through the opening, and my belly trembled at his touch.

5 I arose to open to my beloved; my hands dripped with myrrh and my fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved, but he had turned aside and passed away. My soul melted when he spoke. I sought him and did not find him; I called, and he did not answer me.

7 The watchmen who go about the city found me; they struck me and wounded me. The keepers of the walls took my mantle from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him I languish with love.

9 **Chorus:** What is your beloved beyond another beloved, O most beautiful of women? What is your beloved beyond another beloved, that you have so adjured us?

10 **Bride:** My beloved is radiant white and ruddy, chosen from thousands.

11 His head is finest gold; his locks are like lofty palms, black as a raven.

12 His eyes are like doves beside streams of waters, washed with milk and resting beside the fullest currents.

13 His cheeks are like beds of spices planted by perfumers. His lips are lilies dripping the finest myrrh.

14 His hands are rounded, golden, full of hyacinths. His belly is ivory adorned with sapphires.

15 His legs are pillars of marble founded upon bases of gold. His appearance is like Lebanon, chosen as the cedars.

16 His throat is most sweet, and he is altogether desirable. Such is my beloved, and he is my friend, O daughters of Jerusalem.

17 **Chorus:** Where has your beloved gone, O most beautiful of women? Where has your beloved turned aside? And we shall seek him with you.

Chapter 6

1 **Bride:** My beloved has descended into his garden, to the bed of spices, that he may feed in the gardens and gather lilies.

2 I am my beloved’s, and my beloved is mine—he who feeds among the lilies.

3 **Bridegroom:** You are beautiful, my beloved, sweet and comely as Jerusalem, terrible as an army set in array.

4 Turn your eyes away from me, for they have made me fly away. Your hair is like a flock of goats that appeared from Galaad.

5 Your teeth are like a flock of sheep that ascended from the washing; all bear twins, and none among them is barren.

6 Your cheeks are like the rind of a pomegranate, apart from your hidden things.

7 There are sixty queens and eighty concubines, and of young maidens there is no number.

8 One is my dove, my perfect one; she is the only one of her mother, chosen by her who bore her. The daughters saw her and proclaimed her most blessed; the queens and concubines also praised her.

9 Who is she who comes forth like the rising dawn, beautiful as the moon, chosen as the sun, terrible as an army set in array?

10 **Bride:** I descended into the garden of nuts to see the fruits of the valleys and to behold whether the vineyard had flowered and the pomegranates had budded.

11 I did not know; my soul troubled me because of the chariots of Aminadab.

12 **Chorus:** Return, return, O Sulamitess! Return, return, that we may behold you.

Chapter 7

1 **Bride:** What shall you see in the Sulamitess except the dances of armies? **Chorus:** How beautiful are your steps in sandals, O daughter of a prince! The joints of your thighs are like necklaces fashioned by the hand of an artisan.

2 Your navel is a rounded bowl, never lacking cups. Your belly is like a heap of wheat surrounded by lilies.

3 Your two breasts are like two young roes, twins of a doe.

4 Your neck is like an ivory tower; your eyes are like the pools in Hesebon, which are at the gate of the daughter of the multitude. Your nose is like the tower of Lebanon, looking toward Damascus.

5 Your head is like Carmel, and the hair of your head like royal purple bound in channels.

6 **Bridegroom:** How beautiful you are, and how comely, dearest one, amid delights!

7 Your stature is likened to the palm tree, and your breasts to clusters.

8 I said, “I shall ascend the palm tree and take hold of its fruits”; and your breasts shall be like clusters of the vine, and the fragrance of your mouth like apples.

9 Your throat is like the finest wine, worthy for my beloved to drink and for his lips and teeth to savor.

10 **Bride:** I am my beloved’s, and his turning is toward me.

11 Come, my beloved, let us go forth into the field; let us abide in the villages.

12 Let us arise early to the vineyards; let us see whether the vineyard has flowered, whether the flowers bring forth fruit, whether the pomegranates have blossomed. There I shall give you my breasts.

13 The mandrakes have given their fragrance. At our gates are all fruits, new and old, my beloved, which I have kept for you.

Chapter 8

1 Who shall give you to me as my brother, nursing at my mother’s breasts, that I might find you outside and kiss you, and now no one would despise me?

2 I shall take hold of you and lead you into my mother’s house; there you shall teach me, and I shall give you a cup of spiced wine and the new wine of my pomegranates.

3 His left hand is beneath my head, and his right hand shall embrace me.

4 **Bridegroom:** I adjure you, O daughters of Jerusalem, that you do not awaken or cause the beloved to awake until she wills.

5 **Chorus:** Who is she who ascends from the desert, abounding in delights, leaning upon her beloved? **Bridegroom:** Beneath the apple tree I awakened you; there your mother was corrupted, there she who bore you was violated.

6 **Bride:** Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy hard as the lower regions; its lamps are lamps of fire and flames.

7 Many waters could not extinguish charity, nor shall rivers overwhelm it. If a man should give all the substance of his house for love, he shall despise it as nothing.

8 **Chorus of Brothers:** Our sister is little and has no breasts; what shall we do for our sister on the day when she is spoken for?

9 If she is a wall, let us build upon it silver bulwarks; if she is a door, let us join it together with boards of cedar.

10 **Bride:** I am a wall, and my breasts are like a tower; from that time I became before him as one finding peace.

11 **Chorus of Brothers:** The Peaceful One had a vineyard in her who has peoples; he delivered it to keepers. A man brings a thousand pieces of silver for its fruit.

12 **Bride:** My vineyard is before me. A thousand are yours, O Peaceful One, and two hundred for those who keep its fruit.

13 **Bridegroom:** You who dwell in the gardens, the friends listen; cause me to hear your voice.

14 **Bride:** Flee, my beloved, and be like the roe or the young hart upon the mountains of spices.

Isaiah

Chapter 1

1 The vision of Isaiah, son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Joatham, Achaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth, for the Lord (YHWH) has spoken: “I have nourished and exalted sons, but they have despised me.

3 The ox knows his owner, and the ass the manger of its master; but Israel has not known me, and my people have not understood.”

4 Woe to the sinful nation, a people heavy with iniquity, a wicked seed, criminal sons! They have forsaken the Lord; they have blasphemed the Holy One of Israel; they have become estranged backward.

5 Where shall I strike you any further, you who add transgression? Every head is faint, and every heart mourns.

6 From the sole of the foot even to the crown there is no soundness in it: wound and bruise and swelling sore, not bound up, nor treated with medicine, nor soothed with oil.

7 Your land is desolate; your cities are burned with fire. Strangers devour your region before you, and it shall be desolated as in the devastation of enemies.

8 And the daughter of Zion shall be left as a shelter in a vineyard, and as a hut in a cucumber field, and as a city laid waste.

9 Unless the Lord of hosts had left us a seed, we would have been as Sodom and become like Gomorrah.

10 Hear the word of the Lord, princes of Sodom; give ear to the law of our God, people of Gomorrah.

11 “Of what use to me is the multitude of your victims?” says the Lord. “I am full. I have not desired holocausts of rams, the fat of fatlings, or the blood of calves and lambs and goats.

12 When you came before my sight, who required these things from your hands, that you should walk in my courts?

13 Offer sacrifice in vain no more; incense is an abomination to me. The new moon and Sabbath and other festivities I shall not endure; your assemblies are iniquitous.

14 My soul has hated your calends and solemnities; they have become burdensome to me; I have labored to bear them.

15 And when you stretch forth your hands, I shall turn my eyes away from you; and when you multiply prayer, I shall not hear, for your hands are full of blood.

16 Wash yourselves; be clean. Remove the evil of your thoughts from before my eyes. Cease to act perversely;

17 learn to do good; seek judgment; assist the oppressed; judge for the orphan; defend the widow.”

18 “And come and accuse me,” says the Lord. “If your sins are as scarlet, they shall be made white as snow; and if they are red as crimson, they shall be white as wool.

19 If you are willing and hear me, you shall eat the good things of the land.

20 But if you are unwilling and provoke me to anger, the sword shall devour you, for the mouth of the Lord has spoken.”

21 How has the faithful city, full of judgment, become a harlot? Justice dwelt in her, but now murderers.

22 Your silver has turned into dross; your wine is mixed with water.

23 Your princes are unfaithful, companions of thieves. All love gifts and pursue rewards. They do not judge for the orphan, and the cause of the widow does not come before them.

24 Therefore the Lord, the God of hosts, the Mighty One of Israel, says: “Ah! I shall console myself over my enemies and be avenged upon my adversaries.

25 And I shall turn my hand upon you, smelt your dross to purity, and remove all your tin.

26 And I shall restore your judges as they were before, and your counselors as of old. After these things you shall be called the city of the just, the faithful city.

27 Zion shall be redeemed in judgment, and they shall lead her back in justice.

28 And he shall crush the wicked and sinners together, and those who have forsaken the Lord shall be consumed.

29 For they shall be confounded by the idols to which they sacrificed, and you shall be ashamed of the gardens you chose,

30 when you shall be like an oak whose leaves fall, and like a garden without water.

31 And your strength shall be like the ash of tow, and your work like a spark; both shall burn together, and there shall be no one to extinguish them.”

Chapter 2

1 The word that Isaiah, son of Amos, saw concerning Judah and Jerusalem.

2 And in the last days, the mountain of the house of the Lord shall be prepared upon the summit of mountains and shall be exalted above the hills, and all nations shall flow to it.

3 And many peoples shall go and say, “Come, and let us ascend to the mountain of the Lord and to the house of the God of Jacob; and he shall teach us his ways, and we shall walk in his paths.” For the law shall go forth from Zion, and the word of the Lord from Jerusalem.

4 And he shall judge the nations and rebuke many peoples; and they shall forge their swords into plowshares and their spears into sickles. Nation shall not lift sword against nation, nor shall they be trained for battle any more.

5 O house of Jacob, come, and let us walk in the light of the Lord.

6 For you have cast away your people, the house of Jacob, because they are filled as in former times, have had soothsayers like the Philistines, and have adhered to foreign children.

7 Their land is filled with silver and gold, and there is no end to their treasures.

8 And their land is filled with horses, and their chariots are innumerable. Their land is also filled with idols; they have adored the work of their own hands, which their fingers made.

9 And man has bowed himself, and the man has been humbled; therefore do not forgive them.

10 Enter into the rock and hide in a pit in the ground from the face of the fear of the Lord and from the glory of his majesty.

11 The lofty eyes of man have been humbled, and the height of men shall bow down; but the Lord alone shall be exalted on that day.

12 For the day of the Lord of hosts shall be upon everyone proud and lofty, and upon everyone arrogant, and he shall be humbled;

13 and upon all the lofty and erect cedars of Lebanon, and upon all the oaks of Basan;

14 and upon all the high mountains, and upon all the elevated hills;

15 and upon every lofty tower, and upon every fortified wall;

16 and upon all the ships of Tharsis, and upon everything beautiful to behold.

17 And the loftiness of men shall bow down, and the height of men shall be humbled, and the Lord alone shall be exalted on that day.

18 And the idols shall be utterly crushed.

19 And they shall enter the caves of the rocks and the chasms of the earth, from the face of the dread of the Lord and from the glory of his majesty, when he arises to strike the earth.

20 On that day man shall cast away his idols of silver and his images of gold, which he had made for himself to adore, to the moles and the bats.

21 And he shall enter the clefts of rocks and the caverns of stones, from the face of the dread of the Lord and from the glory of his majesty, when he arises to strike the earth.

22 Cease, therefore, from man, whose spirit is in his nostrils, for he has been reputed exalted.

Chapter 3

1 For behold, the Sovereign, the Lord of hosts, shall take away from Jerusalem and Judah the strong and the mighty, every strength of bread and every strength of water;

2 the mighty man and the man of war, the judge and the prophet, the diviner and the elder;

3 the prince over fifty, the honorable in countenance and the counselor, the wise among architects, and the prudent in mystical speech.

4 “And I shall give them children as their princes, and the effeminate shall rule over them.

5 And the people shall rush upon one another, man against man and each against his neighbor; the child shall rise tumultuously against the elder, and the ignoble against the noble.

6 For a man shall seize his brother, one of his father’s household: ‘You have a garment; be our prince, and let this ruin be beneath your hand.’

7 He shall answer on that day, saying, ‘I am no physician, and in my house there is neither bread nor garment. Do not appoint me prince of the people.’”

8 For Jerusalem has fallen and Judah has collapsed, because their tongue and their inventions are against the Lord, to provoke the eyes of his majesty.

9 The recognition of their countenance has answered against them; they have proclaimed their sin like Sodom and have not hidden it. Woe to their soul, for evils have been rendered to them!

10 Say to the just man that it is well, for he shall eat the fruit of his inventions.

11 Woe to the impious man unto evil, for the retribution of his hands shall be done to him.

12 Their exactors have despoiled my people, and women have ruled over them. O my people, those who call you blessed are themselves deceiving you and destroying the way of your steps.

13 The Lord stands to judge; he stands to judge the peoples.

14 The Lord shall enter into judgment with the elders of his people and its princes: “For you have devoured the vineyard, and the plunder of the poor is in your house.

15 Why do you grind down my people and crush the faces of the poor?” says the Lord God of hosts.

16 And the Lord said: “Because the daughters of Zion are exalted, have walked with outstretched neck, gone with gestures of the eyes, clapped as they walked with their feet, and proceeded with affected step,

17 the Lord shall make bald the crown of the daughters of Zion, and the Lord shall uncover their hair.”

18 On that day the Lord shall take away their ornamental shoes,

19 and little moons, necklaces, jeweled chains, bracelets, and miters;

20 hair ornaments, anklets, little chains, perfume vessels, and earrings;

21 rings and jewels hanging upon the forehead;

22 changes of garments, little mantles, linens, and pins;

23 mirrors, fine linens, ribbons, and veils.

24 And instead of sweet fragrance there shall be stench, and instead of a girdle a cord, and instead of curled hair baldness, and instead of a breastband sackcloth.

25 Your most beautiful men also shall fall by the sword, and your mighty men in battle.

26 And her gates shall mourn and lament, and she shall sit desolate upon the ground.

Chapter 4

1 And seven women shall take hold of one man on that day, saying, “We shall eat our own bread and be covered with our own garments; only let your name be called upon us. Take away our reproach.”

2 On that day the Branch of the Lord shall be in magnificence and glory, and the fruit of the earth shall be exalted, and an exultation to those who shall have been saved from Israel.

3 And it shall be: everyone left in Zion and remaining in Jerusalem shall be called holy—everyone written in life in Jerusalem.

4 If the Lord shall wash away the filth of the daughters of Zion and cleanse the blood of Jerusalem from its midst, in the spirit of judgment and the spirit of burning.

5 And the Lord shall create over every place of Mount Zion, and wherever he is invoked, a cloud by day and smoke, and the brightness of flaming fire by night; for over all glory there shall be protection.

6 And the tabernacle shall be a shelter from the heat by day, and a security and hiding place from whirlwind and rain.

Chapter 5

1 I shall sing to my beloved the song of my kinsman concerning his vineyard. A vineyard was made for my beloved upon a horn, the son of oil.

2 And he fenced it, chose stones out of it, and planted it with a choice vine; he built a tower in its midst and constructed a winepress within it. And he expected it to bring forth grapes, but it brought forth wild grapes.

3 “Now therefore, inhabitants of Jerusalem and men of Judah, judge between me and my vineyard.

4 What more ought I to have done for my vineyard that I did not do for it? Was it that I expected it to bring forth grapes, and it brought forth wild grapes?

5 And now I shall show you what I shall do to my vineyard: I shall remove its hedge, and it shall be plundered; I shall tear down its wall, and it shall be trampled.

6 And I shall make it desolate; it shall not be pruned, and it shall not be dug; briars and thorns shall rise up, and I shall command the clouds not to rain upon it.”

7 For the vineyard of the Lord of hosts is the house of Israel, and the man of Judah his delightful shoot. And he expected it to produce judgment, but behold iniquity; and justice, but behold an outcry.

8 Woe to you who join house to house and unite field to field even to the boundary of the place! Shall you alone dwell in the midst of the earth?

9 These things are in my ears, says the Lord of hosts: surely many houses shall become desolate—great and beautiful, without inhabitant.

10 For ten acres of vineyards shall make one small bottle, and thirty measures of seed shall make three measures.

11 Woe to you who rise in the morning to pursue drunkenness and drink until evening, that you may burn with wine!

12 Harp and lyre and timbrel and pipe and wine are at your feasts, but you do not regard the work of the Lord or consider the works of his hands.

13 Therefore my people have been led captive because they had no knowledge, and their nobles have perished with hunger, and their multitude has withered from thirst.

14 Therefore the lower regions have enlarged their soul and opened their mouth without any limit; and their mighty, their people, and their exalted and glorious shall descend into them.

15 And man shall bow down, and the man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 And lambs shall feed according to their order, and strangers shall eat the deserts turned to abundance.

18 Woe to you who draw iniquity with cords of vanity, and sin as with the rope of a cart;

19 who say, “Let his work hasten and come quickly, that we may see it; and let the counsel of the Holy One of Israel draw near and come, and we shall know it!”

20 Woe to you who call evil good and good evil, putting darkness for light and light for darkness, putting bitter for sweet and sweet for bitter!

21 Woe to you who are wise in your own eyes and prudent before yourselves.

22 Woe to you who are mighty at drinking wine, and strong men at mixing drunkenness;

23 who justify the impious for gifts and take away the justice of the just from him!

24 Therefore, as the tongue of fire devours stubble and the heat of flame burns it up, so their root shall be like ash and their shoot shall rise like dust; for they have rejected the law of the Lord of hosts and blasphemed the word of the Holy One of Israel.

25 Therefore the fury of the Lord was angered against his people, and he stretched out his hand over them and struck them. The mountains were troubled, and their carcasses became like dung in the midst of the streets. In all these things his fury is not turned away, but his hand is still stretched forth.

26 And he shall raise a standard among nations far away and whistle to one from the ends of the earth; and behold, he shall come swiftly with haste.

27 There is no one failing or weary among them; he shall neither slumber nor sleep; neither shall the girdle of his loins be loosened nor the strap of his shoe broken.

28 His arrows are sharp, and all his bows are bent. The hooves of his horses are like flint, and his wheels like the force of a tempest.

29 His roaring is like a lion’s; he shall roar like young lions. He shall gnash and seize the prey and embrace it, and there shall be no one to rescue it.

30 And on that day he shall resound over it like the sound of the sea. We shall look upon the land, and behold, the darkness of tribulation, and the light is darkened by its gloom.

Chapter 6

1 In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and elevated, and the things beneath him filled the temple.

2 Seraphim stood above it; one had six wings, and another had six wings. With two they covered his face, with two they covered his feet, and with two they flew.

3 And they cried to one another and said, “Holy, holy, holy, the Lord, God of hosts; the whole earth is full of his glory.”

4 And the lintels of the hinges were moved at the voice of the one crying, and the house was filled with smoke.

5 And I said, “Woe is me, for I have been silent, because I am a man of polluted lips, and I dwell in the midst of a people having polluted lips; and my eyes have seen the King, the Lord of hosts.”

6 And one of the seraphim flew to me, and in his hand was a coal which he had taken with tongs from the altar.

7 And he touched my mouth and said, “Behold, this has touched your lips, and your iniquity shall be taken away, and your sin shall be cleansed.”

8 And I heard the voice of the Lord saying, “Whom shall I send? And who shall go for us?” And I said, “Behold me; send me.”

9 And he said, “Go, and you shall say to this people: ‘Hear while hearing, and do not understand; and see the vision, and do not know.

10 Blind the heart of this people, make their ears heavy, and close their eyes, lest perhaps they see with their eyes, hear with their ears, understand with their heart, be converted, and I heal them.’”

11 And I said, “How long, O Lord?” And he said, “Until the cities are desolated without inhabitant, the houses without man, and the land is left deserted.

12 And the Lord shall remove men far away, and she who was forsaken in the midst of the land shall be multiplied.

13 And still there shall be a tithe in her, and she shall be converted and shall stand as a display, like a terebinth and an oak that spreads its branches; the holy seed shall be that which stands in her.”

Chapter 7

1 And it came to pass in the days of Achaz, son of Joatham, son of Uzziah, king of Judah, that Rasin, king of Syria, and Phacee, son of Romelia, king of Israel, went up to Jerusalem to fight against it, but they were unable to overcome it.

2 And they reported to the house of David, saying, “Syria has rested upon Ephraim.” And his heart and the heart of his people were moved as the trees of the forests are moved before the wind.

3 And the Lord said to Isaiah, “Go forth to meet Achaz, you and Jasub your son, he who is left, at the end of the aqueduct of the upper pool, on the road to the Fuller’s Field.

4 And you shall say to him: ‘See that you remain silent. Do not fear, and let not your heart dread these two tails of smoking firebrands, the furious anger of Rasin, king of Syria, and the son of Romelia,

5 because Syria, Ephraim, and the son of Romelia have undertaken evil counsel against you, saying,

6 “Let us go up to Judah, rouse it, tear it away to ourselves, and appoint the son of Tabeel as king in its midst.”

7 Thus says the Lord God: It shall not stand, and this shall not be.

8 For the head of Syria is Damascus, and the head of Damascus is Rasin; and within sixty-five years Ephraim shall cease to be a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is the son of Romelia. If you do not believe, you shall not endure.’”

10 And the Lord continued speaking to Achaz, saying,

11 “Ask a sign for yourself from the Lord your God, whether in the depth of the lower regions or in the height above.”

12 And Achaz said, “I shall not ask, and I shall not tempt the Lord.”

13 And he said: “Hear, therefore, O house of David. Is it a small thing for you to be troublesome to men, that you are also troublesome to my God?

14 Therefore the Lord himself shall give you a sign: behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to reject evil and choose good.

16 For before the child knows to reject evil and choose good, the land you detest shall be forsaken before the face of its two kings.

17 The Lord shall bring upon you, your people, and your father’s house days that have not come since the days of Ephraim’s separation from Judah, together with the king of the Assyrians.

18 And on that day the Lord shall whistle to the fly that is at the farthest rivers of Egypt, and to the bee that is in the land of Assur.

19 And they shall all come and rest in the torrents of the valleys, in the caverns of rocks, in every thicket, and in every opening.

20 On that day the Lord shall shave with a hired razor among those who are beyond the river—with the king of the Assyrians—the head and the hair of the feet, and the whole beard.

21 And on that day a man shall nourish one cow and two sheep.

22 And because of the abundance of milk he shall eat butter; for everyone left in the midst of the land shall eat butter and honey.

23 And on that day every place where there were a thousand vines worth a thousand pieces of silver shall become thorns and briars.

24 They shall enter there with arrows and bow, for briars and thorns shall be throughout the land.

25 And all the mountains that are weeded with the hoe—the terror of thorns and briars shall not come there; and they shall become pasture for oxen and a trampling place for cattle.”

Chapter 8

1 And the Lord said to me, “Take for yourself a large book and write in it with the pen of a man: ‘Swiftly take away the spoils; quickly seize the prey.’”

2 And I took for myself faithful witnesses: Urias the priest and Zacharias, son of Barachias.

3 And I went to the prophetess, and she conceived and bore a son. And the Lord said to me, “Call his name: Hasten to Take Away the Spoils; Hurry to Seize the Prey.

4 For before the child knows how to call his father and his mother, the strength of Damascus and the spoils of Samaria shall be taken away before the king of the Assyrians.”

5 And the Lord continued speaking to me, saying:

6 “Because this people has cast away the waters of Siloe, which flow in silence, and has chosen Rasin and the son of Romelia instead,

7 therefore behold, the Lord shall bring upon them the strong and many waters of the river—the king of the Assyrians and all his glory—and it shall rise above all its channels and flow over all its banks.

8 And it shall pass through Judah, flooding and crossing over; it shall reach even to the neck. And the extension of its wings shall fill the breadth of your land, O Emmanuel!

9 Gather together, O peoples, and be conquered; and hear, all distant lands. Take courage, and be conquered; gird yourselves, and be conquered.

10 Undertake counsel, and it shall be dissipated; speak a word, and it shall not be done, because God is with us.

11 For thus said the Lord to me, as with a strong hand he instructed me not to walk in the way of this people, saying:

12 ‘Do not say, “Conspiracy,” for everything this people speaks is conspiracy. Do not fear their fear, nor be afraid.

13 Sanctify the Lord of hosts himself; let him be your dread, and let him be your terror.

14 And he shall be a sanctification to you, but a stone of stumbling and a rock of scandal to the two houses of Israel, and a snare and ruin to the inhabitants of Jerusalem.

15 And many of them shall stumble and fall and be broken and ensnared and captured.

16 Bind the testimony; seal the law among my disciples.’

17 And I shall await the Lord, who hides his face from the house of Jacob, and I shall wait for him.

18 Behold, I and my children whom the Lord has given me are for a sign and a portent in Israel from the Lord of hosts, who dwells upon Mount Zion.

19 And when they say to you, ‘Seek from those possessed by spirits and from diviners who hiss in their incantations,’ should not a people seek from their God? Should they seek from the dead on behalf of the living?

20 To the law rather, and to the testimony. But if they do not speak according to this word, there shall be no morning light for them.

21 And he shall pass through it, fall, and hunger; and when he hungers, he shall become angry. And he shall curse his king and his God and look upward,

22 and he shall look toward the earth; and behold, tribulation and darkness, dissolution and anguish, and pursuing gloom, and he shall not be able to fly away from his anguish.”

Chapter 9

1 At the first time the land of Zabulon and the land of Nephthali were relieved; and at the last time the way of the sea beyond the Jordan, Galilee of the nations, was burdened.

2 The people who walked in darkness have seen a great light; upon those dwelling in the region of the shadow of death, light has arisen.

3 You have multiplied the nation but have not magnified the joy. They shall rejoice before you as those who rejoice in the harvest, as victors exult after taking prey when they divide the spoils.

4 For you have overcome the yoke of his burden, the rod of his shoulder, and the scepter of his exactor, as on the day of Madian.

5 For every violent plundering with tumult and every garment mixed with blood shall be burned and become food for fire.

6 For a Child is born to us, and a Son is given to us, and the principality is placed upon his shoulder; and his name shall be called Wonderful, Counselor, God, Mighty, Father of the Age to Come, Prince of Peace.

7 His dominion shall be multiplied, and of peace there shall be no end. He shall sit upon the throne of David and over his kingdom, to establish and strengthen it in judgment and justice, from now and forever. The zeal of the Lord of hosts shall accomplish this.

8 The Lord sent a word into Jacob, and it fell in Israel.

9 And all the people of Ephraim and the inhabitants of Samaria shall know, who in pride and greatness of heart say:

10 “The bricks have fallen, but we shall build with squared stones; they have cut down the sycamores, but we shall replace them with cedars.”

11 And the Lord shall raise the enemies of Rasin over him and turn his adversaries into tumult:

12 Syria from the east and the Philistines from the west; and they shall devour Israel with the whole mouth. In all these things his fury is not turned away, but his hand is still stretched forth.

13 And the people have not returned to him who strikes them, and they have not sought the Lord of hosts.

14 And the Lord shall destroy from Israel the head and tail, the one who bows down and the one who restrains, in one day.

15 The aged and honorable man is the head, and the prophet who teaches falsehood is the tail.

16 And those who call this people blessed shall be seducers, and those who are called blessed shall be cast down.

17 Therefore the Lord shall not rejoice over their young men, and he shall not have mercy upon their orphans and widows, for everyone is a hypocrite and wicked, and every mouth has spoken folly. In all these things his fury is not turned away, but his hand is still stretched forth.

18 For impiety has been kindled like fire; it shall devour briar and thorn, and it shall burn in the thickness of the forest, and the pride of smoke shall be rolled upward.

19 In the anger of the Lord of hosts the land has been troubled, and the people shall be like food for fire; a man shall not spare his brother.

20 And he shall turn to the right and hunger, and eat on the left and not be satisfied; each shall devour the flesh of his own arm: Manasses against Ephraim and Ephraim against Manasses, and together they against Judah.

21 In all these things his fury is not turned away, but his hand is still stretched forth.

Chapter 10

1 Woe to those who establish iniquitous laws, and who, writing, have written injustice,

2 to oppress the poor in judgment and do violence to the cause of the humble of my people, that widows might be their prey and that they might plunder orphans.

3 What shall you do on the day of visitation and of calamity coming from afar? To whose aid shall you flee, and where shall you leave your glory,

4 lest you bow beneath the chain and fall with the slain? In all these things his fury is not turned away, but his hand is still stretched forth.

5 Woe to Assur! He is the rod of my fury, and the staff itself; in their hand is my indignation.

6 I shall send him to a deceitful nation, and against the people of my fury I shall command him to take away spoils, plunder prey, and place it underfoot like the mud of the streets.

7 But he shall not think it so, and his heart shall not consider it thus; rather, his heart shall be set upon crushing and upon the destruction of not a few nations.

8 For he shall say:

9 “Are not my princes kings together? Is not Calano as Charcamis, and Emath as Arphad? Is not Samaria as Damascus?

10 As my hand has found the kingdoms of the idol, so also their images from Jerusalem and Samaria.

11 Shall I not do to Jerusalem and her images as I have done to Samaria and her idols?”

12 And it shall be, when the Lord has fulfilled all his works upon Mount Zion and in Jerusalem: “I shall visit the fruit of the magnificent heart of the king of Assur and the glory of the loftiness of his eyes.”

13 For he has said: “By the strength of my hand I have done it, and by my Wisdom I have understood. I removed the boundaries of peoples, plundered their princes, and as one mighty brought down those dwelling on high.

14 And my hand found the strength of the peoples like a nest; and as abandoned eggs are gathered, so I gathered the whole earth, and there was no one to move a wing, open a mouth, or make a cry.”

15 Shall the ax glory against him who cuts with it? Or shall the saw exalt itself against him by whom it is drawn? It would be as though the rod should raise itself against him who lifts it, and the staff exalt itself, though it is wood.

16 Therefore the Sovereign, the Lord of hosts, shall send leanness among his fat ones; and beneath his glory a burning shall blaze like the combustion of fire.

17 And the light of Israel shall become a fire, and his Holy One a flame; and his thorn and briar shall be kindled and devoured in one day.

18 And the glory of his forest and his Carmel shall be consumed from soul even to flesh, and he shall flee in terror.

19 And the remnant of the trees of his forest shall be so few that a child may write them down.

20 And on that day the remnant of Israel and those who escaped from the house of Jacob shall no longer lean upon him who strikes them, but shall lean upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall be converted—the remnant, I say, of Jacob—to the mighty God.

22 For though your people, O Israel, should be like the sand of the sea, a remnant of them shall be converted; a shortened consummation shall overflow with justice.

23 For the Lord God of hosts shall accomplish consummation and abbreviation in the midst of all the earth.

24 Therefore thus says the Lord God of hosts: “Do not fear Assur, O my people who dwell in Zion. He shall strike you with the rod and lift his staff over you, in the way of Egypt.

25 For yet a very little while, and my indignation shall be completed, and my fury shall be upon their crime.

26 And the Lord of hosts shall raise a scourge over him, like the plague of Madian at the rock of Oreb; and he shall raise his rod over the sea, in the way of Egypt.

27 And on that day his burden shall be taken from your shoulder and his yoke from your neck, and the yoke shall rot before the oil.”

28 He shall come into Aiath and pass into Magron; at Machmas he shall entrust his vessels.

29 They passed swiftly: “Gaba is our seat.” Rama was astonished; Gabaath of Saul fled.

30 Neigh with your voice, daughter of Gallim; attend, Laisa, poor little Anathoth.

31 Medemena has migrated; inhabitants of Gabim, take courage.

32 It is still day for him to stand at Nobe; he shall shake his hand over the mountain of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Sovereign, the Lord of hosts, shall shatter the little vessel with terror; those lofty in stature shall be cut down, and the exalted shall be humbled.

34 And the dense forest shall be overturned with iron, and Lebanon with its lofty ones shall fall.

Chapter 11

1 And a rod shall come forth from the root of Jesse, and a flower shall ascend from his root.

2 And the Spirit of the Lord shall rest upon him: the Spirit of Wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of knowledge and piety;

3 and the Spirit of the fear of the Lord shall fill him. He shall not judge according to the sight of the eyes, nor rebuke according to the hearing of the ears,

4 but he shall judge the poor in justice and rebuke with equity for the meek of the earth. He shall strike the earth with the rod of his mouth, and with the Spirit of his lips he shall slay the impious.

5 And justice shall be the girdle of his loins, and faith the belt of his waist.

6 The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the lion and the sheep shall abide together, and a little child shall lead them.

7 The calf and the bear shall feed; their young shall rest together, and the lion shall eat straw like the ox.

8 And the nursing infant shall delight over the hole of the asp, and the weaned child shall put his hand into the den of the basilisk.

9 They shall not harm, and they shall not kill upon all my holy mountain, for the earth is filled with the knowledge of the Lord as the waters cover the sea.

10 On that day the root of Jesse, who stands as a sign of the peoples—him the nations shall beseech, and his sepulcher shall be glorious.

11 And on that day the Lord shall extend his hand a second time to possess the remnant of his people that shall be left from the Assyrians, Egypt, Phetros, Ethiopia, Elam, Sennaar, Emath, and the islands of the sea.

12 And he shall raise a sign among the nations, gather the fugitives of Israel, and collect the dispersed of Judah from the four regions of the earth.

13 And the jealousy of Ephraim shall be removed, and the enemies of Judah shall perish; Ephraim shall not envy Judah, and Judah shall not fight against Ephraim.

14 And they shall fly upon the shoulders of the Philistines by the sea; together they shall plunder the children of the east. Idumea and Moab shall be under the command of their hand, and the children of Ammon shall be obedient.

15 And the Lord shall desolate the tongue of the sea of Egypt and lift his hand over the river in the strength of his Spirit; and he shall strike it into seven streams, so that they may pass through it wearing shoes.

16 And there shall be a way for the remnant of my people that shall be left from the Assyrians, as there was for Israel on the day when he ascended from the land of Egypt.

Chapter 12

1 And you shall say on that day: “I shall confess to you, O Lord, for you were angry with me; your fury has turned away, and you have consoled me.

2 Behold, God is my Savior; I shall act with confidence and shall not fear, for the Lord is my strength and my praise, and he has become salvation for me.

3 You shall draw waters with joy from the fountains of the Savior.

4 And you shall say on that day: “Confess to the Lord and invoke his name; make his works known among the peoples; remember that his name is exalted.

5 Sing to the Lord, for he has done magnificently; announce this throughout all the earth.

6 Exult and praise, O habitation of Zion, for great in your midst is the Holy One of Israel.”

Chapter 13

1 The burden of Babylon, which Isaiah, son of Amos, saw.

2 Raise a sign upon the dark mountain; lift up the voice, raise the hand, and let the rulers enter the gates.

3 I have commanded my sanctified ones and called my mighty ones in my anger, those who exult in my glory.

4 The voice of a multitude upon the mountains, like that of many peoples; the voice of the sound of kings, of nations gathered together. The Lord of hosts has commanded the army of battle,

5 those coming from a distant land, from the summit of heaven—the Lord and the vessels of his fury—to destroy the whole earth.

6 Howl, for the day of the Lord is near; it shall come like devastation from the Lord.

7 Therefore every hand shall be dissolved, and every heart of man shall waste away

8 and be crushed. Torments and pains shall seize them; they shall suffer like a woman giving birth. Each shall be astonished at his neighbor; their countenances shall be faces burned.

9 Behold, the day of the Lord shall come, cruel and full of indignation and anger and fury, to make the land a wilderness and crush its sinners from it.

10 For the stars of heaven and their splendor shall not spread forth their light; the sun is darkened in its rising, and the moon shall not shine with its light.

11 And I shall visit the evils of the world, and upon the impious their iniquity; I shall make the pride of the unfaithful cease and humble the arrogance of the mighty.

12 A man shall be more precious than gold, and mankind than pure refined gold.

13 For this I shall trouble heaven, and the earth shall be moved from its place, because of the indignation of the Lord of hosts and because of the day of the anger of his fury.

14 And it shall be like a doe fleeing, and like a sheep with no one to gather it. Each shall turn to his own people, and every one shall flee to his own land.

15 Everyone found shall be killed, and everyone who comes upon them shall fall by the sword.

16 Their infants shall be dashed before their eyes, their houses plundered, and their wives violated.

17 Behold, I shall raise up the Medes against them, who do not seek silver or desire gold,

18 but with arrows they shall kill the little ones; they shall have no mercy upon wombs nursing infants, and their eye shall not spare the children.

19 And Babylon, glorious among kingdoms, the renowned pride of the Chaldeans, shall be as when the Lord overthrew Sodom and Gomorrah.

20 It shall not be inhabited to the end, nor founded from generation to generation; the Arab shall not pitch his tents there, nor shall shepherds rest there.

21 But beasts shall rest there, their houses shall be filled with dragons, ostriches shall dwell there, and hairy creatures shall dance there.

22 And owls shall answer one another in its houses, and sirens in its temples of pleasure.

Chapter 14

1 Its time is near to come, and its days shall not be prolonged. For the Lord shall have mercy upon Jacob and shall yet choose from Israel, and he shall make them rest upon their own ground; the stranger shall be joined to them and shall adhere to the house of Jacob.

2 And the peoples shall take them and lead them to their place; and the house of Israel shall possess them upon the land of the Lord as male and female servants. They shall capture those who had captured them and subject their exactors.

3 And on that day, when God has given you rest from your labor, your agitation, and the hard servitude in which you formerly served,

4 you shall take up this parable against the king of Babylon and say: “How has the exactor ceased; how has the tribute rested?

5 The Lord has broken the staff of the impious, the rod of rulers,

6 which struck peoples in indignation with an incurable wound, subjected nations in fury, and pursued them cruelly.

7 The whole earth has become quiet and silent; it has rejoiced and exulted.

8 The fir trees also have rejoiced over you, and the cedars of Lebanon: ‘Since you have slept, no one has ascended to cut us down.’

9 The lower regions beneath were troubled to meet you at your coming; they awakened the giants for you. All the princes of the earth have risen from their thrones, all the rulers of the nations.

10 All shall answer and say to you: ‘You also have been wounded as we were; you have become like us.

11 Your pride has been drawn down to the lower regions; your corpse has fallen. The moth shall be spread beneath you, and worms shall be your covering.

12 How have you fallen from heaven, O Lucifer, who rose in the morning? You have fallen to the earth, you who wounded the nations,

13 who said in your heart: “I shall ascend into heaven; above the stars of God I shall exalt my throne. I shall sit upon the mountain of the covenant, upon the sides of the north.

14 I shall ascend above the height of the clouds; I shall be like the Most High.”

15 Yet truly you shall be drawn down to the lower regions, into the depth of the pit.

16 Those who see you shall bend toward you and gaze upon you: “Is this the man who troubled the earth, who shook kingdoms,

17 who made the world a wilderness, destroyed its cities, and did not open the prison for his captives?”

18 All the kings of the nations have all slept in glory, each man in his own house;

19 but you have been cast out of your tomb like a useless, defiled shoot, wrapped with those slain by the sword who descended to the foundations of the pit, like a putrid corpse.

20 You shall have no fellowship with them, not even in burial, for you destroyed your land and killed your people. The seed of the most wicked shall not be named forever.

21 Prepare his sons for slaughter because of the iniquity of their fathers; they shall not arise or inherit the land, nor fill the face of the world with cities.

22 And I shall rise against them, says the Lord of hosts, and I shall destroy the name of Babylon, its remnants, its shoot, and its progeny, says the Lord.

23 And I shall make it a possession of the hedgehog and pools of water, and I shall sweep it away with a wearing broom, says the Lord of hosts.”

24 The Lord of hosts has sworn, saying: “Surely, as I have thought, so shall it be; and as I have considered in my mind,

25 so shall it come to pass: that I crush the Assyrian in my land and trample him upon my mountains. His yoke shall be taken from them, and his burden removed from their shoulder.

26 This is the counsel I have considered concerning all the earth, and this is the hand stretched forth over all nations.

27 For the Lord of hosts has decreed, and who can weaken it? His hand is stretched forth, and who shall turn it away?”

28 In the year that King Achaz died, this burden was given:

29 “Do not rejoice, all Philistia, because the rod of him who struck you has been broken; for from the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the firstborn of the poor shall feed, and the poor shall rest in confidence; and I shall cause your root to perish by famine, and I shall kill your remnant.

31 Howl, O gate; cry out, O city. All Philistia is cast down, for smoke shall come from the north, and there is no one who shall escape his troop.

32 And what answer shall be given to the messengers of the nation? That the Lord has founded Zion, and in him the poor of his people shall hope.”

Chapter 15

1 The burden of Moab. Because Ar of Moab was devastated in the night, it became silent; because the wall of Moab was devastated in the night, it became silent.

2 The house and Dibon ascended to the high places to mourn over Nabo; and over Medaba Moab howled. Baldness is upon all its heads, and every beard shall be shaved.

3 In its crossroads they are girded with sackcloth; upon its roofs and in its streets all howl, descending into weeping.

4 Hesebon and Eleale shall cry out; their voice was heard even to Jasa. Therefore the armed men of Moab shall howl; its soul shall howl for itself.

5 My heart shall cry out for Moab; its bars reach even to Segor, a heifer of three years. For they shall ascend the ascent of Luith weeping, and upon the way of Oronaim they shall raise a cry of destruction.

6 For the waters of Nemrim shall be desolate, because the grass has withered, the shoot has failed, and all greenness has perished.

7 According to the greatness of their work, so also shall be their visitation; they shall lead them to the torrent of the Willows.

8 For the cry has circled the boundary of Moab; its howling reaches even to Gallim, and its cry even to the well of Elim.

9 For the waters of Dibon are filled with blood; and I shall place further things upon Dibon: a lion upon those who flee from Moab and upon the remnant of the land.

Chapter 16

1 Send forth the Lamb, O Lord, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Zion.

2 And it shall be: as a fleeing bird and young ones flying from the nest, so shall the daughters of Moab be at the crossing of the Arnon.

3 Undertake counsel; gather a council. Make your shadow like night at midday; hide those who flee, and do not betray the wanderers.

4 My fugitives shall dwell with you. O Moab, be their hiding place from the face of the devastator, for the dust has ended, the wretched one is consumed, and he who trampled the earth has failed.

5 And a throne shall be prepared in mercy, and upon it one shall sit in truth in the tabernacle of David, judging and seeking judgment and swiftly rendering what is just.

6 We have heard the pride of Moab; he is exceedingly proud. His pride and arrogance and indignation are greater than his strength.

7 Therefore Moab shall howl to Moab; all shall howl. Speak of their wounds to those who rejoice upon the walls of baked brick.

8 For the suburbs of Hesebon are deserted, and the lords of the nations have cut down the vineyard of Sabama. Its branches reached even to Jazer; they wandered in the desert. Its shoots were left; they crossed the sea.

9 Therefore I shall weep with the weeping of Jazer for the vineyard of Sabama. I shall drench you with my tears, Hesebon and Eleale, for the voice of those who tread has rushed upon your vintage and your harvest.

10 Gladness and exultation shall be taken from Carmel; no one shall exult or rejoice in the vineyards. He who was accustomed to tread shall not tread wine in the press; I have taken away the voice of those who tread.

11 Therefore my belly shall resound for Moab like a harp, and my inner parts for the wall of baked brick.

12 And it shall be: when it appears that Moab has labored upon his high places, he shall enter his sanctuaries to supplicate, but he shall not prevail.

13 This is the word that the Lord spoke concerning Moab from that time.

14 And now the Lord has spoken, saying: “In three years, like the years of a hired servant, the glory of Moab shall be taken away from all its great multitude, and a small and feeble remnant shall be left, by no means many.”

Chapter 17

1 The burden of Damascus. Behold, Damascus shall cease to be a city and shall become like a heap of stones in ruin.

2 The abandoned cities of Aroer shall belong to flocks; they shall rest there, and there shall be no one to terrify them.

3 Aid shall cease from Ephraim and the kingdom from Damascus; and the remnant of Syria shall be like the glory of the children of Israel, says the Lord of hosts.

4 And on that day the glory of Jacob shall be made thin, and the fatness of his flesh shall wither.

5 And it shall be like one gathering at harvest what remains, and his arm shall glean ears of grain; and it shall be like one seeking ears in the valley of Raphaim.

6 And there shall be left in him as a cluster, and as when an olive tree is shaken: two or three olives at the top of a branch, or four or five fruits at its summit, says the Lord God of Israel.

7 On that day man shall incline himself toward his Maker, and his eyes shall look toward the Holy One of Israel.

8 He shall not incline himself toward the altars his hands made, nor regard what his fingers fashioned—the groves and shrines.

9 On that day the cities of his strength shall be abandoned like plows and crops left before the children of Israel, and you shall be desolate.

10 Because you have forgotten God your Savior and have not remembered your mighty Helper, therefore you shall plant a faithful plantation but sow a foreign shoot.

11 On the day of your planting there shall be a wild grape, and in the morning your seed shall flower; the harvest is taken away on the day of inheritance, and it shall grieve exceedingly.

12 Woe to the multitude of many peoples, like the multitude of the sounding sea, and to the tumult of crowds, like the sound of many waters.

13 The peoples shall resound like the sound of overflowing waters, and he shall rebuke him, and he shall flee far away. He shall be swept away like mountain dust before the wind and like a whirlwind before a tempest.

14 At evening time, behold disturbance; in the morning, he shall not remain. This is the portion of those who devastated us and the lot of those who plundered us.

Chapter 18

1 Woe to the land of the cymbal of wings, which is beyond the rivers of Ethiopia,

2 which sends ambassadors upon the sea and in vessels of papyrus upon the waters. Go, swift angels, to a nation convulsed and torn apart; to a terrible people after whom there is no other; to a nation awaiting and trampled down, whose rivers have plundered its land.

3 All inhabitants of the world who dwell upon the earth: when the sign is raised upon the mountains, you shall see, and you shall hear the blast of the trumpet.

4 For thus says the Lord to me: “I shall rest and consider in my place, as the midday light is clear, and as a cloud of dew on the day of harvest.”

5 For before the harvest it all flowered, and an unripe completion shall bud; its little branches shall be cut off with sickles, and what is left shall be cut away and shaken off.

6 And they shall be left together to the birds of the mountains and the beasts of the earth; birds shall remain upon them throughout the summer, and all the beasts of the earth shall winter upon them.

7 At that time a gift shall be brought to the Lord of hosts from a people divided and torn apart, from a terrible people after whom there was no other; from a nation awaiting, awaiting and trampled down, whose rivers have plundered its land—to the place of the name of the Lord of hosts, Mount Zion.

Chapter 19

1 The burden of Egypt. Behold, the Lord shall ascend upon a swift cloud and enter Egypt; the images of Egypt shall be moved before his face, and the heart of Egypt shall melt within it.

2 And I shall make Egyptians rush against Egyptians; man shall fight against his brother and man against his friend, city against city and kingdom against kingdom.

3 The spirit of Egypt shall be broken within it, and I shall cast down its counsel; and they shall inquire of their images, diviners, those possessed by spirits, and soothsayers.

4 And I shall deliver Egypt into the hand of cruel masters, and a mighty king shall rule over them, says the Lord God of hosts.

5 The water of the sea shall dry up, and the river shall be desolated and dried.

6 The rivers shall fail; the streams of the embankments shall diminish and dry up; reed and rush shall wither.

7 The channel of the stream shall be laid bare from its source, and every irrigated crop shall dry, wither, and be no more.

8 The fishermen shall mourn, and all who cast a hook into the river shall lament; those who spread a net upon the face of the waters shall wither away.

9 Those who worked flax, combing and weaving fine cloth, shall be confounded.

10 Its irrigated places shall grow faint, all who made pools to catch fish.

11 The princes of Tanis are fools; the wise counselors of Pharaoh have given senseless counsel. How shall you say to Pharaoh, “I am a son of the wise, a son of ancient kings”?

12 Where now are your wise men? Let them announce to you and reveal what the Lord of hosts has considered concerning Egypt.

13 The princes of Tanis have become fools; the princes of Memphis have withered; they have deceived Egypt, the corner of its peoples.

14 The Lord has mingled in its midst a spirit of dizziness, and they have made Egypt wander in all its work, as a drunken and vomiting man wanders.

15 And there shall be no work for Egypt that head or tail, the one who bows down or the one who restrains, may do.

16 On that day Egypt shall be like women; they shall be astonished and afraid before the movement of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Judah shall be a terror to Egypt; everyone who remembers it shall dread before the counsel of the Lord of hosts, which he has considered concerning it.

18 On that day there shall be five cities in the land of Egypt speaking the tongue of Canaan and swearing by the Lord of hosts; one shall be called the City of the Sun.

19 On that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord beside its boundary.

20 It shall be a sign and testimony to the Lord of hosts in the land of Egypt; for they shall cry to the Lord before tribulation, and he shall send them a Savior and defender who shall deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord on that day; they shall worship him with victims and gifts, vow vows to the Lord, and fulfill them.

22 And the Lord shall strike Egypt with a plague and heal it; they shall return to the Lord, and he shall be appeased toward them and heal them.

23 On that day there shall be a road from Egypt to the Assyrians; the Assyrian shall enter Egypt and the Egyptian among the Assyrians, and the Egyptians shall serve Assur.

24 On that day Israel shall be third with Egypt and Assyria, a blessing in the midst of the earth,

25 which the Lord of hosts has blessed, saying: “Blessed is my people of Egypt, and the Assyrian the work of my hands; but Israel is my inheritance.”

Chapter 20

1 In the year that Tharthan entered Azotus, when Sargon, king of the Assyrians, sent him, and he fought against Azotus and captured it,

2 at that time the Lord spoke by the hand of Isaiah, son of Amos, saying: “Go, loosen the sackcloth from your loins, and take your shoes from your feet.” And he did so, walking naked and barefoot.

3 And the Lord said: “As my servant Isaiah has walked naked and barefoot, it shall be a sign and portent of three years concerning Egypt and Ethiopia.

4 So shall the king of the Assyrians lead the captivity of Egypt and the removal of Ethiopia, young and old, naked and barefoot, with buttocks uncovered, to the shame of Egypt.

5 And they shall fear and be confounded by Ethiopia their hope and Egypt their glory.

6 And the inhabitant of this island shall say on that day: ‘Behold, this was our hope, to whom we fled for aid, that they might deliver us from the face of the king of the Assyrians; and how shall we be able to escape?’”

Chapter 21

1 The burden of the desert of the sea. As whirlwinds come from the southwest, it comes from the desert, from a terrible land.

2 A hard vision has been announced to me: he who is unbelieving acts unfaithfully, and he who is a devastator lays waste. Ascend, O Elam; besiege, O Mede. I have made all its groaning cease.

3 Therefore my loins are filled with pain; anguish has possessed me like the anguish of a woman giving birth. I collapsed when I heard; I was troubled when I saw.

4 My heart withered; darkness astonished me. Babylon, my beloved, has become a wonder to me.

5 Set the table; watch in the watchtower those eating and drinking. Arise, princes; seize the shield.

6 For thus the Lord said to me: “Go and appoint a watchman, and let him announce whatever he sees.”

7 And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel; and he watched diligently with intense gaze.

8 And the lion cried: “I stand continually by day upon the watchtower of the Lord, and I stand throughout the nights upon my guard.

9 Behold, this rider comes, a man in a chariot of horsemen.” And he answered and said: “Fallen, fallen is Babylon, and all the graven images of her gods have been crushed to the ground.”

10 O my threshing and children of my threshing floor, what I have heard from the Lord of hosts, the God of Israel, I have announced to you.

11 The burden of Duma. One cries to me from Seir: “Watchman, what of the night? Watchman, what of the night?”

12 The watchman said: “Morning comes, and night. If you seek, seek; be converted and come.”

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Bring water to meet the thirsty, you who inhabit the land of the south; meet the fugitive with bread.

15 For they have fled before swords, before the sword hanging over them, before the bent bow, and before grievous battle.

16 For thus says the Lord to me: “Yet within one year, like the year of a hired servant, all the glory of Cedar shall be taken away.

17 And the remnant of the number of mighty archers from the sons of Cedar shall be diminished, for the Lord God of Israel has spoken.”

Chapter 22

1 The burden of the Valley of Vision. What also is the matter with you, that you too have all ascended to the roofs?

2 Full of clamor, a crowded city, an exulting city—your slain were not slain by the sword, nor did they die in battle.

3 All your princes fled together and were harshly bound; all who were found were bound together; they fled far away.

4 Therefore I said: “Depart from me; I shall weep bitterly. Do not press upon me to console me over the devastation of the daughter of my people.”

5 For it is a day of slaughter and trampling and weeping from the Lord God of hosts in the Valley of Vision, searching the wall and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the mounted man, and the shield laid bare the wall.

7 And your chosen valleys shall be filled with chariots, and horsemen shall place their seats at the gate.

8 And the covering of Judah shall be revealed, and on that day you shall see the armory of the house of the forest.

9 And you shall see the breaches of the city of David, for they are multiplied; and you gathered the waters of the lower pool.

10 You numbered the houses of Jerusalem and destroyed houses to fortify the wall.

11 And you made a reservoir between the two walls for the water of the old pool, but you did not look up to him who made it, nor see from afar its Maker.

12 And on that day the Lord God of hosts shall call to weeping and mourning, to baldness and the girding of sackcloth.

13 But behold joy and gladness, killing calves and slaughtering rams, eating flesh and drinking wine: “Let us eat and drink, for tomorrow we shall die.”

14 And the voice of the Lord of hosts was revealed in my ears: “This iniquity shall not be forgiven you until you die,” says the Lord God of hosts.

15 Thus says the Lord God of hosts: “Go, enter to him who dwells in the tabernacle—to Sobna, the prefect of the temple—and say to him:

16 ‘What are you here, or as whom are you here, that you have cut out a tomb for yourself here, diligently cut a memorial on high, a tabernacle for yourself in the rock?

17 Behold, the Lord shall cause you to be carried away as a rooster is carried, and shall lift you up as a garment.

18 Crowning, he shall crown you with tribulation; he shall cast you like a ball into a broad and spacious land. There you shall die, and there shall be the chariot of your glory, the shame of your master’s house.

19 And I shall expel you from your station and depose you from your ministry.

20 And on that day I shall call my servant Eliacim, son of Helcias.

21 I shall clothe him with your tunic, strengthen him with your girdle, and give your authority into his hand; and he shall be like a father to the inhabitants of Jerusalem and to the house of Judah.

22 And I shall place the key of the house of David upon his shoulder; he shall open, and there shall be no one to close; he shall close, and there shall be no one to open.

23 And I shall fasten him as a peg in a faithful place, and he shall become a throne of glory to his father’s house.

24 And upon him they shall hang all the glory of his father’s house: diverse kinds of vessels, every little vessel, from vessels of bowls even to every vessel of musicians.

25 On that day, says the Lord of hosts, the peg fastened in the faithful place shall be removed, broken, and fall; and that which hung upon it shall perish, for the Lord has spoken.’”

Chapter 23

1 The burden of Tyre. Howl, O ships of the sea, for the house from which they were accustomed to come has been devastated; from the land of Cethim it has been revealed to them.

2 Be silent, you who inhabit the island; the merchants of Sidon crossing the sea have filled you.

3 Upon many waters is the seed of the Nile; the harvest of the river is its produce, and it became the commerce of nations.

4 Be ashamed, O Sidon, for the sea, the strength of the sea, has spoken: “I have not travailed or given birth; I have not nourished young men or brought virgins to maturity.”

5 When it is heard in Egypt, they shall grieve when they hear of Tyre.

6 Cross the seas; howl, you who inhabit the island!

7 Is this not yours, she who gloried from former days in her antiquity? Her feet shall lead her far away to sojourn.

8 Who has considered this against Tyre, once crowned, whose merchants were princes and whose traders were renowned upon the earth?

9 The Lord of hosts considered this, that he might draw down the pride of all glory and lead all the renowned of the earth into shame.

10 Pass through your land like a river, O daughter of the sea; you have no girdle any longer.

11 He stretched his hand over the sea; he troubled kingdoms. The Lord commanded against Canaan, that he might crush its mighty ones.

12 And he said: “You shall no longer continue to glory, O virgin daughter of Sidon who endures oppression. Arise and cross over to Cethim; there also shall be no rest for you.”

13 Behold the land of the Chaldeans—there was no such people. Assur founded it; they led its mighty ones into captivity, undermined its houses, and made it a ruin.

14 Howl, O ships of the sea, for your strength has been devastated.

15 And on that day you shall be forgotten, O Tyre, for seventy years, like the days of one king. But after seventy years Tyre shall be like the song of a harlot:

16 “Take a harp, circle the city, O harlot delivered to oblivion. Sing well; repeat the song, that there may be memory of you.”

17 And after seventy years the Lord shall visit Tyre and bring her back to her wages, and she shall fornicate again with all the kingdoms of the earth upon the face of the earth.

18 And her commerce and wages shall be sanctified to the Lord. They shall not be stored or laid away, for her commerce shall belong to those who dwell before the Lord, that they may eat to fullness and be clothed even to old age.

Chapter 24

1 Behold, the Lord shall dissipate the earth, lay it bare, afflict its face, and scatter its inhabitants.

2 And as with the people, so with the priest; as with the servant, so with his master; as with the maidservant, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with him who demands repayment, so with him who owes.

3 With dissipation the earth shall be dissipated, and with plundering it shall be plundered, for the Lord has spoken this word.

4 The earth has mourned and flowed away and become weak; the world has flowed away, and the height of the people of the earth has become weak.

5 And the earth has been infected by its inhabitants, because they transgressed the laws, changed the right, and broken the everlasting covenant.

6 Therefore a curse shall devour the earth, and its inhabitants shall sin; therefore its cultivators shall become mad, and few men shall be left.

7 The vintage has mourned, the vine has become weak, and all who rejoiced in heart have groaned.

8 The joy of timbrels has ceased, the sound of those rejoicing has rested, and the sweetness of the harp has become silent.

9 They shall not drink wine with song; the drink shall be bitter to those who drink it.

10 The city of vanity has been broken down; every house is closed, with no one entering.

11 There shall be a cry over wine in the streets; all gladness is deserted; the joy of the earth has been taken away.

12 Solitude is left in the city, and calamity shall oppress the gates.

13 For thus it shall be in the midst of the earth, in the midst of the peoples, as when the few olives remaining are shaken from the olive tree, and as clusters when the vintage is ended.

14 These shall lift their voice and praise; when the Lord is glorified, they shall neigh from the sea.

15 Therefore glorify the Lord in doctrines; in the islands of the sea, the name of the Lord God of Israel.

16 From the ends of the earth we have heard praises—the glory of the Just One. And I said: “My secret is for me, my secret is for me. Woe is me! The transgressors have transgressed, and with the transgression of betrayers they have transgressed.”

17 Dread and pit and snare are upon you, O inhabitant of the earth.

18 And it shall be: he who flees from the voice of dread shall fall into the pit, and he who frees himself from the pit shall be held by the snare; for the floodgates from on high have been opened, and the foundations of the earth shall be shaken.

19 With breaking the earth shall be broken; with crushing the earth shall be crushed; with shaking the earth shall be shaken.

20 With agitation the earth shall be agitated like a drunken man, and it shall be taken away like the tabernacle of one night. Its iniquity shall weigh upon it, and it shall fall and not rise again.

21 And on that day the Lord shall visit the host of heaven on high and the kings of the earth who are upon the earth.

22 And they shall be gathered in the gathering of one bundle into the pit, and they shall be shut there in prison; and after many days they shall be visited.

23 And the moon shall blush and the sun be confounded, when the Lord of hosts reigns upon Mount Zion
and in Jerusalem and is glorified in the sight of his elders.

Chapter 25

1 O Lord, you are my God; I shall exalt you and confess your name, for you have done wonders, faithful thoughts from of old. Amen.

2 For you have made the city a tomb, the strong city a ruin, the house of strangers, that it should not be a city and should never be built forever.

3 Therefore a mighty people shall praise you; the city of powerful nations shall fear you.

4 For you have become strength to the poor, strength to the needy in his tribulation, hope from the whirlwind, and shelter from the heat; for the spirit of the mighty is like a whirlwind driving against a wall.

5 As heat in thirst, you shall humble the tumult of strangers; and as heat beneath a burning cloud, you shall cause the shoot of the mighty to wither.

6 And the Lord of hosts shall make for all peoples upon this mountain a feast of fat things, a feast of vintage, of fat things full of marrow, of clarified vintage.

7 And upon this mountain he shall cast down the face of the bond bound over all peoples, and the web he wove over all nations.

8 He shall cast down death forever; and the Lord God shall remove the tear from every face and take away the reproach of his people from the whole earth, for the Lord has spoken.

9 And on that day they shall say: “Behold, this is our God; we have awaited him, and he shall save us. This is the Lord; we have waited for him. We shall exult and rejoice in his salvation.”

10 For the hand of the Lord shall rest upon this mountain, and Moab shall be threshed beneath him as straw is ground beneath a wagon.

11 And he shall stretch forth his hands beneath him as a swimmer stretches them to swim; and he shall humble his glory with the striking of his hands.

12 And the fortifications of your lofty walls shall fall, be humbled, and be drawn down to the ground, even to the dust.

Chapter 26

1 On that day this song shall be sung in the land of Judah: “Zion is the city of our strength; the Savior shall be placed within her as wall and bulwark.

2 Open the gates, and let the just nation that keeps truth enter.

3 The old error has departed; you shall preserve peace—peace, because we have hoped in you.

4 You have hoped in the Lord throughout everlasting ages, in the Lord, the mighty God forever.

5 For he shall bow down those who dwell on high; he shall humble the lofty city, humble it even to the ground, draw it down even to the dust.

6 The foot shall tread it, the feet of the poor, the steps of the needy.

7 The path of the just is upright; upright is the track of the just for walking.

8 And in the path of your judgments, O Lord, we have waited for you; your name and your memorial are in the desire of the soul.

9 My soul has desired you in the night, and with my spirit in my innermost parts I shall watch for you in the morning. When you accomplish your judgments upon the earth, the inhabitants of the world shall learn justice.

10 Let us have mercy upon the impious, and he shall not learn justice; in the land of the saints he has acted iniquitously, and he shall not see the glory of the Lord.

11 O Lord, let your hand be exalted, and let them not see; let the jealous people see and be confounded, and let fire devour your enemies.

12 O Lord, you shall give us peace, for you have wrought all our works for us.

13 O Lord our God, masters apart from you have possessed us; let us remember your name only in you.

14 Let the dying not live; let the giants not rise again. Therefore you have visited and crushed them and destroyed all memory of them.

15 You have been indulgent to the nation, O Lord; you have been indulgent to the nation. Have you been glorified? You have extended all the boundaries of the earth.

16 O Lord, in anguish they sought you; in the tribulation of murmuring, your doctrine was with them.

17 As a woman who has conceived, when she draws near to birth, cries out in pain in her pangs, so have we become before your face, O Lord.

18 We conceived and were as though in labor, and we brought forth spirit. We have not wrought salvations upon the earth; therefore the inhabitants of the earth have not fallen.

19 Your dead shall live; my slain shall rise again. Awake and praise, you who dwell in the dust, for your dew is the dew of light, and you shall draw the land of giants down into ruin.

20 Go, my people; enter your chambers. Close your doors over you; hide for a little moment until the indignation passes.

21 For behold, the Lord shall go forth from his place to visit the iniquity of the inhabitant of the earth against him; and the earth shall reveal its blood and shall no longer cover its slain.

Chapter 27

1 On that day the Lord shall visit with his hard and great and strong sword Leviathan, the bar-serpent, and Leviathan, the winding serpent; and he shall kill the whale that is in the sea.

2 On that day the vineyard of pure wine shall sing to him.

3 “I am the Lord who keeps her; suddenly I shall give her drink. Lest visitation come against her, I keep her night and day.

4 There is no indignation in me. Who shall give me thorn and briar in battle? I shall march upon them and burn them together.

5 Or rather, shall he take hold of my strength? He shall make peace with me; peace he shall make with me.

6 Those who enter violently toward Jacob—Israel shall flower and bud, and they shall fill the face of the world with seed.

7 Has he struck him according to the blow of the one who struck him? Or was he slain as he slew those slain by him?

8 Measure against measure: when she is cast away, you shall judge her. He has considered in his harsh spirit on the day of heat.

9 Therefore by this the iniquity of the house of Jacob shall be forgiven; and this is all its fruit: that his sin be taken away, when he makes all the stones of the altar like crushed stones of ashes. Groves and shrines shall not stand.

10 For the fortified city shall be desolate; the beautiful one shall be abandoned and left like a desert. There the calf shall feed and lie down and consume its summits.

11 In drought its harvests shall be crushed. Women shall come and teach it, for it is not a wise people; therefore he who made it shall not have mercy upon it, and he who formed it shall not spare it.

12 And on that day the Lord shall strike from the channel of the river even to the torrent of Egypt; and you shall be gathered one by one, O children of Israel.

13 And on that day a great trumpet shall sound; and those who were lost from the land of the Assyrians and those cast out in the land of Egypt shall come and adore the Lord upon the holy mountain in Jerusalem.

Chapter 28

1 Woe to the crown of pride, to the drunkards of Ephraim, and to the falling flower of the glory of his exultation, who were at the summit of the richest valley, wandering from wine.

2 Behold, the Lord is mighty and strong, like the force of hail, a shattering whirlwind, like the force of many overflowing waters released upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trampled underfoot.

4 And the falling flower of the glory of his exultation, which is upon the summit of the valley of the fat, shall be like an early fruit before the ripeness of autumn; when the one who sees it beholds it, as soon as he holds it in his hand, he shall devour it.

5 On that day the Lord of hosts shall be a crown of glory and a garland of exultation to the remnant of his people,

6 and a Spirit of judgment to him who sits in judgment, and fortitude to those who return from battle to the gate.

7 But these also have not known because of wine and have wandered because of drunkenness. Priest and prophet have not known because of drunkenness; they have been swallowed by wine, wandered in drunkenness, not known the seer, and been ignorant of judgment.

8 For all tables are filled with vomit and filth, so that there is no place left.

9 Whom shall he teach knowledge, and whom shall he make understand what is heard? Those weaned from milk, torn away from the breasts.

10 For: command, command again; command, command again; wait, wait again; wait, wait again; a little there, a little there.

11 For with the speech of a lip and another tongue he shall speak to this people,

12 to whom he said: “This is my rest; refresh the weary. And this is my place of refreshment.” But they were unwilling to hear.

13 And the word of the Lord shall be to them: “Command, command again; command, command again; wait, wait again; wait, wait again; a little there, a little there,” that they may go and fall backward and be broken and ensnared and captured.

14 Therefore hear the word of the Lord, mocking men who rule over my people who are in Jerusalem.

15 For you have said: “We have struck a covenant with death, and with the lower regions we have made a pact. When the overflowing scourge passes, it shall not come upon us, for we have made falsehood our hope and are protected by a lie.”

16 Therefore thus says the Lord God: “Behold, I shall place in the foundations of Zion a stone, a tested stone, a precious cornerstone, founded in the foundation; he who believes, let him not hasten.

17 And I shall place judgment in the weight and justice in the measure; hail shall overturn the hope of falsehood, and waters shall flood the protection.

18 Your covenant with death shall be erased, and your pact with the lower regions shall not stand. When the overflowing scourge passes, you shall be trampled by it.

19 Whenever it passes through, it shall take you away, for morning after morning it shall pass by day and by night; and vexation alone shall give understanding to what is heard.

20 For the bed has been narrowed so that one falls out, and the short cloak cannot cover both.

21 For the Lord shall stand as upon the mountain of divisions; he shall be angry as in the valley at Gabaon, that he may do his work—his work is foreign—that he may accomplish his work—it is strange to him.

22 And now do not mock, lest perhaps your bonds be tightened; for I have heard from the Lord God of hosts a consummation and abbreviation upon the whole earth.”

23 Give ear and hear my voice; attend and hear my speech.

24 Does the plowman plow all day so that he may sow? Does he break up and hoe his ground?

25 When he has leveled its face, does he not sow black cumin and scatter cumin, and place wheat in order, and barley, and millet, and vetch within their boundaries?

26 And he shall instruct him in judgment; his God shall teach him.

27 For black cumin shall not be threshed with saws, nor shall the wheel of a cart turn upon cumin; but black cumin shall be beaten out with a rod, and cumin with a staff.

28 Bread grain shall be crushed, but the thresher shall not thresh it forever, nor trouble it with the wheel of the cart, nor crush it with his hooves.

29 And this also has gone forth from the Lord God of hosts, that he might make counsel wonderful and magnify justice.

Chapter 29

1 Woe to Ariel, Ariel, the city David conquered! Year has been added to year; the solemnities have revolved.

2 And I shall surround Ariel, and it shall be sorrowful and mourning, and it shall be to me like Ariel.

3 And I shall surround you like a sphere, cast up a rampart against you, and place fortifications for your siege.

4 You shall be humbled; you shall speak from the earth, and your speech shall be heard from the ground. Your voice shall be like that of one possessed by a spirit from the earth, and your speech shall mutter from the ground.

5 And the multitude of those who winnow you shall be like fine dust, and the multitude of those who prevailed against you like passing ash.

6 And this shall happen suddenly, at once. She shall be visited by the Lord of hosts with thunder and earthquake and the great voice of whirlwind and tempest and a flame of devouring fire.

7 And like the dream of a vision by night shall be the multitude of all the nations that fought against Ariel, and all who warred, besieged, and prevailed against her.

8 And as a hungry man dreams and eats, but when he awakens his soul is empty; and as a thirsty man dreams and drinks, but after he awakens he is still weary with thirst and his soul is empty—so shall be the multitude of all nations that fought against Mount Zion.

9 Be astonished and wonder; waver and stagger; become drunk, but not with wine; be moved, but not by drunkenness.

10 For the Lord has mingled for you a spirit of slumber. He shall close your eyes; he shall cover your prophets and your princes who see visions.

11 And the vision of all shall be to you like the words of a sealed book. When they give it to one who knows letters, they shall say, “Read this,” and he shall answer, “I cannot, for it is sealed.”

12 And the book shall be given to one who does not know letters, and they shall say to him, “Read,” and he shall answer, “I do not know letters.”

13 And the Lord said: “Because this people draws near with its mouth and glorifies me with its lips, but its heart is far from me, and they have feared me by the commandment and doctrines of men,

14 therefore behold, I shall continue to cause wonder among this people with a great and astonishing miracle; for Wisdom shall perish from its wise, and the understanding of its prudent shall be hidden.”

15 Woe to you who are deep in heart, that you may hide counsel from the Lord; whose works are in darkness, and who say, “Who sees us, and who knows us?”

16 This thought of yours is perverse, as though clay should think against the potter, and the work say to its Maker, “You did not make me,” or the thing formed say to its Fashioner, “You do not understand.”

17 Is it not yet a very little while, and Lebanon shall be turned into Carmel, and Carmel shall be reckoned as a forest?

18 And on that day the deaf shall hear the words of the book, and from darkness and gloom the eyes of the blind shall see.

19 And the meek shall increase gladness in the Lord, and poor men shall exult in the Holy One of Israel.

20 For he who prevailed has failed, the mocker has been consumed, and all who watched over iniquity have been cut down;

21 those who caused men to sin in a word, supplanted him who reproved at the gate, and turned away from the just in vain.

22 Therefore thus says the Lord to the house of Jacob, he who redeemed Abraham: “Jacob shall not now be confounded, nor shall his countenance now be ashamed.

23 But when he sees his children, the works of my hands in his midst sanctifying my name, they shall sanctify the Holy One of Jacob and proclaim the God of Israel.

24 And those who erred in spirit shall know understanding, and those who murmured shall learn the law.”

Chapter 30

1 Woe to the deserting children, says the Lord, who make counsel, but not from me, and weave a web, but not by my Spirit, that you may add sin upon sin;

2 who walk to descend into Egypt and have not asked my mouth, hoping for aid in the strength of Pharaoh and having confidence in the shadow of Egypt.

3 And the strength of Pharaoh shall become confusion to you, and confidence in the shadow of Egypt a disgrace.

4 For your princes were at Tanis, and your messengers reached even to Hanes.

5 They were all confounded over a people unable to profit them; they were neither an aid nor of any usefulness, but a confusion and reproach.

6 The burden of the beasts of the south. In the land of tribulation and anguish are the lioness and lion, the viper and flying basilisk. They carry their riches upon the shoulders of beasts and their treasures upon the humps of camels to a people unable to profit them.

7 For Egypt shall help in vain and emptiness. Therefore I cried concerning this: “It is pride only; be still.”

8 Now therefore enter and write it for him upon boxwood, and diligently engrave it in a book, and it shall be on the last day a testimony forever.

9 For this is a people provoking anger, lying children, children unwilling to hear the law of God,

10 who say to the seers, “Do not see,” and to those who behold, “Do not behold for us the things that are upright. Speak pleasing things to us; see errors for us.

11 Remove the way from me; turn the path away from me; let the Holy One of Israel cease from before our face.”

12 Therefore thus says the Holy One of Israel: “Because you have rejected this word, hoped in oppression and tumult, and leaned upon it,

13 therefore this iniquity shall be to you like a falling breach sought out in a high wall, whose destruction shall come suddenly when it is not expected.

14 And it shall be crushed as a potter’s vessel is broken with an exceedingly mighty breaking, and among its fragments there shall not be found a shard in which to carry a little fire from the burning or draw a little water from the pit.”

15 For thus says the Lord God, the Holy One of Israel: “If you return and rest, you shall be saved; in silence and hope shall be your strength.” But you were unwilling,

16 and you said, “By no means; rather, we shall flee upon horses.” Therefore you shall flee. And, “We shall mount swift ones.” Therefore those who pursue you shall be swifter.

17 A thousand men shall flee before the terror of one; before the terror of five you shall flee, until you are left like the mast of a ship upon the summit of a mountain and like a sign upon a hill.

18 Therefore the Lord waits that he may have mercy upon you; and therefore, sparing you, he shall be exalted, for the Lord is a God of judgment. Blessed are all who wait for him.

19 For the people of Zion shall dwell in Jerusalem. Weeping, you shall weep no more. Having mercy, he shall have mercy upon you at the voice of your cry; as soon as he hears, he shall answer you.

20 And the Lord shall give you scant bread and little water; and he shall no longer cause your teacher to fly away from you, and your eyes shall see your instructor.

21 And your ears shall hear the word of one warning behind your back: “This is the way; walk in it, and turn aside neither to the right nor to the left.”

22 And you shall defile the plates of your graven images of silver and the garment of your molten image of gold, and scatter them like the uncleanness of a menstruous woman. “Go forth,” you shall say to it.

23 And rain shall be given to your seed wherever you sow in the land, and the bread of the produce of the earth shall be most abundant and rich; on that day the lamb shall feed spaciously in your possession.

24 And your bulls and the young asses that work the land shall eat mixed grain as it was winnowed upon the threshing floor.

25 And upon every high mountain and every elevated hill there shall be streams of running waters on the day of the slaughter of many, when the towers fall.

26 And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of seven days, on the day when the Lord binds the wound of his people and heals the blow of their plague.

27 Behold, the name of the Lord comes from afar; his fury burns and is heavy to bear. His lips are filled with indignation, and his tongue is like a devouring fire.

28 His Spirit is like an overflowing torrent reaching even to the middle of the neck, to destroy nations into nothingness, and like the bridle of error that was in the jaws of the peoples.

29 A song shall be yours like the night of a sanctified solemnity, and gladness of heart like one who proceeds with a pipe to enter the mountain of the Lord, to the Mighty One of Israel.

30 And the Lord shall cause the glory of his voice to be heard and show the terror of his arm in the threat of fury and the flame of devouring fire. He shall shatter with whirlwind and hailstone.

31 For at the voice of the Lord Assur shall fear, struck with the rod.

32 And the passage of the founded rod, which the Lord shall cause to rest upon him, shall be with timbrels and harps; and in great battles he shall conquer them.

33 For Topheth has been prepared since yesterday, prepared by the king, deep and wide. Its nourishment is fire and much wood; the breath of the Lord, like a torrent of brimstone, kindles it.

Chapter 31

1 Woe to those who descend into Egypt for aid, hoping in horses and trusting in chariots because they are many, and in horsemen because they are exceedingly strong; but they have not trusted in the Holy One of Israel and have not sought the Lord.

2 Yet he is wise and has brought evil, and he has not withdrawn his words. He shall rise against the house of the most wicked and against the aid of those who work iniquity.

3 Egypt is man and not God; their horses are flesh and not spirit. The Lord shall incline his hand, and the helper shall fall, and he who is helped shall collapse, and all together shall be consumed.

4 For thus says the Lord to me: “As when a lion or young lion roars over its prey, and a multitude of shepherds encounters it, it shall not fear their voice or dread their multitude, so shall the Lord of hosts descend to battle over Mount Zion and over its hill.

5 Like birds flying, so shall the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.”

6 Be converted, as deeply as you had withdrawn, O children of Israel.

7 For on that day a man shall cast away his idols of silver and idols of gold, which your hands made for you unto sin.

8 And Assur shall fall by the sword of no man, and a sword not of mankind shall devour him. He shall flee, but not before the face of the sword, and his young men shall become tributaries.

9 His strength shall pass away from terror, and his princes, fleeing, shall be afraid, says the Lord, whose fire is in Zion and whose furnace is in Jerusalem.

Chapter 32

1 Behold, a king shall reign in justice, and princes shall rule in judgment.

2 And a man shall be like one hidden from the wind and concealing himself from a tempest, like streams of waters in thirst and the shadow of a projecting rock in a desert land.

3 The eyes of those who see shall not grow dim, and the ears of those who hear shall listen diligently.

4 The heart of fools shall understand knowledge, and the tongue of stammerers shall speak swiftly and plainly.

5 He who is senseless shall no longer be called a prince, nor shall the deceitful be called great.

6 For the fool shall speak foolish things, and his heart shall work iniquity, that he may perfect hypocrisy, speak deceitfully to the Lord, empty the soul of the hungry, and take drink away from the thirsty.

7 The vessels of the deceitful are most wicked, for he has fashioned thoughts to destroy the meek by lying speech when the poor man spoke judgment.

8 But the prince shall consider things worthy of a prince, and he shall stand above rulers.

9 Arise, wealthy women, and hear my voice; confident daughters, give ear to my speech.

10 For after days and a year, you who are confident shall be troubled; for the vintage is ended, and the gathering shall come no more.

11 Be astonished, wealthy women; be troubled, you who are confident. Strip yourselves and be confounded; gird your loins.

12 Mourn over the breasts, over the desirable region, over the fruitful vineyard.

13 Thorns and briars shall rise upon the soil of my people—how much more upon all the houses of joy of the exulting city!

14 For the house is abandoned, the multitude of the city forsaken; darkness and groping have come upon the caves forever, a joy of wild asses, a pasture of flocks,

15 until the Spirit is poured upon us from on high, and the desert becomes Carmel, and Carmel is reckoned as a forest.

16 And judgment shall dwell in the wilderness, and justice shall sit in Carmel.

17 And the work of justice shall be peace, and the service of justice silence and security forever.

18 And my people shall sit in the beauty of peace, in tabernacles of confidence and in abundant rest.

19 But hail shall descend upon the forest, and with humiliation the city shall be humbled.

20 Blessed are you who sow upon all waters, sending forth the foot of ox and ass.

Chapter 33

1 Woe to you who plunder! Shall you not also be plundered? And you who despise, shall you not also be despised? When you have completed your plundering, you shall be plundered; when, wearied, you cease to despise, you shall be despised.

2 O Lord, have mercy upon us, for we have awaited you. Be our arm in the morning and our salvation in the time of tribulation.

3 At the voice of the angel the peoples fled; at your exaltation the nations were scattered.

4 And your spoils shall be gathered as the locust is gathered, as when pits are filled with them.

5 The Lord is magnified, for he dwells on high; he has filled Zion with judgment and justice.

6 And there shall be faith in your times: the riches of salvation, Wisdom, and knowledge; the fear of the Lord is his treasure.

7 Behold, those who see shall cry outside; the angels of peace shall weep bitterly.

8 The roads are dissipated; he who passed through the path has ceased. The pact has become void; he has cast away cities and regarded no men.

9 The land has mourned and languished; Lebanon is confounded and has become foul; Saron has become like a desert, and Basan and Carmel are shaken.

10 “Now I shall arise,” says the Lord. “Now I shall be exalted; now I shall be lifted up.

11 You shall conceive heat and bring forth stubble; your spirit, like fire, shall devour you.

12 And the peoples shall be like ashes from a burning; thorns gathered together shall be burned with fire.”

13 Hear, you who are far away, what I have done; and know, you who are near, my fortitude.

14 Sinners in Zion are terrified; trembling has possessed the hypocrites. Who among you can dwell with devouring fire? Who among you shall dwell with everlasting burnings?

15 He who walks in justice and speaks truth, who casts away avarice from oppression and shakes his hands free from every gift, who stops his ears lest he hear blood and closes his eyes lest he see evil.

16 He shall dwell on high; the fortifications of rocks shall be his exaltation. Bread is given to him; his waters are faithful.

17 His eyes shall see the King in his beauty; they shall behold the land from afar.

18 Your heart shall meditate upon fear: Where is the learned man? Where is he who weighs the words of the law? Where is the teacher of little ones?

19 You shall not see a shameless people, a people of lofty speech whose eloquence of tongue you cannot understand, in whom there is no Wisdom.

20 Look upon Zion, the city of our solemnity. Your eyes shall see Jerusalem, an abundant habitation, a tabernacle that can never be transferred. Its pegs shall not be removed forever, and none of its cords shall be broken.

21 For there alone our Lord is magnificent, a place of rivers, of exceedingly broad and open streams. No ship of oars shall pass through it, nor shall a great trireme cross it.

22 For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he himself shall save us.

23 Your cords have been loosened and shall not prevail; your mast shall be such that you cannot spread the sign. Then the spoils of much plunder shall be divided; the lame shall seize the prey.

24 Nor shall a neighbor say, “I have languished.” The iniquity of the people who dwell in her shall be taken away.

Chapter 34

1 Draw near, O nations, and hear; and you peoples, attend. Let the earth and its fullness hear, the world and all its offspring.

2 For the indignation of the Lord is upon all nations, and his fury upon all their host. He has slain them and delivered them to slaughter.

3 Their slain shall be cast out, and stench shall rise from their corpses; the mountains shall melt from their blood.

4 And all the host of the heavens shall melt away, and the heavens shall be folded like a book; all their host shall fall as a leaf falls from the vine and the fig tree.

5 For my sword is inebriated in heaven; behold, it shall descend upon Idumea and upon the people of my slaughter, unto judgment.

6 The sword of the Lord is filled with blood and made fat with fatness, with the blood of lambs and goats, with the blood of rams full of marrow; for the Lord has a victim in Bosra and a great slaughter in the land of Edom.

7 And unicorns shall descend with them, and bulls with the mighty; their land shall be inebriated with blood, and their soil with the fat of fatlings.

8 For it is the day of the vengeance of the Lord, the year of recompenses for the judgment of Zion.

9 Its torrents shall be turned into pitch and its soil into sulfur, and its land shall become burning pitch.

10 It shall not be extinguished by night or day; its smoke shall ascend forever. From generation to generation it shall be desolate; for ages of ages no one shall pass through it.

11 The pelican and hedgehog shall possess it; the ibis and raven shall dwell in it. A measuring line shall be stretched over it, that it may be reduced to nothing, and a plumb line unto desolation.

12 Its nobles shall not be there; rather, they shall call upon a king, and all its princes shall become nothing.

13 Thorns and nettles shall rise in its houses, and the buckthorn in its fortifications; it shall become a lair of dragons and a pasture of ostriches.

14 Demons shall meet onocentaurs, and the hairy creature shall cry to another; there the lamia has lain down and found rest for herself.

15 There the hedgehog had its den and nourished its young, dug round about and cherished them in its shadow; there the kites were gathered, one to another.

16 Search diligently in the book of the Lord and read: not one of these was missing; one did not seek another, for what proceeds from my mouth he has commanded, and his Spirit himself has gathered them.

17 And he himself cast the lot for them, and his hand divided it to them by measure. They shall possess it forever; from generation to generation they shall dwell in it.

Chapter 35

1 The desert and impassable land shall rejoice, and the wilderness shall exult and flower like the lily.

2 Budding, it shall bud; it shall exult, rejoicing and praising. The glory of Lebanon is given to it, the beauty of Carmel and Saron. They themselves shall see the glory of the Lord and the beauty of our God.

3 Strengthen the loosened hands and fortify the feeble knees.

4 Say to the fainthearted: “Take courage and do not fear. Behold, your God shall bring the vengeance of recompense; God himself shall come and save you.”

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unsealed.

6 Then the lame man shall leap like a hart, and the tongue of the mute shall be opened; for waters have broken forth in the desert and torrents in the wilderness.

7 And that which was dry shall become a pool, and the thirsty land fountains of waters. In the lairs where dragons formerly dwelt, the greenness of reed and rush shall arise.

8 And there shall be a path and a way there, and it shall be called the holy way. The polluted shall not pass through it, and this shall be a direct way for you, so that fools shall not wander upon it.

9 There shall be no lion there, and no evil beast shall ascend upon it or be found there; but those who have been delivered shall walk upon it.

10 And those redeemed by the Lord shall be converted and come into Zion with praise, and everlasting gladness shall be upon their heads. They shall obtain joy and gladness, and sorrow and groaning shall flee away.

Chapter 36

1 And it came to pass in the fourteenth year of King Hezekiah that Sennacherib, king of the Assyrians, ascended against all the fortified cities of Judah and captured them.

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to King Hezekiah, with a heavy force; and he stood at the aqueduct of the upper pool on the road to the Fuller's Field.

3 And Eliacim, son of Helcias, who was over the house, went out to him, with Sobna the scribe and Joahe, son of Asaph, the recorder.

4 And Rabsaces said to them: "Say to Hezekiah: Thus says the great king, the king of the Assyrians: What is this confidence in which you trust?

5 Or by what counsel or strength do you plan to rebel? In whom do you trust, that you have withdrawn from me?

6 Behold, you trust upon this broken staff of reed, upon Egypt; if a man leans upon it, it shall enter his hand and pierce it. So is Pharaoh, king of Egypt, to all who trust in him.

7 But if you answer me, 'We trust in the Lord our God,' is he not the one whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, 'You shall adore before this altar'?

8 And now deliver yourself to my master, the king of the Assyrians, and I shall give you two thousand horses, though you shall be unable of yourself to provide riders for them.

9 And how shall you withstand the face of one governor from among my master's least servants? But if you trust in Egypt, in chariots and horsemen,

10 have I now ascended without the Lord against this land to destroy it? The Lord said to me, 'Ascend against this land and destroy it.'"

11 And Eliacim and Sobna and Joahe said to Rabsaces: "Speak to your servants in the Syrian tongue, for we understand; do not speak to us in the Jewish tongue in the ears of the people who are upon the wall."

12 And Rabsaces said to them: "Has my master sent me to your master and to you to speak all these words, and not rather to the men who sit upon the wall, that they may eat their own dung and drink the urine of their feet with you?"

13 And Rabsaces stood and cried with a loud voice in the Jewish tongue, saying: "Hear the words of the great king, the king of the Assyrians!

14 Thus says the king: Let not Hezekiah seduce you, for he shall not be able to rescue you.

15 And let not Hezekiah give you confidence in the Lord, saying, 'Delivering, the Lord shall deliver us; this city shall not be given into the hand of the king of the Assyrians.'

16 Do not listen to Hezekiah, for thus says the king of the Assyrians: Make a blessing with me and come out to me; and let each one eat of his own vine and his own fig tree and drink the water of his own cistern,

17 until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.

18 Let not Hezekiah trouble you, saying, 'The Lord shall deliver us.' Has each of the gods of the nations delivered his land from the hand of the king of the Assyrians?

19 Where is the god of Emath and Arphad? Where is the god of Sepharvaim? Have they delivered Samaria from my hand?

20 Who among all the gods of these lands has rescued his land from my hand, that the Lord should rescue Jerusalem from my hand?"

21 And they were silent and answered him not a word, for the king had commanded, saying, “Do not answer him.”

22 And Eliacim, son of Helcias, who was over the house, and Sobna the scribe, and Joahe, son of Asaph, the recorder, entered to Hezekiah with their garments torn and reported to him the words of Rabsaces.

Chapter 37

1 And it came to pass, when King Hezekiah heard, that he tore his garments, wrapped himself in sackcloth, and entered the house of the Lord.

2 And he sent Eliacim, who was over the house, Sobna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, son of Amos, the prophet.

3 And they said to him: “Thus says Hezekiah: This day is a day of tribulation, correction, and blasphemy, for the children have come even to birth, but there is no strength to give birth.

4 Perhaps the Lord your God shall hear the words of Rabsaces, whom his master the king of the Assyrians sent to blaspheme the living God and reproach him with words that the Lord your God has heard. Therefore lift up prayer for the remnant that has been found.”

5 And the servants of King Hezekiah came to Isaiah.

6 And Isaiah said to them: “Thus you shall say to your master: Thus says the Lord: Do not fear before the words you have heard, by which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I shall give him a spirit, and he shall hear a report and return to his own land; and I shall cause him to fall by the sword in his own land.”

8 But Rabsaces returned and found the king of the Assyrians fighting against Lobna, for he had heard that he had departed from Lachis.

9 And he heard concerning Tharaca, king of Ethiopia, saying, “He has gone forth to fight against you.” When he heard this, he sent messengers to Hezekiah, saying:

10 “Thus you shall speak to Hezekiah, king of Judah: Let not your God in whom you trust deceive you, saying, ‘Jerusalem shall not be given into the hand of the king of the Assyrians.’

11 Behold, you have heard all that the kings of the Assyrians have done to every land, which they overturned; and shall you be able to be delivered?

12 Did the gods of the nations whom my fathers overthrew deliver them—Gozan and Haram and Reseph and the sons of Eden who were in Thalassar?

13 Where is the king of Emath, the king of Arphad, and the king of the city of Sepharvaim, Ana, and Ava?”

14 And Hezekiah took the letters from the hand of the messengers and read them; and Hezekiah ascended to the house of the Lord and spread them before the Lord.

15 And Hezekiah prayed to the Lord, saying:

16 “O Lord of hosts, God of Israel, who sits above the cherubim, you alone are God of all the kingdoms of the earth; you made heaven and earth.

17 Incline your ear, O Lord, and hear; open your eyes, O Lord, and see; and hear all the words of Sennacherib that he sent to blaspheme the living God.

18 For truly, O Lord, the kings of the Assyrians have made lands and their regions desolate,

19 and they gave their gods to the fire; for they were not gods, but works of men’s hands, wood and stone, and they crushed them.

20 And now, O Lord our God, save us from his hand, and let all the kingdoms of the earth know that you alone are the Lord.”

21 And Isaiah, son of Amos, sent to Hezekiah, saying: “Thus says the Lord God of Israel: Concerning the things for which you prayed to me about Sennacherib, king of the Assyrians,

22 this is the word the Lord has spoken concerning him: ‘The virgin daughter of Zion has despised and mocked you; the daughter of Jerusalem has shaken her head behind you.

23 Whom have you reproached, and whom have you blasphemed? Against whom have you exalted your voice and lifted the height of your eyes? Against the Holy One of Israel.

24 By the hand of your servants you reproached the Lord and said: “With the multitude of my chariots I ascended the height of the mountains, the ridges of Lebanon; I shall cut down its lofty cedars and its choicest fir trees, and I shall enter the height of its summit, the forest of its Carmel.

25 I dug and drank water, and with the tread of my foot I dried all the streams of the embankments.”

26 Have you not heard what I did to it of old? From ancient days I formed it, and now I have brought it to pass, that hills fighting together and fortified cities should be rooted out.

27 Their inhabitants, their hand shortened, trembled and were confounded. They became like grass of the field and pasture, and like grass upon roofs that withered before it ripened.

28 I have known your dwelling, your going out, your coming in, and your madness against me.

29 When you raged against me, your pride ascended into my ears. Therefore I shall put a ring in your nostrils and a bridle in your lips, and I shall lead you back by the way you came.’

30 But this shall be a sign to you: eat this year what springs forth of itself, and in the second year eat fruits; but in the third year sow and reap, plant vineyards, and eat their fruit.

31 And that which is saved and remains from the house of Judah shall send root downward and make fruit upward.

32 For a remnant shall go forth from Jerusalem, and salvation from Mount Zion; the zeal of the Lord of hosts shall accomplish this.

33 Therefore thus says the Lord concerning the king of the Assyrians: ‘He shall not enter this city, nor cast an arrow there, nor shall a shield occupy it, nor shall he cast a rampart around it.

34 By the way he came, by the same he shall return, and he shall not enter this city, says the Lord.

35 And I shall protect this city and save it for my own sake and for the sake of David my servant.’”

36 And the angel of the Lord went forth and struck in the camp of the Assyrians one hundred eighty-five thousand. And they arose in the morning, and behold, all were corpses of the dead.

37 And Sennacherib, king of the Assyrians, departed and went away and returned and dwelt in Nineveh.

38 And it came to pass, while he adored in the temple of Nesroch his god, that Adramelech and Sarasar, his sons, struck him with the sword and fled into the land of Ararat; and Asarhaddon, his son, reigned in his place.

Chapter 38

1 In those days Hezekiah became sick unto death; and Isaiah, son of Amos, the prophet, entered to him and said: “Thus says the Lord: Set your house in order, for you shall die and shall not live.”

2 And Hezekiah turned his face toward the wall and prayed to the Lord,

3 and said: “I beseech you, O Lord, remember, I pray, how I have walked before you in truth and with a perfect heart and have done what is good in your eyes.” And Hezekiah wept with great weeping.

4 And the word of the Lord came to Isaiah, saying:

5 “Go and say to Hezekiah: Thus says the Lord, the God of David your father: I have heard your prayer and seen your tears. Behold, I shall add fifteen years to your days,

6 and I shall rescue you and this city from the hand of the king of the Assyrians, and I shall protect it.

7 And this shall be a sign to you from the Lord that the Lord shall accomplish this word he has spoken:

8 behold, I shall cause the shadow of the lines by which it descended upon the sundial of Achaz with the sun to return backward ten lines.” And the sun returned ten lines by the steps it had descended.

9 The writing of Hezekiah, king of Judah, when he had become sick and recovered from his infirmity.

10 I said: “In the midst of my days I shall go to the gates of the lower regions; I sought the remainder of my years.

11 I said: I shall not see the Lord God in the land of the living; I shall behold man no more, nor the inhabitant of repose.

12 My generation has been taken away and rolled up from me like the tabernacle of shepherds. My life has been cut off as by a weaver; while I was still beginning, he cut me down. From morning even to evening you shall finish me.

13 I hoped until morning; like a lion, so he crushed all my bones. From morning even to evening you shall finish me.

14 Like a young swallow, so shall I cry; I shall moan like a dove. My eyes have grown weak looking toward the heights. O Lord, I suffer violence; answer for me.

15 What shall I say, or what shall he answer me, since he himself has done it? I shall recall to you all my years in the bitterness of my soul.

16 O Lord, if life is lived in this way, and in such things is the life of my spirit, you shall correct me and make me live.

17 Behold, in peace is my most bitter bitterness. But you have rescued my soul so that it should not perish; you have cast all my sins behind your back.

18 For the lower regions shall not confess to you, nor shall death praise you; those who descend into the pit shall not await your truth.

19 The living, the living man himself shall confess to you, as I do today; the father shall make your truth known to his sons.

20 O Lord, save me! And we shall sing our psalms all the days of our life in the house of the Lord.”

21 And Isaiah commanded that they take a mass of figs and apply it as a poultice upon the wound, and he would be healed.

22 And Hezekiah said, “What shall be the sign that I shall ascend to the house of the Lord?”

Chapter 39

1 At that time Merodach Baladan, son of Baladan, king of Babylon, sent letters and gifts to Hezekiah, for he had heard that he had been sick and had recovered.

2 And Hezekiah rejoiced over them and showed them the storeroom of spices, silver, gold, fragrances, the finest ointment, all the storehouses of his furnishings, and everything found in his treasuries. There was nothing in his house or throughout his dominion that Hezekiah did not show them.

3 Then Isaiah the prophet entered to King Hezekiah and said to him, “What did these men say, and from where did they come to you?” And Hezekiah said, “They came to me from a distant land, from Babylon.”

4 And he said, “What did they see in your house?” And Hezekiah said, “They saw everything in my house; there was nothing in my treasuries that I did not show them.”

5 And Isaiah said to Hezekiah, “Hear the word of the Lord of hosts.

6 Behold, days shall come, and everything in your house and all that your fathers treasured even to this day shall be carried away to Babylon; nothing shall be left, says the Lord.

7 And they shall take some of your sons who shall come forth from you, whom you shall beget, and they shall be eunuchs in the palace of the king of Babylon.”

8 And Hezekiah said to Isaiah, “The word of the Lord that he has spoken is good.” And he said, “Only let there be peace and truth in my days!”

Chapter 40

1 “Be consoled, be consoled, my people,” says your God.

2 “Speak to the heart of Jerusalem and call to her, for her malice is completed, her iniquity forgiven; she has received double from the hand of the Lord for all her sins.”

3 The voice of one crying in the desert: “Prepare the way of the Lord; make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be humbled; crooked things shall become straight, and rough places level ways.

5 And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord has spoken.”

6 A voice saying, “Cry out.” And I said, “What shall I cry?” All flesh is grass, and all its glory like the flower of the field.

7 The grass has dried, and the flower has fallen, because the Spirit of the Lord has breathed upon it. Truly the people is grass.

8 The grass has dried, and the flower has fallen; but the word of our Lord endures forever.

9 Ascend upon a high mountain, you who evangelize Zion; lift your voice in strength, you who evangelize Jerusalem. Lift it up; do not fear. Say to the cities of Judah: “Behold your God!”

10 Behold, the Lord God shall come in strength, and his arm shall rule. Behold, his reward is with him, and his work before him.

11 Like a shepherd he shall feed his flock; in his arm he shall gather the lambs, lift them in his bosom, and himself carry those with young.

12 Who has measured the waters in his fist and weighed the heavens with his palm? Who has suspended the mass of the earth with three fingers and balanced the mountains in a weight and the hills in scales?

13 Who has assisted the Spirit of the Lord? Or who was his counselor and showed him?

14 With whom did he undertake counsel, and who instructed him, taught him the path of justice, educated him in knowledge, and showed him the way of prudence?

15 Behold, the nations are reckoned like a drop from a bucket and like the slightest movement of scales; behold, the islands like a little dust.

16 And Lebanon shall not suffice for kindling, and its animals shall not suffice for a holocaust.

17 All nations are before him as though they were not; they are reckoned by him as nothingness and emptiness.

18 To whom, therefore, have you likened God? Or what image shall you set before him?

19 Has the craftsman cast a graven image? Or has the goldsmith fashioned it with gold, and the silversmith with plates of silver?

20 Perhaps he has chosen strong and incorruptible wood; the wise artisan seeks how to establish an image that shall not be moved.

21 Do you not know? Have you not heard? Has it not been announced to you from the beginning? Have you not understood the foundations of the earth?

22 He who sits above the circle of the earth, whose inhabitants are like locusts; who stretches out the heavens like nothingness and spreads them like a tabernacle for dwelling;

23 who makes those who search secrets as though they were not, and has made the judges of the earth like emptiness.

24 Indeed, their trunk was neither planted nor sown nor rooted in the earth; suddenly he breathed upon them, and they withered, and the whirlwind shall take them away like stubble.

25 “And to whom have you likened me and made me equal?” says the Holy One.

26 Lift your eyes on high and see who created these things: he who leads forth their host by number and calls them all by name. Because of the multitude of his strength and might and power, not one was left behind.

27 Why do you say, O Jacob, and speak, O Israel, “My way is hidden from the Lord, and my judgment has passed away from my God”?

28 Do you not know, or have you not heard? The Lord is the everlasting God who created the boundaries of the earth. He shall not fail or labor, nor is there any searching of his Wisdom.

29 He gives power to the weary and multiplies strength and might to those who are not.

30 Children shall fail and labor, and young men shall fall in weakness;

31 but those who hope in the Lord shall renew their strength; they shall take wings like eagles, run and not labor, walk and not fail.

Chapter 41

1 Let the islands be silent before me, and let the nations renew their strength. Let them draw near and then speak; together let us approach judgment.

2 Who has raised up the Just One from the east and called him to follow him? He shall give nations before his face and obtain kings; he shall give them like dust to his sword, like stubble swept by the wind to his bow.

3 He shall pursue them and pass in peace; no path shall appear beneath his feet.

4 Who has wrought and done these things, calling the generations from the beginning? I, the Lord: I am the first and the last.

5 The islands saw and feared; the ends of the earth were astonished. They drew near and came.

6 Each shall help his neighbor and say to his brother, “Take courage.”

7 The bronze worker strengthened him who struck with the hammer, who forged at that time, saying, “The solder is good”; and he strengthened it with nails so that it should not move.

8 But you, Israel, my servant, Jacob whom I have chosen, seed of Abraham my friend,

9 in whom I took hold of you from the ends of the earth and called you from its distant places, and said to you: “You are my servant; I have chosen you and have not cast you away.

10 Do not fear, for I am with you. Do not turn aside, for I am your God. I have strengthened you and helped you, and the right hand of my Just One has upheld you.

11 Behold, all who fight against you shall be confounded and ashamed; the men who contradict you shall become as though they were not and shall perish.

12 You shall seek them and not find them, the men who rebel against you. Those who war against you shall become as though they were not and like a thing consumed.

13 For I am the Lord your God, taking hold of your hand and saying to you: Do not fear; I have helped you.

14 Do not fear, worm of Jacob, you who are dead from Israel. I have helped you, says the Lord, and your Redeemer, the Holy One of Israel.

15 I have made you like a new threshing wagon having serrated blades; you shall thresh and crush the mountains and make the hills like dust.

16 You shall winnow them, and the wind shall take them away, and the whirlwind shall scatter them; but you shall exult in the Lord and rejoice in the Holy One of Israel.

17 The needy and poor seek waters, and there are none; their tongue has dried from thirst. I, the Lord, shall hear them; I, the God of Israel, shall not forsake them.

18 I shall open rivers upon bare hills and fountains in the midst of plains; I shall make the desert into pools of waters and the impassable land into streams of waters.

19 I shall give cedar and thorn and myrtle and olive wood in the wilderness; I shall place fir and elm and boxwood together in the desert,

20 that they may see and know and consider and understand together that the hand of the Lord has done this and the Holy One of Israel has created it.

21 Bring your judgment near, says the Lord; bring forth anything you may have, says the King of Jacob.

22 Let them draw near and announce to us whatever shall come. Announce the former things that were, and we shall set our heart and know their latter end; and reveal to us the things that shall come.

23 Announce the things that shall come in the future, and we shall know that you are gods. Do good or evil also, if you can, and let us speak and see together.

24 Behold, you are from nothing, and your work from that which does not exist; he who chose you is an abomination.

25 I have raised one from the north, and he shall come from the rising of the sun. He shall invoke my name and bring rulers like mud and like a potter trampling clay.

26 Who announced it from the beginning that we might know, and from the start that we might say, “You are just”? There is no one announcing or foretelling or hearing your words.

27 The first shall say to Zion, “Behold, they are present,” and I shall give an evangelist to Jerusalem.

28 And I looked, and there was no one among them who would undertake counsel or, when questioned, answer a word.

29 Behold, they are all unjust, and their works are vain; their images are wind and emptiness.

Chapter 42

1 Behold my servant; I shall uphold him. My elect, my soul has delighted in him. I have placed my Spirit upon him; he shall bring forth judgment to the nations.

2 He shall not cry out, nor show partiality, nor shall his voice be heard outside.

3 He shall not crush the bruised reed, and he shall not extinguish the smoking flax; he shall bring forth judgment in truth.

4 He shall not be sorrowful or turbulent until he establishes judgment upon the earth, and the islands shall await his law.

5 Thus says the Lord God, who creates the heavens and stretches them forth, who establishes the earth and the things that spring from it, who gives breath to the people upon it and spirit to those who tread it:

6 “I, the Lord, have called you in justice, taken hold of your hand, and preserved you. I have given you as a covenant of the people, as a light of the nations,

7 that you might open the eyes of the blind and bring the bound man from confinement, and those sitting in darkness from the prison house.

8 I am the Lord; this is my name. I shall not give my glory to another, nor my praise to graven images.

9 The former things, behold, have come; I also announce new things. Before they arise, I shall make them heard by you.”

10 Sing to the Lord a new song, his praise from the ends of the earth—you who descend into the sea and its fullness, the islands and their inhabitants.

11 Let the desert and its cities be lifted up. Cedar shall dwell in houses; praise, inhabitants of the rock; they shall cry out from the summit of the mountains.

12 They shall give glory to the Lord and announce his praise in the islands.

13 The Lord shall go forth like a mighty man; like a man of battle he shall stir up zeal. He shall raise his voice and cry out; he shall be strengthened against his enemies.

14 “I have always been silent; I have kept still and been patient. Like a woman giving birth I shall speak; I shall dissipate and swallow up together.

15 I shall make mountains and hills desolate and dry all their grass; I shall make rivers into islands and dry the pools.

16 And I shall lead the blind by a way they do not know and cause them to walk in paths of which they were ignorant. I shall make darkness before them into light and crooked things into straight. These words I have done for them, and I have not forsaken them.”

17 They have turned backward; let those who trust in a graven image and say to a molten image, “You are our gods,” be confounded with confusion.

18 Deaf ones, hear; and blind ones, look that you may see.

19 Who is blind except my servant, and deaf except him to whom I have sent my messengers? Who is blind except he who has been sold? And who is blind except the servant of the Lord?

20 You who see many things, shall you not keep them? You who have open ears, shall you not hear?

21 And the Lord willed to sanctify him, magnify the law, and exalt it.

22 But this very people has been plundered and devastated. All their young men are a snare, and they are hidden in prison houses. They have become plunder, and there is no one to rescue; spoil, and there is no one to say, “Restore.”

23 Who among you shall hear this, attend, and listen to future things?

24 Who gave Jacob to plunder and Israel to devastators? Was it not the Lord himself, against whom we sinned? And they were unwilling to walk in his ways and did not hear his law.

25 And he poured upon him the indignation of his fury and mighty war; it burned him round about, and he did not know; it kindled him, and he did not understand.

Chapter 43

1 And now thus says the Lord, who created you, O Jacob, and formed you, O Israel: “Do not fear, for I have redeemed you and called you by your name. You are mine.

2 When you pass through waters, I shall be with you, and rivers shall not cover you. When you walk in fire, you shall not be burned, and the flame shall not burn within you.

3 For I am the Lord your God, the Holy One of Israel, your Savior. I gave Egypt as your propitiation, Ethiopia and Saba for you.

4 Since you became honorable and glorious in my eyes, I have loved you; and I shall give men for you and peoples for your soul.

5 Do not fear, for I am with you. I shall bring your seed from the east and gather you from the west.

6 I shall say to the north, ‘Give,’ and to the south, ‘Do not prohibit. Bring my sons from afar and my daughters from the ends of the earth,

7 and everyone who invokes my name. I created him for my glory; I formed him and made him.’”

8 Bring forth the blind people who have eyes, and the deaf who have ears.

9 All the nations are gathered together, and the tribes are assembled. Who among you shall announce this and cause us to hear the former things? Let them give their witnesses and be justified; and let them hear and say, “It is true.”

10 “You are my witnesses,” says the Lord, “and my servant whom I have chosen, that you may know and believe me and understand that I myself am. Before me no God was formed, and after me there shall be none.

11 I am, I am the Lord, and apart from me there is no Savior.

12 I announced and saved; I made it heard, and there was no stranger among you. You are my witnesses, says the Lord, and I am God.

13 And from the beginning I am the same, and there is no one who can rescue from my hand. I shall work, and who shall turn it away?”

14 Thus says the Lord, your Redeemer, the Holy One of Israel: “For your sake I sent to Babylon and drew down all its bars, and the Chaldeans who glory in their ships.

15 I am the Lord, your Holy One, the Creator of Israel, your King.”

16 Thus says the Lord, who gave a way in the sea and a path in the torrent waters,

17 who led forth chariot and horse, army and mighty one: “Together they fell asleep and shall not rise; they were crushed like flax and extinguished.

18 Do not remember former things or look upon ancient things.

19 Behold, I make new things, and now they shall arise; surely you shall know them. I shall place a way in the desert and rivers in the impassable land.

20 The beast of the field shall glorify me, the dragons and ostriches, because I have given waters in the desert and rivers in the impassable land, that I might give drink to my people, my elect.

21 I formed this people for myself; they shall recount my praise.

22 You have not invoked me, O Jacob, nor labored in me, O Israel.

23 You did not offer me the ram of your holocaust, nor glorify me with your victims. I did not make you serve in offering or give you labor in incense.

24 You did not buy sweet cane for me with silver or inebriate me with the fat of your victims. Yet you made me serve in your sins and gave me labor in your iniquities.

25 I am, I myself am he who blots out your iniquities for my own sake, and I shall not remember your sins.

26 Bring me into remembrance, and let us be judged together. Recount anything you have, that you may be justified.

27 Your first father sinned, and your interpreters transgressed against me.

28 And I defiled the holy princes; I gave Jacob to destruction and Israel to blasphemy.”

Chapter 44

1 And now hear, O Jacob my servant, and Israel whom I have chosen.

2 Thus says the Lord, who makes and forms you, your helper from the womb: “Do not fear, Jacob my servant, and most upright one whom I have chosen.

3 For I shall pour waters upon the thirsty and streams upon the dry land; I shall pour my Spirit upon your seed and my blessing upon your offspring.

4 And they shall spring up among the grasses like willows beside flowing waters.

5 This one shall say, ‘I am the Lord’s’; another shall call himself by the name of Jacob; and this one shall write with his hand, ‘For the Lord,’ and shall be likened in the name of Israel.”

6 Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: “I am the first, and I am the last, and apart from me there is no god.

7 Who is like me? Let him call and announce, and let him set forth the order before me, since I established the ancient people. Let them announce to them the things to come and those that shall be.

8 Do not fear or be troubled. From that time I caused you to hear and announced it; you are my witnesses. Is there any God apart from me, or any Fashioner whom I have not known?

9 All makers of an idol are nothing, and their most beloved things shall not profit them. They themselves are witnesses that they do not see or understand, that they may be confounded.

10 Who has formed a god and cast a graven image useful for nothing?

11 Behold, all his companions shall be confounded, for the craftsmen are from men. They shall all assemble, stand, and be afraid, and together they shall be confounded.

12 The ironworker has worked with the file; in coals and with hammers he formed it and worked with the arm of his strength. He shall hunger and fail; he shall not drink water and shall grow weary.

13 The woodworker stretched out the rule, formed it with the plane, made it with squares, and turned it with the compass; and he made the image of a man, like a beautiful man dwelling in a house.

14 He cut down cedars and took the holm oak and the oak that had stood among the trees of the forest; he planted a pine that the rain nourished.

15 And it became fuel for men. He took from them and warmed himself; he kindled a fire and baked bread. But from the remainder he made a god and adored it; he made a graven image and bowed before it.

16 He burned half of it with fire, and from half he ate flesh; he cooked food and was satisfied and warmed himself and said, ‘Ah! I am warm; I have seen the fire.’

17 But from its remainder he made a god and a graven image for himself. He bows before it, adores it, and supplicates, saying, ‘Deliver me, for you are my god!’

18 They have not known or understood, for their eyes have forgotten how to see and their heart how to understand.

19 They do not reconsider in their mind, nor know or perceive, that they might say: ‘I burned half of it with fire and baked bread upon its coals; I cooked flesh and ate. And shall I make an idol from its remainder? Shall I fall down before a block of wood?’

20 Part of it is ashes. A senseless heart has adored it, and he shall not deliver his soul; neither shall he say, ‘Perhaps there is a lie in my right hand.’

21 Remember these things, O Jacob and Israel, for you are my servant. I formed you; you are my servant, O Israel. Do not forget me.

22 I have blotted out your iniquities like a cloud and your sins like mist. Return to me, for I have redeemed you.”

23 Praise, O heavens, for the Lord has wrought mercy; rejoice, ends of the earth. Resound with praise, O mountains, forest, and every tree within it, for the Lord has redeemed Jacob, and Israel shall glory.

24 Thus says the Lord, your Redeemer and your Fashioner from the womb: “I am the Lord who makes all things, who alone stretches out the heavens, who establishes the earth—and no one is with me;

25 who makes the signs of diviners void and turns soothsayers into madness; who turns the wise backward and makes their knowledge foolish;

26 who raises up the word of his servant and fulfills the counsel of his messengers; who says to Jerusalem, ‘You shall be inhabited,’ and to the cities of Judah, ‘You shall be built,’ and I shall raise up its deserts;

27 who says to the deep, ‘Be desolate, and I shall dry your rivers’;

28 who says to Cyrus, ‘You are my shepherd, and you shall fulfill all my will’; who says to Jerusalem, ‘You shall be built,’ and to the temple, ‘You shall be founded.’”

Chapter 45

1 Thus says the Lord to Cyrus, my christ, whose right hand I have taken, that I may subject nations before his face, turn the backs of kings, and open doors before him, and the gates shall not be closed:

2 “I shall go before you and humble the glorious of the earth; I shall crush gates of bronze and break bars of iron.

3 And I shall give you hidden treasures and the secrets of mysteries, that you may know that I am the Lord, the God of Israel, who calls your name,

4 for the sake of Jacob my servant and Israel my elect. I called you by your name; I likened you, and you did not know me.

5 I am the Lord, and there is no more; apart from me there is no god. I girded you, and you did not know me,

6 that those from the rising of the sun and those from the west may know that there is none apart from me. I am the Lord, and there is no other.

7 I form light and create darkness; I make peace and create evil. I, the Lord, do all these things.

8 Drop down dew, O heavens, from above, and let the clouds rain the Just One; let the earth be opened and bud forth the Savior, and let justice arise together. I, the Lord, have created him.”

9 Woe to him who contradicts his Fashioner, a potsherd from the earthen pots! Shall clay say to its potter, “What are you making?” or, “Your work is without hands”?

10 Woe to him who says to his father, “What do you beget?” and to the woman, “What do you bring forth?”

11 Thus says the Lord, the Holy One of Israel, his Fashioner: “Ask me concerning the things to come; command me concerning my sons and the work of my hands.

12 I made the earth and created man upon it. My hands stretched forth the heavens, and I commanded all their host.

13 I raised him up unto justice and shall direct all his ways. He shall build my city and release my captivity, not for a price or gifts,” says the Lord God of hosts.

14 Thus says the Lord: “The labor of Egypt, the commerce of Ethiopia, and the tall men of Saba shall pass to you and shall be yours. They shall walk after you and proceed bound with manacles; they shall adore you and beseech you: ‘God is only in you, and there is no god apart from you.’

15 Truly you are a hidden God, the God of Israel, the Savior.

16 They are all confounded and ashamed; the makers of errors have gone together into confusion.

17 Israel is saved in the Lord with everlasting salvation; you shall not be confounded or ashamed unto the age of ages.”

18 For thus says the Lord, who creates the heavens, God himself who forms and makes the earth, its Fashioner: “He did not create it in vain; he formed it to be inhabited. I am the Lord, and there is no other.

19 I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob in vain, ‘Seek me.’ I am the Lord, speaking justice and announcing upright things.

20 Assemble and come and draw near together, you who have been saved from the nations. Those who lift up the wood of their graven image and pray to a god unable to save have not known.

21 Announce and come and take counsel together. Who made this heard from the beginning or foretold it from that time? Was it not I, the Lord? And there is no god besides me; there is no just and saving God apart from me.

22 Be converted to me, and you shall be saved, all ends of the earth, for I am God, and there is no other.

23 I have sworn by myself; a word of justice shall go forth from my mouth and shall not return: every knee shall bow to me, and every tongue shall swear.

24 Therefore he shall say, ‘In the Lord are my justices and dominion.’ To him they shall come, and all who resist him shall be confounded.

25 In the Lord all the seed of Israel shall be justified and praised.”

Chapter 46

1 Bel has been broken; Nabo has been crushed. Their images have been placed upon beasts and cattle, your burdens of heavy weight even to weariness.

2 They have withered and been crushed together; they were unable to save the one carrying them, and their soul shall go into captivity.

3 “Hear me, O house of Jacob and all the remnant of the house of Israel, you who are carried from my womb, who are borne from my belly.

4 Even to old age I am the same, and even to gray hairs I shall carry. I made you, and I shall bear; I shall carry and save.

5 To whom have you likened me, made me equal, compared me, and made me similar?

6 You who contribute gold from a bag and weigh silver in scales, hiring a goldsmith to make a god, and they fall down and adore.

7 They carry it upon their shoulders, bearing it and setting it in its place; and it shall stand and not move from its place. But even when they cry to it, it shall not hear or save them from tribulation.

8 Remember this and be confounded; return to the heart, O transgressors.

9 Remember the former age, for I am God, and there is no god besides me, nor is there one like me.

10 I announce the last thing from the beginning, and from the start things not yet done, saying: ‘My counsel shall stand, and all my will shall be done.’

11 I call a bird from the east, and from a distant land the man of my will. I have spoken and shall bring it; I created and shall do it.

12 Hear me, hardhearted ones, who are far from justice.

13 I have brought my justice near; it shall not be distant, and my salvation shall not delay. I shall give salvation in Zion and my glory in Israel.”

Chapter 47

1 Descend and sit in the dust, O virgin daughter of Babylon. Sit upon the ground; there is no throne for the daughter of the Chaldeans, for you shall no longer be called soft and tender.

2 Take the millstone and grind flour; uncover your shame, bare your shoulder, reveal your legs, and cross the rivers.

3 Your disgrace shall be revealed, and your reproach shall be seen. I shall take vengeance, and no man shall resist me.

4 Our Redeemer—the Lord of hosts is his name, the Holy One of Israel.

5 Sit silently and enter darkness, daughter of the Chaldeans, for you shall no longer be called mistress of kingdoms.

6 I was angry against my people; I defiled my inheritance and gave them into your hand. You placed no mercies upon them; upon the aged you made your yoke exceedingly heavy.

7 And you said, “I shall be mistress forever.” You did not place these things upon your heart or remember your latter end.

8 And now hear these things, you delicate one who dwells confidently, who says in your heart: “I am, and there is none besides me. I shall not sit as a widow or know barrenness.”

9 These two things shall come upon you suddenly in one day: barrenness and widowhood. All have come upon you because of the multitude of your sorceries and the exceedingly great hardness of your enchantments.

10 And you trusted in your malice and said, “There is no one who sees me.” Your Wisdom and knowledge—these deceived you. And you said in your heart, “I am, and there is no other besides me.”

11 Evil shall come upon you, and you shall not know its rising; calamity that you cannot expiate shall rush upon you; misery that you do not know shall come upon you suddenly.

12 Stand with your enchanters and with the multitude of your sorceries in which you have labored from your youth, if perhaps it may profit you, or if you can become stronger.

13 You have failed in the multitude of your counsels. Let the astrologers of heaven stand and save you, those who contemplated the stars and calculated the months, that from them they might announce the things to come upon you.

14 Behold, they have become like stubble; fire has burned them. They shall not deliver their soul from the hand of the flame. These are not coals by which they may be warmed, nor a hearth beside which they may sit.

15 So have all the things in which you labored become to you. Your merchants from your youth have wandered, each in his own way; there is no one to save you.

Chapter 48

1 Hear these things, O house of Jacob, you who are called by the name of Israel and came forth from the waters of Judah; who swear by the name of the Lord and remember the God of Israel, but not in truth or justice.

2 For they are called from the holy city and established upon the God of Israel; the Lord of hosts is his name.

3 “I announced the former things from that time; they went forth from my mouth, and I caused them to be heard. Suddenly I acted, and they came.

4 For I knew that you are hard, that your neck is an iron sinew and your forehead bronze.

5 I foretold them to you from that time; before they came, I revealed them to you, lest perhaps you should say, ‘My idols did these things, and my graven and molten images commanded them.’

6 See all the things you have heard. But have you announced them? From that time I caused you to hear new things, and things you do not know have been preserved.

7 They are created now and not from that time, and before the day you had not heard them, lest perhaps you should say, ‘Behold, I knew them.’

8 You neither heard nor knew, nor from that time was your ear opened; for I know that transgressing you shall transgress, and from the womb I called you a transgressor.

9 For my name’s sake I shall remove my fury far away, and by my praise I shall bridle you, lest you perish.

10 Behold, I have smelted you, but not like silver; I chose you in the furnace of poverty.

11 For my own sake, for my own sake, I shall act, that I may not be blasphemed; and I shall not give my glory to another.

12 Hear me, O Jacob and Israel whom I call: I am he; I am the first, and I am the last.

13 My hand also founded the earth, and my right hand measured the heavens. I shall call them, and they shall stand together.

14 Assemble, all of you, and hear: who among them announced these things? The Lord has loved him; he shall do his will in Babylon and his arm among the Chaldeans.

15 I, I have spoken and called him; I brought him, and his way was directed.

16 Draw near to me and hear this: I have not spoken in secret from the beginning. From the time before it came to pass, I was there; and now the Lord God has sent me, and his Spirit.

17 Thus says the Lord, your Redeemer, the Holy One of Israel: “I am the Lord your God, teaching you useful things and governing you in the way you walk.

18 If only you had attended to my commandments, your peace would have become like a river and your justice like the waves of the sea.

19 Your seed would have been like sand and the offspring of your womb like its little stones; his name would not have perished or been worn away from before my face.

20 Go forth from Babylon; flee from the Chaldeans. Announce with a voice of exultation; make this heard and carry it even to the ends of the earth. Say: ‘The Lord has redeemed Jacob his servant.’

21 They did not thirst in the desert when he led them forth; he brought water from the rock for them, split the rock, and waters flowed.

22 There is no peace for the impious, says the Lord.”

Chapter 49

1 Hear, O islands, and attend, peoples from afar: the Lord called me from the womb; from my mother's belly he remembered my name.

2 And he made my mouth like a sharp sword; in the shadow of his hand he protected me. He made me like a chosen arrow; in his quiver he hid me.

3 And he said to me, "You are my servant Israel, for in you I shall glory."

4 And I said: "I have labored in emptiness; without cause and in vain I have consumed my strength. Therefore my judgment is with the Lord, and my work with my God."

5 And now says the Lord, who formed me from the womb as a servant for himself, that I might bring Jacob back to him, though Israel shall not be gathered; and I am glorified in the eyes of the Lord, and my God has become my strength.

6 And he said: "It is a small thing that you should be my servant to raise up the tribes of Jacob and convert the dregs of Israel. Behold, I have given you as a light of the nations, that you may be my salvation even to the end of the earth."

7 Thus says the Lord, the Redeemer of Israel, his Holy One, to the contemptible soul, to the abominated nation, to the servant of masters: "Kings shall see and princes shall arise and adore, because of the Lord, for he is faithful, and because of the Holy One of Israel, who has chosen you."

8 Thus says the Lord: "At an acceptable time I heard you, and on the day of salvation I helped you. I preserved you and gave you as a covenant of the people, that you might raise up the land and possess the dissipated inheritances;

9 that you might say to those who are bound, 'Go forth,' and to those in darkness, 'Be revealed.' They shall feed upon the roads, and their pastures shall be in every plain.

10 They shall not hunger or thirst, and heat and sun shall not strike them, for he who has mercy upon them shall rule them and give them drink at fountains of waters.

11 And I shall make all my mountains into a way, and my paths shall be exalted.

12 Behold, these shall come from afar; behold, those from the north and the sea, and these from the southern land."

13 Praise, O heavens, and exult, O earth; resound with praise, O mountains, for the Lord has consoled his people and shall have mercy upon his poor.

14 And Zion said, "The Lord has forsaken me, and the Lord has forgotten me."

15 Can a woman forget her infant, so as not to have mercy upon the son of her womb? Even if she should forget, yet I shall not forget you.

16 Behold, I have inscribed you upon my hands; your walls are always before my eyes.

17 Your builders have come; those destroying and dissipating you shall depart from you.

18 Lift your eyes round about and see: all these have gathered and come to you. As I live, says the Lord, you shall be clothed with all these as with an ornament, and you shall surround yourself with them like a bride.

19 For your deserts and solitudes and the land of your ruin shall now be too narrow for the inhabitants, and those who swallowed you shall be driven far away.

20 The children of your barrenness shall still say in your ears, "The place is too narrow for me; make space for me to dwell."

21 And you shall say in your heart: “Who has begotten these for me? I was barren and did not give birth, removed and captive. And who nourished these? I was destitute and alone; and where were these?”

22 Thus says the Lord God: “Behold, I shall lift my hand to the nations and exalt my sign to the peoples; they shall bring your sons in their arms and carry your daughters upon their shoulders.

23 Kings shall be your foster fathers and queens your nurses; with countenance lowered to the ground they shall adore you and lick the dust of your feet. And you shall know that I am the Lord, upon whom those who await him shall not be confounded.

24 Shall prey be taken from the mighty, or can that which was captured by the strong be saved?

25 For thus says the Lord: Even captivity shall be taken from the mighty, and that which was carried away by the strong shall be saved. I shall judge those who judged you, and I shall save your sons.

26 And I shall feed your enemies with their own flesh, and they shall be inebriated with their own blood as with new wine; and all flesh shall know that I am the Lord who saves you, and your Redeemer, the Mighty One of Jacob.”

Chapter 50

1 Thus says the Lord: “What is this bill of divorce of your mother by which I dismissed her? Or who is my creditor to whom I sold you? Behold, you were sold in your iniquities, and in your crimes I dismissed your mother.

2 For I came, and there was no man; I called, and there was no one to hear. Has my hand been shortened and made little, so that I cannot redeem? Or is there no power in me to deliver? Behold, at my rebuke I shall make the sea a desert and rivers dry; their fish shall rot without water and die of thirst.

3 I shall clothe the heavens with darkness and make sackcloth their covering.”

4 The Lord has given me a learned tongue, that I may know how to sustain with a word him who is weary. He raises me in the morning; in the morning he raises my ear, that I may hear as a master.

5 The Lord God has opened my ear, and I do not contradict; I have not turned backward.

6 I gave my body to those who struck me and my cheeks to those who plucked them; I did not turn my face away from those who rebuked me and spat upon me.

7 The Lord God is my helper; therefore I am not confounded. Therefore I have set my face like the hardest rock, and I know that I shall not be confounded.

8 He who justifies me is near. Who shall contradict me? Let us stand together. Who is my adversary? Let him draw near to me.

9 Behold, the Lord God is my helper. Who is he who shall condemn me? Behold, they shall all be worn away like a garment; the moth shall eat them.

10 Who among you fears the Lord and hears the voice of his servant? He who has walked in darkness and has no light, let him hope in the name of the Lord and lean upon his God.

11 Behold, all of you who kindle fire, girded with flames: walk in the light of your fire and in the flames you have kindled. This has been done to you by my hand; you shall sleep in sorrows.

Chapter 51

1 Hear me, you who follow what is just and seek the Lord. Attend to the rock from which you were hewn and to the cavern of the pit from which you were cut.

2 Attend to Abraham your father and to Sarah who bore you, for I called him when he was one, blessed him, and multiplied him.

3 Therefore the Lord shall console Zion and console all her ruins. He shall make her desert like delights and her wilderness like the garden of the Lord. Joy and gladness shall be found in her, thanksgiving and the voice of praise.

4 Attend to me, my people, and hear me, my tribe, for a law shall go forth from me, and my judgment shall rest as a light of the peoples.

5 My Just One is near; my Savior has gone forth, and my arms shall judge the peoples. The islands shall await me and sustain my arm.

6 Lift your eyes to heaven and look beneath upon the earth, for the heavens shall melt like smoke, the earth shall be worn away like a garment, and its inhabitants shall perish like these; but my salvation shall be forever, and my justice shall not fail.

7 Hear me, you who know what is just, my people, in whose heart is my law. Do not fear the reproach of men or dread their blasphemies.

8 For the worm shall eat them like a garment, and the moth shall devour them like wool; but my salvation shall be forever, and my justice from generation to generation.

9 Arise, arise; put on strength, O arm of the Lord! Arise as in ancient days, in the generations of ages. Was it not you who struck the proud one and wounded the dragon?

10 Was it not you who dried the sea, the water of the mighty abyss, who made the depth of the sea a way so that those delivered might cross?

11 And now those redeemed by the Lord shall return and come into Zion praising, and everlasting gladness shall be upon their heads. They shall hold joy and gladness; sorrow and groaning shall flee.

12 I, I myself shall console you. Who are you, that you should fear mortal man and the son of man who shall wither like grass?

13 And you have forgotten the Lord your Maker, who stretched out the heavens and founded the earth; and you feared continually all day before the fury of him who troubled you and prepared to destroy. Where now is the fury of him who troubled you?

14 He who walks shall come quickly to open; he shall not kill unto destruction, nor shall his bread fail.

15 But I am the Lord your God, who troubles the sea so that its waves swell; the Lord of hosts is my name.

16 I have placed my words in your mouth and protected you in the shadow of my hand, that you may plant the heavens, found the earth, and say to Zion, “You are my people.”

17 Be lifted up, be lifted up; arise, O Jerusalem, who drank from the hand of the Lord the cup of his anger. You drank the cup of slumber to its bottom and drank even to the dregs.

18 There is no one to sustain her from all the sons she bore, and no one to take her hand from all the sons she nourished.

19 Two things have met you; who shall grieve over you? Devastation and destruction, famine and sword—who shall console you?

20 Your sons have been cast down; they have slept at the head of every road like an oryx ensnared, full of the indignation of the Lord, the rebuke of your God.

21 Therefore hear this, poor little one, drunk but not with wine.

22 Thus says your Sovereign, the Lord, and your God, who shall fight for his people: “Behold, I have taken from your hand the cup of slumber, the bottom of the cup of my indignation; you shall not continue to drink it any more.

23 And I shall place it in the hand of those who humbled you and said to your soul, ‘Bow down, that we may pass’; and you made your body like the ground and like a road for those passing.”

Chapter 52

1 Arise, arise; put on your strength, O Zion! Put on the garments of your glory, O Jerusalem, city of the Holy One, for the uncircumcised and unclean shall no longer continue to pass through you.

2 Shake yourself from the dust; arise and sit, O Jerusalem. Loosen the bonds from your neck, captive daughter of Zion.

3 For thus says the Lord: “You were sold for nothing, and without silver you shall be redeemed.”

4 For thus says the Lord God: “My people descended into Egypt at the beginning to sojourn there, and Assur oppressed him without any cause.

5 And now what have I here, says the Lord, since my people have been taken away for nothing? Their rulers act iniquitously, says the Lord, and continually all day my name is blasphemed.

6 Therefore my people shall know my name on that day, for I myself who spoke—behold, I am present.”

7 How beautiful upon the mountains are the feet of him who announces and preaches peace, who announces good, preaches salvation, and says to Zion, “Your God shall reign!”

8 The voice of your watchmen: they have lifted their voice and shall praise together, for eye to eye they shall see when the Lord converts Zion.

9 Rejoice and praise together, deserts of Jerusalem, for the Lord has consoled his people; he has redeemed Jerusalem.

10 The Lord has prepared his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God.

11 Depart, depart; go forth from there. Do not touch what is polluted; go forth from its midst. Be cleansed, you who carry the vessels of the Lord.

12 For you shall not go forth in tumult or hurry in flight; the Lord shall precede you, and the God of Israel shall gather you.

13 Behold, my servant shall understand; he shall be exalted and elevated and shall be exceedingly sublime.

14 As many were astonished over you, so his appearance shall be without glory among men, and his form among the sons of men.

15 He shall sprinkle many nations; kings shall close their mouth before him, for those to whom it was not recounted concerning him have seen, and those who did not hear have contemplated.

Chapter 53

1 Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

2 And he shall ascend like a shoot before him and like a root from thirsty ground. There is no appearance or beauty in him; and we saw him, and there was no form, and we desired him—

3 despised and the last of men, a man of sorrows and acquainted with infirmity; and his face was as though hidden and despised, wherefore we did not esteem him.

4 Truly he himself has borne our infirmities and carried our sorrows; and we regarded him as though a leper, struck by God and humbled.

5 But he was wounded because of our iniquities; he was crushed because of our crimes. The discipline of our peace was upon him, and by his bruise we are healed.

6 All of us have wandered like sheep; each has turned aside into his own way. And the Lord placed upon him the iniquity of us all.

7 He was offered because he himself willed it, and he did not open his mouth. He shall be led like a sheep to slaughter, and like a lamb before his shearer he shall be silent and shall not open his mouth.

8 He was taken away from anguish and judgment. Who shall recount his generation? For he was cut off from the land of the living; because of the crime of my people I struck him.

9 And he shall give the impious for his burial and the rich for his death, because he committed no iniquity, nor was deceit in his mouth.

10 And the Lord willed to crush him in infirmity. If he shall place his soul for sin, he shall see a long-lived seed, and the will of the Lord shall be directed in his hand.

11 Because his soul has labored, he shall see and be satisfied. By his knowledge my just servant himself shall justify many, and he himself shall bear their iniquities.

12 Therefore I shall distribute very many to him, and he shall divide the spoils of the mighty, because he delivered his soul unto death and was reckoned with the wicked; and he himself bore the sins of many and prayed for the transgressors.

Chapter 54

1 Praise, O barren woman who does not bear; break forth in praise and neigh, you who did not give birth, for the children of the desolate woman are more numerous than those of her who has a husband, says the Lord.

2 Enlarge the place of your tent and stretch out the skins of your tabernacles; do not spare. Lengthen your cords and strengthen your stakes.

3 For you shall penetrate to the right and to the left; your seed shall inherit the nations and inhabit the desolate cities.

4 Do not fear, for you shall not be confounded, nor shall you blush; you shall not be ashamed, for you shall forget the confusion of your youth and remember no more the reproach of your widowhood.

5 For he who made you shall rule over you—the Lord of hosts is his name—and your Redeemer, the Holy One of Israel, shall be called the God of all the earth.

6 For the Lord has called you like a woman forsaken and mourning in spirit, and like a wife cast off from her youth, says your God.

7 For a point, for a little while, I forsook you; but with great mercies I shall gather you.

8 In a moment of indignation I hid my face from you for a little while; but with everlasting mercy I have had mercy on you, says your Redeemer, the Lord.

9 This is to me as in the days of Noah, to whom I swore that I would no longer bring the waters of Noah upon the earth; so I have sworn that I shall not be angry with you and shall not rebuke you.

10 For the mountains shall be moved and the hills shall tremble; but my mercy shall not depart from you, and the covenant of my peace shall not be moved, says the Lord, who has mercy on you.

11 Poor little one, convulsed by the tempest, without any consolation: behold, I shall lay your stones in order and found you upon sapphires.

12 I shall make your ramparts of jasper, your gates of sculpted stones, and all your borders of desirable stones;

13 all your sons shall be taught by the Lord, and great shall be the peace of your sons.

14 You shall be founded in justice. Withdraw far from oppression, for you shall not fear, and from terror, for it shall not approach you.

15 Behold, an inhabitant shall come who was not with me; he who was once your stranger shall be joined to you.

16 Behold, I created the smith who blows the coals in the fire and brings forth a vessel for his work; and I created the slayer to destroy.

17 Every vessel fashioned against you shall not prosper, and every tongue resisting you in judgment you shall judge. This is the inheritance of the servants of the Lord, and their justice is with me, says the Lord.

Chapter 55

1 All you who thirst, come to the waters; and you who have no silver, hasten, buy, and eat. Come, buy wine and milk without silver and without any exchange.

2 Why do you weigh out silver for what is not bread, and your labor for what does not satisfy? Hear me attentively, and eat what is good, and your soul shall delight in richness.

3 Incline your ear and come to me; hear, and your soul shall live. I shall make an everlasting covenant with you: the faithful mercies of David.

4 Behold, I have given him as a witness to the peoples, a leader and teacher to the nations.

5 Behold, you shall call a nation you did not know, and nations that did not know you shall run to you, because of the Lord your God and the Holy One of Israel, for he has glorified you.

6 Seek the Lord while he may be found; call upon him while he is near.

7 Let the impious forsake his way and the iniquitous man his thoughts; let him return to the Lord, and he shall have mercy on him, and to our God, for he is abundant in forgiveness.

8 For my thoughts are not your thoughts, nor are your ways my ways, says the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways and my thoughts above your thoughts.

10 And as rain and snow descend from heaven and do not return there again, but drench the earth, soak it, and cause it to germinate, giving seed to the sower and bread to the eater,

11 so shall my word be that goes forth from my mouth. It shall not return to me empty, but shall accomplish whatever I willed and prosper in those things for which I sent it.

12 For you shall go forth in gladness and be led in peace; the mountains and hills shall sing praise before you, and all the trees of the countryside shall clap their hands.

13 In place of the low shrub the fir shall rise, and in place of the nettle the myrtle shall grow; and the Lord shall be named as an everlasting sign that shall not be taken away.

Chapter 56

1 Thus says the Lord: Keep judgment and do justice, for my salvation is near at hand to come and my justice to be revealed.

2 Blessed is the man who does this and the son of man who holds fast to it, keeping the sabbath so as not to profane it and keeping his hands from doing any evil.

3 Let not the son of the stranger who adheres to the Lord say, “The Lord shall utterly separate me from his people”; and let not the eunuch say, “Behold, I am a dry tree.”

4 For thus says the Lord to the eunuchs who keep my sabbaths, choose the things I have willed, and hold fast to my covenant:

5 I shall give them a place in my house and within my walls, and a name better than sons and daughters; I shall give them an everlasting name that shall not perish.

6 And the sons of the stranger who adhere to the Lord, to worship him and love his name, to be his servants—everyone who keeps the sabbath so as not to profane it and holds fast to my covenant—

7 I shall bring them to my holy mountain and make them joyful in my house of prayer. Their holocausts and their victims shall please me upon my altar, for my house shall be called a house of prayer for all peoples.

8 The Lord God, who gathers the dispersed of Israel, says: “I shall still gather others to him, to those already gathered to him.”

9 All beasts of the field, come to devour, all beasts of the forest!

10 All his watchmen are blind; they are all ignorant. They are mute dogs unable to bark, seeing vain things, sleeping, and loving dreams.

11 And these most imprudent dogs have never known satisfaction. The shepherds themselves have known no understanding; they have all turned aside into their own way, each to his own avarice, from the highest to the last.

12 “Come, let us take wine and be filled with drunkenness; and as it is today, so shall it be tomorrow and far more.”

Chapter 57

1 The just man perishes, and there is no one who reflects upon it in his heart; men of mercy are gathered away, for there is no one who understands that the just man has been gathered away from the face of wickedness.

2 Let peace come; let him who walked in his uprightness rest upon his bed.

3 But you, draw near here, sons of the diviner, seed of the adulterer and the prostitute.

4 Whom have you mocked? Against whom have you opened your mouth wide and thrust out your tongue? Are you not wicked children, a lying seed,

5 who console yourselves in gods beneath every leafy tree, sacrificing little children in the torrents beneath the projecting rocks?

6 Your portion is among the parts of the torrent; this is your lot. To these too you poured out a libation and offered sacrifice. Shall I not be indignant over these things?

7 Upon a high and lofty mountain you placed your bed, and there you ascended to sacrifice victims.

8 Behind the door and beyond the doorpost you placed your memorial. For beside me you uncovered yourself and received the adulterer; you enlarged your bed and made a covenant with them; you loved their bed with an open hand.

9 You adorned yourself for the king with ointment and multiplied your perfumes. You sent your envoys far away and were humbled even to the lower regions.

10 You labored in the multitude of your ways; you did not say, “I shall rest.” You found life for your hand; therefore you did not plead.

11 For whom were you anxiously afraid, that you lied and did not remember me or ponder me in your heart? Because I was silent and as though not seeing, you forgot me.

12 I shall announce your justice, and your works shall not profit you.

13 When you cry out, let those you have gathered deliver you; but the wind shall carry all of them away, and a breeze shall take them. But he who trusts in me shall inherit the land and possess my holy mountain.

14 And I shall say: “Make a way; provide a path. Turn aside from the track; remove the stumbling blocks from the way of my people.”

15 For thus says the High and Sublime One, who inhabits eternity, and holy is his name: “I dwell in the high and holy place, and with the contrite and humble in spirit, to revive the spirit of the humble and revive the heart of the contrite.

16 For I shall not contend forever, nor shall I be angry unto the end, because the spirit shall go forth from my face, and I shall make breath.

17 Because of the iniquity of his avarice I was angry and struck him. I hid my face from you and was indignant; and he went wandering in the way of his heart.

18 I saw his ways and healed him; I led him back and restored consolations to him and to those who mourn for him.

19 I created the fruit of the lips: peace, peace to him who is far away and to him who is near, says the Lord; and I healed him.

20 But the impious are like the raging sea, which cannot rest, and its waves overflow into trampling and mire.

21 There is no peace for the impious, says the Lord God.”

Chapter 58

1 Cry out; do not cease. Exalt your voice like a trumpet, and announce to my people their wicked deeds and to the house of Jacob their sins.

2 For they seek me day after day and desire to know my ways, as though they were a nation that had done justice and had not forsaken the judgment of their God. They ask me for judgments of justice; they desire to draw near to God.

3 “Why have we fasted, and you have not looked? We have humbled our souls, and you have not known it.” Behold, on the day of your fast your own will is found, and you exact payment from all your debtors.

4 Behold, you fast for quarrels and disputes and strike impiously with the fist. Do not fast as you have until this day, if your cry is to be heard on high.

5 Is this the fast I have chosen: for a man to afflict his soul for a day? Is it to twist his head like a circle and spread sackcloth and ashes beneath him? Shall you call this a fast and a day acceptable to the Lord?

6 Is this not rather the fast I have chosen? Loose the bonds of impiety, undo the bundles that oppress, set free those who are broken, and break every burden.

7 Break your bread for the hungry, and bring the needy and the wanderers into your house. When you see the naked, cover him, and do not despise your own flesh.

8 Then your light shall break forth like the morning, and your healing shall arise quickly; your justice shall go before your face, and the glory of the Lord shall gather you.

9 Then you shall call, and the Lord shall hear; you shall cry out, and he shall say, “Behold, I am here.” If you remove the chain from your midst, cease pointing the finger, and cease speaking what does not profit;

10 when you pour out your soul to the hungry and fill the afflicted soul, your light shall arise in darkness, and your darkness shall be like midday.

11 And the Lord shall give you rest always; he shall fill your soul with splendors and deliver your bones. You shall be like a watered garden and like a spring of waters whose waters do not fail.

12 The deserts of the ages shall be built in you; you shall raise up the foundations of generation after generation. You shall be called the builder of hedges, turning paths toward rest.

13 If you turn your foot away from the sabbath, from doing your own will on my holy day; if you call the sabbath delightful and the holy day of the Lord glorious, and glorify him by not following your own ways, while your own will is not found so as to speak a word—

14 then you shall delight in the Lord, and I shall lift you above the heights of the earth and feed you with the inheritance of Jacob your father, for the mouth of the Lord has spoken.

Chapter 59

1 Behold, the hand of the Lord is not shortened so that it cannot save, nor is his ear burdened so that it cannot hear.

2 But your iniquities have made a division between you and your God, and your sins have hidden his face from you so that he would not hear.

3 For your hands are polluted with blood and your fingers with iniquity; your lips have spoken lies, and your tongue utters iniquity.

4 There is no one who calls upon justice, nor anyone who judges truly; but they trust in nothing and speak vanities. They have conceived labor and given birth to iniquity.

5 They have broken open the eggs of asps and woven spiders' webs. Whoever eats of their eggs shall die, and what has been brooded shall hatch into a basilisk.

6 Their webs shall not become a garment, nor shall they be covered by their works. Their works are useless works, and a work of iniquity is in their hands.

7 Their feet run to evil, and they hasten to shed innocent blood. Their thoughts are useless thoughts; devastation and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps. Their paths have become crooked for them; everyone who treads upon them knows no peace.

9 Therefore judgment has been drawn far from us, and justice shall not overtake us. We awaited light, and behold, darkness; brightness, and we walked in darkness.

10 We groped for the wall like the blind and felt our way as though without eyes. We stumbled at midday as though in darkness; in shadowed places, as though dead.

11 We shall all roar like bears, and moaning we shall groan like doves. We awaited judgment, and there is none; salvation, and it has been drawn far from us.

12 For our iniquities have multiplied before you, and our sins have answered against us, because our crimes are with us and we have known our iniquities:

13 sinning and lying against the Lord, and turning away so that we would not follow after our God; speaking oppression and transgression; conceiving and uttering words of falsehood from the heart.

14 Judgment has been turned backward, and justice has stood far away, because truth has fallen in the street and equity could not enter.

15 Truth has been given over to oblivion, and he who withdrew from evil lay open to plunder. The Lord saw, and it appeared evil in his eyes that there was no judgment.

16 He saw that there was no man, and he was astonished that there was no one to intervene; then his own arm brought salvation for him, and his own justice sustained him.

17 He put on justice as a breastplate and the helmet of salvation upon his head; he put on garments of vengeance and was covered with zeal as with a cloak,

18 as for vengeance, as for the repayment of indignation to his enemies and requital to his adversaries; he shall repay the islands.

19 Those from the west shall fear the name of the Lord, and those from the rising of the sun his glory, when he comes like a violent river driven by the Spirit of the Lord,

20 and the Redeemer comes to Zion and to those in Jacob who return from iniquity, says the Lord.

21 “This is my covenant with them,” says the Lord. “My Spirit who is in you, and my words which I have placed in your mouth, shall not depart from your mouth, or from the mouth of your seed, or from the mouth of your seed’s seed,” says the Lord, “from now and forever.”

Chapter 60

1 Arise, be illuminated, O Jerusalem, for your light has come, and the glory of the Lord has risen upon you.

2 For behold, darkness shall cover the earth and gloom the peoples; but the Lord shall rise upon you, and his glory shall be seen in you.

3 Nations shall walk in your light, and kings in the brightness of your rising.

4 Lift your eyes all around and see: all these have been gathered and have come to you. Your sons shall come from afar, and your daughters shall rise from your side.

5 Then you shall see and abound; your heart shall marvel and be enlarged, when the multitude of the sea is turned toward you and the strength of the nations comes to you.

6 A flood of camels shall cover you, dromedaries of Madian and Epha. All from Saba shall come, carrying gold and frankincense and announcing praise to the Lord.

7 Every flock of Cedar shall be gathered to you; the rams of Nabaioth shall minister to you. They shall be offered upon my acceptable altar, and I shall glorify the house of my majesty.

8 Who are these who fly like clouds and like doves to their windows?

9 For the islands await me, and the ships of the sea from the beginning, that I may bring your sons from afar, their silver and their gold with them, for the name of the Lord your God and for the Holy One of Israel, because he has glorified you.

10 The sons of foreigners shall build your walls, and their kings shall minister to you; for in my indignation I struck you, and in my reconciliation I had mercy on you.

11 Your gates shall be open continually; they shall not be closed day or night, so that the strength of the nations may be brought to you and their kings may be led in.

12 For the nation and kingdom that will not serve you shall perish, and the nations shall be devastated into solitude.

13 The glory of Lebanon shall come to you—the fir, the box tree, and the pine together—to adorn the place of my sanctuary; and I shall glorify the place of my feet.

14 The sons of those who humbled you shall come bowed down before you, and all who slandered you shall adore at the footsteps of your feet. They shall call you the City of the Lord, Zion of the Holy One of Israel.

15 Because you were forsaken and hated, with no one passing through you, I shall make you the pride of the ages, a joy from generation to generation.

16 You shall suck the milk of the nations and be nursed at the breast of kings; and you shall know that I am the Lord who saves you, and your Redeemer, the Mighty One of Jacob.

17 In place of bronze I shall bring gold, in place of iron silver, in place of wood bronze, and in place of stones iron. I shall make your visitation peace and your overseers justice.

18 Iniquity shall no longer be heard in your land, nor devastation and destruction within your borders; salvation shall occupy your walls and praise your gates.

19 The sun shall no longer be your light by day, nor shall the brightness of the moon illuminate you; but the Lord shall be your everlasting light and your God your glory.

20 Your sun shall no longer set, and your moon shall not diminish, for the Lord shall be your everlasting light, and the days of your mourning shall be completed.

21 Your people shall all be just; they shall inherit the land forever—the shoot of my planting, the work of my hand, for glorification.

22 The least shall become a thousand, and the little one a most powerful nation. I, the Lord, shall suddenly accomplish this in its time.

Chapter 61

1 The Spirit of the Lord is upon me, because the Lord has anointed me. He has sent me to announce good tidings to the meek, to heal the contrite of heart, to proclaim release to captives and opening to those who are shut in;

2 to proclaim the acceptable year of the Lord and the day of vengeance of our God; to console all who mourn;

3 to provide for those who mourn in Zion and give them a crown in place of ashes, the oil of gladness in place of mourning, and a mantle of praise in place of the spirit of sorrow. They shall be called mighty ones of justice, the planting of the Lord, for glorification.

4 They shall build the places deserted from of old, raise up the ancient ruins, and restore the desolate cities laid waste from generation to generation.

5 Strangers shall stand and pasture your flocks, and the sons of foreigners shall be your farmers and vine-dressers.

6 But you shall be called priests of the Lord; you shall be named ministers of our God. You shall eat the strength of the nations and glory in their glory.

7 In place of your double confusion and shame, they shall praise their portion; therefore they shall possess double things in their land, and everlasting gladness shall be theirs.

8 For I am the Lord, who loves judgment and hates robbery in a holocaust; I shall give their work in truth and make an everlasting covenant with them.

9 Their seed shall be known among the nations and their offspring in the midst of the peoples. All who see them shall recognize them, because these are the seed whom the Lord has blessed.

10 Rejoicing, I shall rejoice in the Lord, and my soul shall exult in my God, for he has clothed me in garments of salvation and surrounded me with a robe of justice, like a bridegroom adorned with a crown and like a bride ornamented with her jewels.

11 For as the earth brings forth its shoot and as a garden germinates its seed, so the Lord God shall cause justice and praise to spring forth before all the nations.

Chapter 62

1 For Zion’s sake I shall not be silent, and for Jerusalem’s sake I shall not rest, until her Just One goes forth like brightness and her Savior is kindled like a lamp.

2 The nations shall see your Just One and all kings your Glorious One; and you shall be called by a new name, which the mouth of the Lord shall name.

3 You shall be a crown of glory in the hand of the Lord and a royal diadem in the hand of your God.

4 You shall no longer be called Forsaken, and your land shall no longer be called Desolate; but you shall be called My Will Is in Her, and your land Inhabited, because the Lord has been pleased with you, and your land shall be inhabited.

5 For the young man shall dwell with the virgin, and your sons shall dwell in you; as the bridegroom rejoices over the bride, so shall your God rejoice over you.

6 Upon your walls, O Jerusalem, I have appointed watchmen; all day and all night, forever, they shall not be silent. You who remember the Lord, do not be silent,

7 and give him no silence until he establishes Jerusalem and makes her a praise upon the earth.

8 The Lord has sworn by his right hand and by the arm of his strength: “I shall no longer give your wheat as food to your enemies, nor shall the sons of strangers drink your wine for which you labored.

9 For those who gather it shall eat and praise the Lord, and those who bring it together shall drink in my holy courts.”

10 Pass through, pass through the gates; prepare the way for the people. Make the road level, choose out the stones, and raise a standard for the peoples.

11 Behold, the Lord has made it heard to the ends of the earth: “Say to the daughter of Zion: Behold, your Savior comes; behold, his reward is with him and his work before him.”

12 They shall call them the Holy People, the Redeemed of the Lord; but you shall be called the Sought-After City, and Not Forsaken.

Chapter 63

1 Who is this who comes from Edom, with dyed garments from Bosra? This one, beautiful in his robe, advancing in the multitude of his strength? “I, who speak justice and am a defender mighty to save.”

2 Why then is your garment red, and your clothing like that of those who tread in the winepress?

3 “I have trodden the winepress alone, and from the nations no man was with me. I trod them in my fury and trampled them in my wrath; their blood was sprinkled upon my garments, and I stained all my clothing.

4 For the day of vengeance is in my heart; the year of my redemption has come.

5 I looked around, and there was no helper; I sought, and there was no one to aid. My own arm brought salvation for me, and my own indignation aided me.

6 I trampled the peoples in my fury, made them drunk in my indignation, and brought down their strength to the earth.”

7 I shall remember the mercies of the Lord, the praise of the Lord for all that the Lord has rendered to us, and for the multitude of good things he bestowed upon the house of Israel according to his kindness and the multitude of his mercies.

8 He said, “Surely they are my people, children who will not deny me”; and he became their Savior.

9 In all their tribulation he was not troubled, and the angel of his presence saved them. In his love and his kindness he himself redeemed them; he carried them and lifted them up throughout all the days of the age.

10 But they provoked wrath and afflicted his Holy Spirit; and he was turned into their enemy, and he himself fought against them.

11 Then he remembered the days of old, of Moses and his people. Where is he who brought them up from the sea with the shepherds of his flock? Where is he who placed his Holy Spirit in their midst,

12 who led Moses by the right hand with the arm of his majesty, who divided the waters before them to make for himself an everlasting name,

13 who led them through the abysses like a horse in the desert that does not stumble?

14 Like an animal descending into the field, the Spirit of the Lord was their guide. Thus you led your people, to make for yourself a glorious name.

15 Look down from heaven and see from your holy and glorious habitation. Where are your zeal and your strength, the multitude of your inward compassions and your mercies? They have restrained themselves from me.

16 For you are our Father; Abraham did not know us, and Israel was ignorant of us. You, O Lord, are our Father, our Redeemer; from eternity is your name.

17 Why have you caused us to wander, O Lord, from your ways, and hardened our heart so that we would not fear you? Return for the sake of your servants, the tribes of your inheritance.

18 They possessed your holy people as though it were nothing; our enemies trampled your sanctuary.

19 We have become as in the beginning, when you did not rule over us and your name was not invoked upon us.

Chapter 64

1 Would that you would rend the heavens and descend; the mountains would melt away before your face,

2 as they would dissolve in the burning of fire and waters would burn with fire, so that your name might become known to your enemies and the nations might be troubled before your face.

3 When you perform wonders, we shall not endure them. You descended, and the mountains melted away before your face.

4 From of old they have not heard or perceived with the ears; no eye has seen, O God, besides you, what you have prepared for those who await you.

5 You met him who rejoices and practices justice; in your ways they shall remember you. Behold, you were angry, and we sinned; in them we have always been, and we shall be saved.

6 We have all become like one unclean, and all our justices like the cloth of a menstruating woman. We have all fallen like a leaf, and our iniquities have carried us away like the wind.

7 There is no one who calls upon your name, who rises and takes hold of you. You have hidden your face from us and crushed us in the hand of our iniquity.

8 And now, O Lord, you are our Father; we are clay, and you are our Fashioner, and we are all the works of your hands.

9 Do not be exceedingly angry, O Lord, and no longer remember our iniquity. Behold, look upon us: we are all your people.

10 The city of your Holy One has become a desert; Zion has become a desert; Jerusalem is desolate.

11 The house of our sanctification and our glory, where our fathers praised you, has been consumed by fire, and all our desirable things have been turned into ruins.

12 Shall you restrain yourself over these things, O Lord? Shall you be silent and afflict us exceedingly?

Chapter 65

1 Those who did not ask for me before have sought me; those who did not seek me have found me. I said, “Behold me, behold me,” to a nation that did not invoke my name.

2 All day long I stretched out my hands to an unbelieving people, who walk in a way that is not good, after their own thoughts;

3 a people who continually provoke me to wrath before my face, who sacrifice in gardens and offer sacrifice upon bricks;

4 who dwell in tombs and sleep in shrines of idols, who eat swine’s flesh and have profane broth in their vessels;

5 who say, “Withdraw from me; do not approach me, for you are unclean.” These shall be smoke in my fury, a fire burning all day.

6 Behold, it is written before me: I shall not be silent, but I shall repay and render into their bosom

7 your iniquities and the iniquities of your fathers together, says the Lord, who sacrificed upon the mountains and reproached me upon the hills; and I shall measure back their first work into their bosom.

8 Thus says the Lord: “As when a grain is found in a cluster and it is said, ‘Do not destroy it, for it is a blessing,’ so shall I do for the sake of my servants, that I may not destroy the whole.

9 I shall bring forth a seed from Jacob and from Juda one who shall possess my mountains; my elect shall inherit it, and my servants shall dwell there.

10 The plains shall become folds for flocks, and the valley of Achor a resting place for herds, for my people who sought me.

11 But you who have forsaken the Lord, who have forgotten my holy mountain, who set a table for Fortune and pour libations upon it:

12 I shall number you for the sword, and you shall all fall in slaughter, because I called and you did not answer; I spoke and you did not hear. You did evil in my eyes and chose the things I did not will.”

13 Therefore thus says the Lord God: “Behold, my servants shall eat, and you shall hunger; behold, my servants shall drink, and you shall thirst.

14 Behold, my servants shall rejoice, and you shall be confounded; behold, my servants shall praise from exultation of heart, and you shall cry out from sorrow of heart and howl from contrition of spirit.

15 You shall leave your name as an oath to my elect; the Lord God shall put you to death, and he shall call his servants by another name.

16 In that name, whoever is blessed upon the earth shall be blessed in the God of Amen, and whoever swears upon the earth shall swear by the God of Amen, because the former distresses have been given over to oblivion and hidden from my eyes.

17 For behold, I create new heavens and a new earth; the former things shall not be remembered, nor shall they rise upon the heart.

18 But you shall rejoice and exult forever in the things I create, for behold, I create Jerusalem as exultation and her people as joy.

19 I shall exult in Jerusalem and rejoice in my people, and the voice of weeping and the voice of crying shall no longer be heard in her.

20 There shall no longer be there an infant of days or an old man who does not fulfill his days, for the child shall die at a hundred years, and the sinner of a hundred years shall be accursed.

21 They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.

22 They shall not build and another inhabit; they shall not plant and another eat. For according to the days of a tree shall be the days of my people, and the works of their hands shall grow old.

23 My elect shall not labor in vain or beget children amid disturbance, for they are the seed of those blessed by the Lord, and their descendants with them.

24 And it shall be that before they cry out, I shall hear; while they are still speaking, I shall hear.

25 The wolf and the lamb shall feed together; the lion and the ox shall eat straw, and dust shall be the serpent’s bread. They shall not harm or kill in all my holy mountain, says the Lord.”

Chapter 66

1 Thus says the Lord: “Heaven is my throne, and the earth the footstool of my feet. What is this house that you shall build for me? And what is this place of my rest?

2 My hand made all these things, and all these things came to be, says the Lord. But upon whom shall I look, except the poor little one, the contrite in spirit, and the one who trembles at my words?

3 He who sacrifices an ox is as one who kills a man; he who slaughters a sheep, as one who dashes out the brains of a dog; he who offers an oblation, as one who offers swine’s blood; he who remembers incense, as one who blesses an idol. They have chosen all these things in their own ways, and their soul has delighted in their abominations.

4 Therefore I too shall choose their delusions and bring upon them the things they feared, because I called and there was no one who answered; I spoke and they did not hear. They did evil in my eyes and chose the things I did not will.”

5 Hear the word of the Lord, you who tremble at his word. Your brothers who hate you and cast you out because of my name have said, “Let the Lord be glorified, and we shall see in your gladness”; but they themselves shall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord rendering repayment to his enemies.

7 Before she was in labor, she gave birth; before the time of her delivery came, she gave birth to a male child.

8 Who has ever heard such a thing, and who has seen anything like it? Shall the earth give birth in one day, or shall a nation be born all at once, because Zion has labored and given birth to her sons?

9 Shall I, who cause others to give birth, not myself bring forth? says the Lord. Shall I, who grant generation to others, be barren? says the Lord your God.

10 Rejoice with Jerusalem and exult in her, all you who love her; rejoice with her in joy, all you who mourn over her,

11 that you may suck and be filled from the breast of her consolation, that you may draw milk and overflow with delights from every kind of her glory.

12 For thus says the Lord: “Behold, I shall turn upon her a river of peace and an overflowing torrent of the glory of the nations, which you shall suck. You shall be carried at the breasts and caressed upon the knees.

13 As a mother caresses someone, so shall I console you; and in Jerusalem you shall be consoled.”

14 You shall see, and your heart shall rejoice, and your bones shall spring up like grass; the hand of the Lord shall be known to his servants, and he shall be indignant with his enemies.

15 For behold, the Lord shall come in fire, and his chariots like a whirlwind, to render his fury in indignation and his rebuke in a flame of fire.

16 For by fire the Lord shall judge, and by his sword, all flesh; and those slain by the Lord shall be multiplied—

17 those who were sanctified and thought themselves clean in the gardens, behind the inner gate, who ate swine’s flesh, the abomination, and the mouse. Together they shall be consumed, says the Lord.

18 But I come to gather their works and their thoughts, with all nations and tongues; and they shall come and see my glory.

19 I shall set a sign among them, and I shall send those of them who have been saved to the nations: to the sea, to Africa and Lydia, those who draw the bow; to Italy and Greece, to the islands far away, to those who have not heard of me and have not seen my glory. They shall announce my glory to the nations,

20 and they shall bring all your brothers from all nations as a gift to the Lord, upon horses and in chariots, in litters, upon mules, and in coaches, to my holy mountain Jerusalem, says the Lord, as when the sons of Israel bring a gift in a clean vessel into the house of the Lord.

21 And I shall take some of them as priests and Levites, says the Lord.

22 For as the new heavens and the new earth, which I make stand before me, says the Lord, so shall your seed and your name stand.

23 And it shall be month after month and sabbath after sabbath: all flesh shall come to adore before my face, says the Lord.

24 They shall go forth and see the corpses of the men who transgressed against me. Their worm shall not die, and their fire shall not be extinguished; and they shall be a spectacle unto satiety for all flesh.

Jeremiah

Chapter 1

1 The words of Jeremiah son of Helcias, of the priests who were in Anathoth, in the land of Benjamin.

2 The word of the Lord came to him in the days of Josias son of Amon, king of Juda, in the thirteenth year of his reign.

3 And it came in the days of Joakim son of Josias, king of Juda, until the completion of the eleventh year of Sedecias son of Josias, king of Juda, until the migration of Jerusalem in the fifth month.

4 And the word of the Lord came to me, saying:

5 “Before I formed you in the womb, I knew you; and before you came forth from the vulva, I sanctified you and appointed you a prophet among the nations.”

6 And I said, “Ah, ah, ah, O Lord God! Behold, I do not know how to speak, for I am a child.”

7 And the Lord said to me, “Do not say, ‘I am a child,’ for you shall go to all to whom I send you, and you shall speak everything whatsoever I command you.

8 Do not fear before their face, for I am with you to deliver you, says the Lord.”

9 And the Lord put forth his hand and touched my mouth; and the Lord said to me, “Behold, I have placed my words in your mouth.

10 Behold, today I have appointed you over nations and over kingdoms, to uproot and destroy, to ruin and scatter, to build and to plant.”

11 And the word of the Lord came to me, saying, “What do you see, Jeremiah?” And I said, “I see a watchful rod.”

12 And the Lord said to me, “You have seen well, for I shall keep watch over my word to accomplish it.”

13 And the word of the Lord came to me a second time, saying, “What do you see?” And I said, “I see a boiling pot, and its face is from the face of the north.”

14 And the Lord said to me, “From the north evil shall be opened upon all the inhabitants of the land.

15 For behold, I shall summon all the families of the kingdoms of the north, says the Lord; and they shall come, and each shall place his throne at the entrance of the gates of Jerusalem, against all her walls round about, and against all the cities of Juda.

16 I shall speak my judgments with them concerning all the wickedness of those who forsook me, poured libations to strange gods, and adored the work of their own hands.

17 Therefore gird your loins, arise, and speak to them everything I command you. Do not tremble before their face, lest I make you fear their countenance.

18 For behold, today I have made you a fortified city, an iron pillar, and a wall of bronze against the whole land: against the kings of Juda, its princes, its priests, and the people of the land.

19 They shall fight against you, but they shall not prevail, for I am with you, says the Lord, to deliver you.”

Chapter 2

1 And the word of the Lord came to me, saying:

2 “Go and cry in the ears of Jerusalem, saying: Thus says the Lord: I have remembered you, taking pity upon your youth and the love of your betrothal, when you followed me in the desert, in a land that is not sown.

3 Israel was holy to the Lord, the firstfruits of his produce. All who devour him commit an offense; evils shall come upon them, says the Lord.

4 Hear the word of the Lord, O house of Jacob and all the kindreds of the house of Israel.

5 Thus says the Lord: What iniquity did your fathers find in me, that they went far from me, walked after vanity, and became vain?

6 They did not say, ‘Where is the Lord who caused us to ascend from the land of Egypt, who led us through the desert, through an uninhabitable and trackless land, through a land of thirst and the image of death, through a land in which no man walked and no human being dwelt?’

7 And I brought you into the land of Carmel, that you might eat its fruit and its finest things; but when you entered, you defiled my land and made my inheritance an abomination.

8 The priests did not say, ‘Where is the Lord?’ Those who held the law did not know me; the shepherds transgressed against me; the prophets prophesied in Baal and followed idols.

9 Therefore I shall still contend with you in judgment, says the Lord, and I shall dispute with your sons.

10 Cross over to the islands of Cethim and see; send to Cedar and consider diligently, and see whether anything like this has been done:

11 whether a nation has changed its gods—and truly they are not gods—yet my people have exchanged their glory for an idol.

12 Be astonished, O heavens, over this, and let your gates be utterly desolate, says the Lord.

13 For my people have done two evils: they have forsaken me, the fountain of living water, and have dug out cisterns for themselves—broken cisterns that cannot hold water.

14 Is Israel a servant or one born in the household? Why then has he become prey?

15 Lions have roared over him and raised their voice; they have made his land a solitude. His cities have been burned, and there is no one dwelling in them.

16 The sons of Memphis and Taphnes have also violated you to the crown of the head.

17 Has this not happened to you because you forsook the Lord your God at the time when he was leading you along the way?

18 And now, what do you desire on the way to Egypt, that you may drink turbid water? And what have you to do with the way of the Assyrians, that you may drink the water of the river?

19 Your wickedness shall convict you, and your turning away shall rebuke you. Know and see that it is evil and bitter for you to have forsaken the Lord your God and for the fear of me not to be within you, says the Lord God of hosts.

20 From of old you broke my yoke; you burst my bonds and said, ‘I shall not serve.’ For upon every lofty hill and beneath every leafy tree you prostrated yourself as a prostitute.

21 But I planted you as a choice vineyard, every seed true. How then have you turned away from me into what is perverse, O foreign vineyard?

22 Even if you wash yourself with natron and multiply the herb borith for yourself, you are stained in your iniquity before me, says the Lord God.

23 How can you say, ‘I am not polluted; I have not walked after the Baals’? See your ways in the valley; know what you have done—a swift runner spreading out her ways,

24 a wild ass accustomed to the wilderness, who in the desire of her soul drew in the wind of her love. No one shall turn her away; all who seek her shall not fail—in her menstrual time they shall find her.

25 Keep your foot from nakedness and your throat from thirst. But you said, ‘I have despaired; I shall by no means do so. For I have loved strangers, and I shall walk after them.’

26 As a thief is confounded when he is caught, so the house of Israel has been confounded—they and their kings, their princes, their priests, and their prophets,

27 who say to wood, ‘You are my father,’ and to stone, ‘You gave birth to me.’ They have turned their back to me and not their face; yet in the time of their affliction they shall say, ‘Arise and deliver us.’

28 Where are your gods whom you made for yourself? Let them arise and deliver you in the time of your affliction; for according to the number of your cities were your gods, O Juda.

29 Why do you desire to contend with me in judgment? You have all forsaken me, says the Lord.

30 In vain I struck your children; they did not receive discipline. Your sword devoured your prophets like a ravaging lion,

31 O your generation! See the word of the Lord. Have I become a wilderness to Israel or a late-bearing land? Why then have my people said, ‘We have withdrawn; we shall come to you no more’?

32 Shall a virgin forget her ornament, or a bride the band across her breast? Yet my people have forgotten me for days without number.

33 Why do you strive to display your way as good in order to seek love, when moreover you have taught your ways your own wicked deeds?

34 And in your wings has been found the blood of the souls of the poor and innocent. I did not find them in pits, but in all the things I have recalled above.

35 And you said, ‘I am without sin and innocent; therefore let your fury be turned away from me.’ Behold, I shall contend with you in judgment because you said, ‘I have not sinned.’

36 How exceedingly vile you have become, repeating your ways! You shall be confounded by Egypt just as you were confounded by Assur.

37 For you shall go forth from that one also, with your hands upon your head, because the Lord has crushed your confidence, and you shall have no prosperity in it.”

Chapter 3

1 “It is commonly said: If a man dismisses his wife and she departs from him and takes another man, shall he return to her again? Shall not that woman be polluted and defiled? But you have committed fornication with many lovers; nevertheless, return to me, says the Lord, and I shall receive you.

2 Lift your eyes straight ahead and see where you have not been prostrated. You sat along the roads awaiting them like a robber in the wilderness, and you polluted the land with your fornications and your wicked deeds.

3 For this reason the drops of rain were withheld, and there was no latter rain. The forehead of a prostitute has become yours; you refused to blush.

4 Therefore, at least from this moment call to me: ‘My Father, you are the guide of my virginity.

5 Shall you be angry forever, or shall you persevere unto the end?’ Behold, you have spoken and have done evil, and you were able to do it.”

6 And the Lord said to me in the days of King Josias: “Have you seen what apostate Israel has done? She went by herself upon every high mountain and beneath every leafy tree, and there she committed fornication.

7 And after she had done all these things, I said, ‘Return to me’; but she did not return. And her transgressing sister Juda saw

8 that because apostate Israel had committed adultery, I had dismissed her and given her a bill of divorce; yet her transgressing sister Juda was not afraid, but went and herself committed fornication also.

9 By the ease of her fornication she defiled the land and committed adultery with stone and wood.

10 And in all these things her transgressing sister Juda did not return to me with her whole heart, but in falsehood, says the Lord.”

11 And the Lord said to me, “Apostate Israel has justified her soul in comparison with transgressing Juda.

12 Go and proclaim these words toward the north, and you shall say: ‘Return, O apostate Israel, says the Lord, and I shall not turn my face away from you, for I am holy, says the Lord, and I shall not be angry forever.

13 Nevertheless, know your iniquity, for you have transgressed against the Lord your God and scattered your ways to strangers beneath every leafy tree, and you have not heard my voice, says the Lord.

14 Return, O returning children, says the Lord, for I am your husband. I shall take you, one from a city and two from a kindred, and shall bring you into Zion.

15 And I shall give you shepherds according to my heart, and they shall feed you with knowledge and doctrine.

16 And when you have multiplied and increased in the land in those days, says the Lord, they shall no longer say, “The ark of the covenant of the Lord.” It shall not rise upon the heart, nor shall they remember it; it shall not be visited, nor shall it be made any more.

17 At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered to her in the name of the Lord, in Jerusalem; and they shall no longer walk after the perversity of their most wicked heart.

18 In those days the house of Juda shall go to the house of Israel, and they shall come together from the land of the north to the land that I gave to your fathers.

19 But I said, “How shall I place you among the sons and give you a desirable land, a splendid inheritance of the hosts of nations?” And I said, “You shall call me Father and shall not cease to walk after me.”

20 But as a woman disdains her lover, so the house of Israel has disdained me, says the Lord.

21 A voice has been heard upon the roads, the weeping and wailing of the children of Israel, because they made their way iniquitous; they forgot the Lord their God.

22 Return, O returning children, and I shall heal your apostasies. “Behold, we come to you, for you are the Lord our God.

23 Truly the hills and the multitude of the mountains were lying; truly in the Lord our God is the salvation of Israel.

24 Confusion has devoured the labor of our fathers from our youth—their flocks and their herds, their sons and their daughters.

25 We shall sleep in our confusion, and our disgrace shall cover us, because we and our fathers have sinned against the Lord our God, from our youth even to this day, and we have not heard the voice of the Lord our God.”

Chapter 4

1 “If you return, O Israel, says the Lord, return to me. If you remove your stumbling blocks from before my face, you shall not be moved.

2 And you shall swear, ‘The Lord lives,’ in truth and in judgment and in justice; and the nations shall bless him and shall praise him.

3 For thus says the Lord to the man of Juda and to Jerusalem: Break up new ground for yourselves, and do not sow upon thorns.

4 Be circumcised to the Lord, and remove the foreskins of your hearts, O men of Juda and inhabitants of Jerusalem, lest perhaps my indignation go forth like fire and be kindled, with no one to extinguish it, because of the wickedness of your thoughts.

5 Announce it in Juda and make it heard in Jerusalem. Speak and sound the trumpet in the land; cry out mightily and say, ‘Gather together, and let us enter the fortified cities.’

6 Raise a standard in Zion; take courage; do not stand still, for I am bringing evil from the north and a great destruction.

7 The lion has ascended from his lair, and the plunderer of nations has raised himself up. He has gone forth from his place to make your land a solitude; your cities shall be laid waste, remaining without an inhabitant.

8 Over this, gird yourselves with haircloth; mourn and wail, for the wrath of the fury of the Lord has not been turned away from us.

9 And it shall be on that day, says the Lord, that the heart of the king and the heart of the princes shall perish; the priests shall be astonished, and the prophets shall be confounded.”

10 And I said, “Alas, alas, alas, O Lord God! Have you then deceived this people and Jerusalem, saying, ‘Peace shall be yours,’ when behold, the sword has reached even to the soul?”

11 “At that time it shall be said to this people and to Jerusalem: A burning wind is upon the roads that are in the desert, upon the way of the daughter of my people—not for winnowing and not for cleansing.

12 A wind full from these places shall come for me, and now I shall speak my judgments with them.

13 Behold, he shall ascend like a cloud, and his chariots like a tempest; his horses are swifter than eagles. Woe to us, for we have been devastated!

14 Wash your heart from wickedness, O Jerusalem, that you may be saved. How long shall harmful thoughts remain within you?

15 For a voice announces from Dan and makes the idol known from Mount Ephraim.

16 Say to the nations: ‘Behold, it has been heard in Jerusalem that watchmen are coming from a distant land and raising their voice against the cities of Juda.

17 They have become like keepers of fields against her all around, because she provoked me to wrath, says the Lord.’

18 Your ways and your thoughts have done these things to you. This is your wickedness; because it is bitter, it has touched your heart.

19 My belly, my belly! I am in pain; the senses of my heart are troubled within me. I shall not be silent, for my soul has heard the sound of the trumpet, the cry of battle.

20 Destruction upon destruction has been called forth, and the whole land has been devastated. Suddenly my tabernacles have been laid waste, my skins in an instant.

21 How long shall I see one fleeing and hear the sound of the trumpet?

22 For my people are foolish and have not known me. They are senseless and witless children; they are wise in doing evil, but they have not known how to do good.

23 I looked upon the earth, and behold, it was empty and nothing; and upon the heavens, and there was no light in them.

24 I saw the mountains, and behold, they were moving, and all the hills were shaken.

25 I looked, and there was no man, and every bird of heaven had departed.

26 I looked, and behold, Carmel was a desert, and all its cities were destroyed before the face of the Lord and before the face of the wrath of his fury.

27 For thus says the Lord: The whole land shall be desolate, yet I shall not bring it to complete consummation.

28 The earth shall mourn, and the heavens above shall grieve, because I have spoken. I have purposed, and I have not repented, nor have I turned away from it.

29 At the sound of the horseman and the one who shoots the arrow, every city has fled. They have entered steep places and ascended the rocks; all the cities have been forsaken, and no man dwells in them.

30 But you, devastated one, what shall you do? Though you clothe yourself in scarlet, though you are adorned with a necklace of gold and paint your eyes with antimony, in vain shall you beautify yourself. Your lovers have despised you; they shall seek your soul.

31 For I have heard a voice like that of a woman in labor, anguish like that of a woman giving birth: the voice of the daughter of Zion, dying away and spreading out her hands: ‘Woe to me, for my soul has fainted because of the slain!’”

Chapter 5

1 “Go around the streets of Jerusalem; look, consider, and search in her public squares whether you can find a man who practices judgment and seeks faith, and I shall be merciful to her.

2 Even if they say, ‘The Lord lives,’ they shall swear this falsely.

3 O Lord, your eyes look upon faith. You struck them, and they did not grieve; you crushed them, and they refused to receive discipline. They hardened their faces beyond rock and refused to return.

4 But I said, ‘Perhaps they are poor and foolish, ignorant of the way of the Lord and the judgment of their God.

5 Therefore I shall go to the nobles and speak to them, for they have known the way of the Lord and the judgment of their God.’ And behold, these all the more broke the yoke together and burst the bonds.

6 Therefore a lion from the forest has struck them; a wolf toward evening has devastated them; a leopard keeps watch over their cities. Everyone who goes forth from them shall be taken, because their transgressions have multiplied and their apostasies have grown strong.

7 Over what shall I be able to show you mercy? Your sons have forsaken me and swear by those who are not gods. I filled them, and they committed adultery and reveled in the house of a prostitute.

8 They became lustful stallions sent loose; each neighed after the wife of his neighbor.

9 Shall I not visit over these things, says the Lord, and shall not my soul take vengeance upon such a nation?

10 Ascend her walls and scatter them, but do not bring them to complete consummation. Take away her branches, for they are not the Lord’s.

11 For the house of Israel and the house of Juda have transgressed grievously against me, says the Lord.

12 They denied the Lord and said, ‘It is not he; evil shall not come upon us; we shall not see sword or famine.

13 The prophets have spoken into the wind, and there was no answer in them; therefore these things shall happen to them.’

14 Thus says the Lord God of hosts: Because you have spoken this word, behold, I make my words in your mouth a fire and this people wood, and it shall devour them.

15 Behold, I shall bring upon you a nation from afar, O house of Israel, says the Lord—a robust nation, an ancient nation, a nation whose language you shall not know, nor shall you understand what it speaks.

16 Its quiver is like an open sepulcher; they are all mighty.

17 It shall eat your harvest and your bread; it shall devour your sons and your daughters; it shall eat your flock and your herds; it shall eat your vineyard and your fig tree; and with the sword it shall crush your fortified cities in which you trust.

18 Nevertheless, in those days, says the Lord, I shall not bring you to complete consummation.

19 And if you say, ‘Why has the Lord our God done all these things to us?’ you shall say to them: ‘As you forsook me and served a foreign god in your own land, so shall you serve foreigners in a land not your own.’

20 Announce this to the house of Jacob and make it heard in Juda, saying:

21 Hear, O foolish people who have no heart, who have eyes and do not see, and ears and do not hear.

22 Will you therefore not fear me, says the Lord, and will you not grieve before my face? I placed the sand as a boundary for the sea, an everlasting command that it shall not pass beyond. Its waves shall be moved but shall not prevail; they shall swell but shall not cross it.

23 But this people has acquired an unbelieving and exasperating heart; they withdrew and went away.

24 They did not say in their heart, ‘Let us fear the Lord our God, who gives us the early and latter rain in its season and preserves for us the fullness of the annual harvest.’

25 Your iniquities have turned these things aside, and your sins have withheld good from you.

26 For among my people have been found impious men lying in wait like fowlers, setting snares and traps to catch men.

27 As a snare is full of birds, so their houses are full of deceit; therefore they have become great and rich.

28 They have grown fat and sleek, and they have transgressed my words most wickedly. They have not judged the cause of the widow; they have not directed the cause of the orphan; and they have not judged the judgment of the poor.

29 Shall I not visit over these things, says the Lord, or shall not my soul take vengeance upon a nation such as this?

30 Astonishment and wonders have been done in the land:

31 the prophets prophesied falsehood, and the priests applauded with their hands, and my people loved such things. What then shall be done at its end?”

Chapter 6

1 “Take courage, sons of Benjamin, in the midst of Jerusalem; sound the trumpet in Thecua and raise a standard over Bethacarem, for evil has appeared from the north and a great destruction.

2 I have likened the daughter of Zion to one beautiful and delicate.

3 Shepherds and their flocks shall come to her; they have pitched their tents against her all around; each shall pasture those under his hand.

4 Sanctify war against her. Arise, and let us ascend at midday! Woe to us, for the day has declined, for the shadows of evening have grown longer.

5 Arise, and let us ascend by night and scatter her houses.

6 For thus says the Lord of hosts: Cut down her wood and cast up a mound around Jerusalem. This is the city of visitation; every oppression is in her midst.

7 As a cistern makes its water cold, so she has made her wickedness cold. Iniquity and devastation shall be heard within her; infirmity and the wound are always before me.

8 Be instructed, O Jerusalem, lest perhaps my soul withdraw from you, lest perhaps I make you a desert, an uninhabitable land.

9 Thus says the Lord of hosts: They shall gather the remnant of Israel even to the last cluster, as in a vineyard. Turn your hand again like a grape-gatherer to the basket.

10 To whom shall I speak, and whom shall I call to witness, that he may hear? Behold, their ears are uncircumcised, and they cannot hear. Behold, the word of the Lord has become a reproach to them, and they shall not receive it.

11 Therefore I am filled with the fury of the Lord; I have labored to contain it. Pour it out upon the little child outside and upon the assembly of young men together, for man shall be taken with woman, the old man with him who is full of days.

12 Their houses shall pass to others, their fields and wives alike, for I shall stretch out my hand over the inhabitants of the land, says the Lord.

13 For from the least even to the greatest, all pursue avarice; and from prophet even to priest, all practice deceit.

14 They healed the destruction of the daughter of my people with disgrace, saying, ‘Peace, peace,’ when there was no peace.

15 They were confounded because they committed abomination; or rather, they were not confounded with confusion and did not know how to blush. Therefore they shall fall among those who fall; at the time of their visitation they shall collapse, says the Lord.

16 Thus says the Lord: Stand upon the roads and see; ask concerning the ancient paths which is the good way, and walk in it, and you shall find refreshment for your souls. But they said, ‘We shall not walk.’

17 And I appointed watchmen over you: ‘Hear the sound of the trumpet.’ But they said, ‘We shall not hear.’

18 Therefore hear, O nations, and know, O assembly, how great are the things I shall do to them.

19 Hear, O earth: Behold, I shall bring evils upon this people, the fruit of its thoughts, because they did not hear my words and cast away my law.

20 Why do you bring me frankincense from Saba and sweet-smelling cane from a distant land? Your holocausts are not acceptable, and your victims have not pleased me.

21 Therefore thus says the Lord: Behold, I shall place ruins before this people, and fathers and sons together shall fall upon them; neighbor and companion shall perish.

22 Thus says the Lord: Behold, a people comes from the land of the north, and a great nation shall arise from the ends of the earth.

23 It shall seize arrow and shield; it is cruel and shall have no mercy. Its voice shall resound like the sea; they shall mount horses, prepared like a man for battle against you, O daughter of Zion.

24 We have heard its report; our hands have become feeble. Tribulation has seized us, pains like those of a woman in labor.

25 Do not go out to the fields or walk upon the road, for the sword of the enemy and terror are all around.

26 O daughter of my people, gird yourself with haircloth and sprinkle yourself with ashes. Make for yourself mourning as for an only-begotten son, a bitter lamentation, for the devastator shall suddenly come upon us.

27 I have made you a strong assayer among my people, and you shall know and test their way.

28 All these princes turn aside and walk deceitfully; they are bronze and iron; they are all corrupted.

29 The bellows have failed; the lead has been consumed in the fire. In vain has the refiner refined, for their wicked deeds have not been consumed.

30 Call them rejected silver, for the Lord has rejected them.”

Chapter 7

1 The word that came to Jeremiah from the Lord, saying:

2 Stand at the gate of the house of the Lord, proclaim this word there, and say: “Hear the word of the Lord, all Juda, you who enter through these gates to adore the Lord.

3 Thus says the Lord of hosts, the God of Israel: Make your ways and your pursuits good, and I shall dwell with you in this place.

4 Do not trust in words of falsehood, saying, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord it is!’

5 For if you direct your ways and your pursuits well; if you practice judgment between a man and his neighbor;

6 if you do not oppress the stranger, the orphan, and the widow, or shed innocent blood in this place, and if you do not walk after strange gods to your own harm,

7 I shall dwell with you in this place, in the land that I gave to your fathers from age unto age.

8 Behold, you trust for yourselves in words of falsehood that shall not profit you:

9 to steal, kill, commit adultery, swear falsely, pour libations to the Baals, and go after strange gods whom you do not know;

10 and then you came and stood before me in this house, upon which my name has been invoked, and said, ‘We have been delivered because we have done all these abominations.’

11 Has this house, upon which my name has been invoked, therefore become a den of robbers in your eyes? I, I myself—I have seen it, says the Lord.

12 Go to my place in Silo, where my name dwelt from the beginning, and see what I did to it because of the wickedness of my people Israel.

13 And now, because you have done all these works, says the Lord, and I spoke to you, rising early and speaking, but you did not hear; and I called you, but you did not answer;

14 I shall do to this house, upon which my name has been invoked and in which you trust, and to the place that I gave to you and your fathers, as I did to Silo.

15 And I shall cast you away from my face, as I cast away all your brothers, the whole seed of Ephraim.

16 Therefore do not pray for this people, nor take up praise and prayer for them; and do not oppose me, for I shall not hear you.

17 Do you not see what they are doing in the cities of Juda and in the public squares of Jerusalem?

18 The sons gather wood, the fathers kindle the fire, and the women knead the fat to make cakes for the queen of heaven and pour libations to strange gods, provoking me to wrath.

19 Do they provoke me to wrath? says the Lord. Do they not provoke themselves, to the confusion of their own countenance?

20 Therefore thus says the Lord God: Behold, my fury and my indignation are poured out upon this place—upon men, upon beasts, upon the trees of the countryside, and upon the fruits of the earth. It shall be kindled and shall not be extinguished.

21 Thus says the Lord of hosts, the God of Israel: Add your holocausts to your victims and eat the flesh.

22 For I did not speak with your fathers or command them concerning the matter of holocausts and victims on the day when I brought them out of the land of Egypt.

23 But this word I commanded them, saying: ‘Hear my voice, and I shall be your God, and you shall be my people. Walk in every way that I have commanded you, that it may be well with you.’

24 But they did not hear or incline their ear; instead, they went away in their own wills and in the perversity of their evil heart, and they became backward and not forward,

25 from the day their fathers went forth from the land of Egypt even to this day. And I sent to you all my servants the prophets day after day, rising at dawn and sending them.

26 But they did not hear me or incline their ear; instead, they hardened their neck and acted worse than their fathers.”

27 You shall speak all these words to them, but they shall not hear you; you shall call them, but they shall not answer you.

28 And you shall say to them: “This is the nation that did not hear the voice of the Lord its God or receive discipline. Faith has perished and has been taken away from their mouth.

29 Cut off your hair and cast it away; take up a lamentation straight before you, for the Lord has cast away and forsaken the generation of his fury.

30 For the sons of Juda have done evil in my eyes, says the Lord. They placed their stumbling blocks in the house upon which my name has been invoked, that they might pollute it.

31 And they built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire—things I did not command or conceive in my heart.

32 Therefore behold, days are coming, says the Lord, when it shall no longer be called Topheth and the valley of the son of Ennom, but the Valley of Slaughter; and they shall bury in Topheth because there shall be no other place.

33 The corpses of this people shall become food for the birds of heaven and the beasts of the earth, and there shall be no one to drive them away.

34 And from the cities of Juda and the public squares of Jerusalem I shall cause to cease the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a desolation.”

Chapter 8

1 “At that time, says the Lord, they shall cast the bones of the kings of Juda, the bones of its princes, the bones of the priests, the bones of the prophets, and the bones of those who inhabited Jerusalem out of their sepulchers.

2 They shall spread them out before the sun and the moon and all the host of heaven, which they loved, served, followed, sought, and adored. They shall not be gathered and shall not be buried; they shall become dung upon the face of the earth.

3 And all who remain of this most wicked kindred, in every place left to which I have cast them, shall choose death rather than life, says the Lord of hosts.”

4 And you shall say to them: “Thus says the Lord: Shall he who falls not rise again? And shall he who has turned away not return?

5 Why then has this people in Jerusalem turned away with a contentious apostasy? They have taken hold of falsehood and have refused to return.

6 I attended and listened: no one speaks what is good; there is no one who repents of his sin, saying, ‘What have I done?’ They have all turned to their own course like a horse charging headlong into battle.

7 The kite in heaven has known its season; the turtledove, the swallow, and the stork have observed the time of their coming, but my people have not known the judgment of the Lord.

8 How do you say, ‘We are wise, and the law of the Lord is with us’? Truly the lying pen of the scribes has wrought falsehood!

9 The wise have been confounded; they have been terrified and captured. For they have cast away the word of the Lord, and there is no Wisdom in them.

10 Therefore I shall give their women to strangers and their fields to heirs, because from the least to the greatest they all follow avarice; from prophet even to priest, they all practice falsehood.

11 They healed the destruction of the daughter of my people unto disgrace, saying, ‘Peace, peace,’ when there was no peace.

12 They were confounded because they committed abomination; or rather, they were not confounded with confusion and did not know how to blush. Therefore they shall fall among those who fall; at the time of their visitation they shall collapse, says the Lord.

13 Gathering, I shall gather them, says the Lord. There is no grape upon the vines and no figs upon the fig tree; the leaf has fallen, and I have given them the things that have passed them by.

14 Why do we sit still? Come together, and let us enter the fortified city and be silent there, because the Lord our God has made us silent and given us gall-water to drink, for we have sinned against the Lord.

15 We awaited peace, and there was no good; a time of healing, and behold, terror.

16 From Dan the snorting of his horses has been heard; at the sound of the neighing of his warriors the whole land was moved. They came and devoured the land and its fullness, the city and its inhabitants.

17 For behold, I shall send among you basilisk-serpents against which there is no enchantment, and they shall bite you, says the Lord.

18 My sorrow is upon sorrow; my heart mourns within me.

19 Behold, the voice of the cry of the daughter of my people from a distant land: ‘Is the Lord not in Zion, or is her King not within her?’ Why then have they stirred me to wrath with their graven things and foreign vanities?

20 The harvest has passed; the summer has ended; and we have not been saved.

21 Over the destruction of the daughter of my people I have been crushed and made sorrowful;
astonishment has seized me.

22 Is there no resin in Galaad, or is there no physician there? Why then has the scar of the daughter of my
people not closed?”

Chapter 9

1 “Who shall give water to my head and a fountain of tears to my eyes, that I may weep day and night for the slain of the daughter of my people?

2 Who shall give me a travelers’ lodging in the wilderness, that I may forsake my people and withdraw from them? For they are all adulterers, an assembly of transgressors.

3 They have stretched out their tongue like a bow of falsehood and not of truth. They have grown strong in the land, for they have gone forth from evil to evil and have not known me, says the Lord.

4 Let everyone guard himself against his neighbor and place no trust in any brother, for every brother shall utterly supplant, and every friend shall walk deceitfully.

5 A man shall mock his brother, and they shall not speak truth. For they have taught their tongue to speak falsehood; they have labored to act iniquitously.

6 Your habitation is in the midst of deceit; through deceit they have refused to know me, says the Lord.

7 Therefore thus says the Lord of hosts: Behold, I shall melt and test them, for what else shall I do before the face of the daughter of my people?

8 Their tongue is a wounding arrow; it has spoken deceit. With his mouth a man speaks peace with his friend, while secretly he sets an ambush for him.

9 Shall I not visit over these things, says the Lord, or shall not my soul take vengeance upon a nation such as this?

10 Over the mountains I shall take up weeping and lamentation, and over the beautiful places of the wilderness a dirge, because they have been burned so that no man passes through, and they have not heard the voice of an owner. From the bird of heaven even to the beasts, all have migrated and withdrawn.

11 I shall make Jerusalem heaps of sand and dens of dragons; and I shall make the cities of Juda a desolation, without an inhabitant.

12 Who is the wise man who may understand this, and to whom has the word of the mouth of the Lord come, that he may announce why the land has perished and been burned like a desert, so that no one passes through?

13 And the Lord said: Because they forsook my law, which I gave them, and did not hear my voice or walk in it,

14 but went after the perversity of their own heart and after the Baals, which they learned from their fathers,

15 therefore thus says the Lord of hosts, the God of Israel: Behold, I shall feed this people with wormwood and give them gall-water to drink.

16 I shall scatter them among nations that neither they nor their fathers knew, and I shall send the sword after them until they are consumed.

17 Thus says the Lord of hosts, the God of Israel: Consider, summon the mourning women, and let them come; send for those who are wise, and let them hasten.

18 Let them hurry and take up a lamentation over us; let our eyes bring down tears and our eyelids flow with waters.

19 For a voice of lamentation has been heard from Zion: ‘How have we been devastated and exceedingly confounded? For we have forsaken the land, because our tabernacles have been cast down.’

20 Therefore hear, O women, the word of the Lord, and let your ears receive the word of his mouth. Teach your daughters lamentation and each woman her neighbor a dirge,

21 for death has ascended through our windows; it has entered our houses to destroy the little children outside and the young men from the public squares.”

22 Speak: “Thus says the Lord: The corpse of man shall fall like dung upon the face of the countryside and like hay behind the reaper, and there shall be no one to gather it.

23 Thus says the Lord: Let not the wise man glory in his wisdom; let not the mighty man glory in his might; and let not the rich man glory in his riches.

24 But let him who glories glory in this: to understand and know me, for I am the Lord who practices mercy and judgment and justice upon the earth; for these things please me, says the Lord.

25 Behold, days are coming, says the Lord, and I shall visit every one who has a circumcised foreskin:

26 Egypt, Juda, Edom, the sons of Ammon, Moab, and all who have their hair cut round and inhabit the desert; for all the nations have a foreskin, but the whole house of Israel is uncircumcised in heart.”

Chapter 10

1 Hear the word that the Lord has spoken concerning you, O house of Israel.

2 Thus says the Lord: Do not learn according to the ways of the nations, and do not fear the signs of heaven that the nations fear,

3 for the laws of the peoples are vain. For the work of an artisan’s hands has cut a tree from the forest with an axe.

4 He has adorned it with silver and gold; he has fastened it with nails and hammers so that it will not come apart.

5 They have been fashioned in the likeness of a palm tree and shall not speak. They must be lifted and carried, for they cannot walk. Therefore do not fear them, for they can do neither evil nor good.

6 There is none like you, O Lord. You are great, and your name is great in might.

7 Who shall not fear you, O King of nations? For honor is yours. Among all the wise of the nations and in all their kingdoms there is none like you.

8 Together they shall be proven senseless and foolish; the doctrine of their vanity is wood.

9 Wrapped silver is brought from Tharsis and gold from Ophaz—the work of the artisan and the hands of the metalworker. Violet and purple are their clothing; all these are the work of artisans.

10 But the Lord is the true God; he is the living God and the everlasting King. At his indignation the earth shall be moved, and the nations shall not endure his threat.

11 Therefore you shall say this to them: “Let the gods who did not make heaven and earth perish from the earth and from the things beneath heaven!”

12 He makes the earth by his strength, prepares the world by his Wisdom, and stretches out the heavens by his prudence.

13 At his voice he gives a multitude of waters in heaven and raises clouds from the ends of the earth. He makes lightning into rain and brings forth the wind from his treasuries.

14 Every man has become foolish through knowledge; every artisan has been confounded by the graven thing, for what he cast is false, and there is no spirit in them.

15 They are vain and a work worthy of laughter; at the time of their visitation they shall perish.

16 The Portion of Jacob is not like these, for he is the one who formed all things, and Israel is the rod of his inheritance; the Lord of hosts is his name.

17 Gather your confusion from the land, you who dwell under siege,

18 for thus says the Lord: Behold, this time I shall cast the inhabitants of the land far away and shall trouble them so that they may be found.

19 Woe to me because of my destruction; my wound is exceedingly grievous. But I said, “Plainly this is my infirmity, and I shall bear it.”

20 My tabernacle has been devastated; all my cords have been broken. My sons have gone forth from me and do not remain. There is no one to stretch out my tent any longer and raise up my skins.

21 For the shepherds have acted foolishly and have not sought the Lord; therefore they did not understand, and their whole flock has been scattered.

22 Behold, the voice of a report comes, and a great commotion from the land of the north, to make the cities of Juda a solitude and a habitation of dragons.

23 I know, O Lord, that a man’s way is not his own, nor is it for a man to walk and direct his own steps.

24 Correct me, O Lord, nevertheless in judgment and not in your fury, lest perhaps you reduce me to nothing.

25 Pour out your indignation upon the nations that have not known you and upon the provinces that have not invoked your name, for they have eaten Jacob, devoured him, consumed him, and scattered his beauty.

Chapter 11

1 The word that came from the Lord to Jeremiah, saying:

2 “Hear the words of this covenant, and speak to the men of Juda and the inhabitants of Jerusalem.

3 And you shall say to them: Thus says the Lord God of Israel: Accursed is the man who does not hear the words of this covenant,

4 which I commanded your fathers on the day when I brought them out of the land of Egypt, from the iron furnace, saying: ‘Hear my voice and do everything I command you; and you shall be my people, and I shall be your God,’

5 that I may raise up the oath I swore to your fathers, that I would give them a land flowing with milk and honey, as it is this day.” And I answered and said, “Amen, O Lord.”

6 And the Lord said to me: “Proclaim all these words in the cities of Juda and outside Jerusalem, saying: Hear the words of this covenant and do them.

7 For testifying, I testified to your fathers from the day I brought them out of the land of Egypt even to this day; rising early, I testified and said, ‘Hear my voice.’

8 But they did not hear or incline their ear; instead, each went away in the perversity of his own evil heart. And I brought upon them all the words of this covenant that I commanded them to do, but they did not do.”

9 And the Lord said to me: “A conspiracy has been found among the men of Juda and the inhabitants of Jerusalem.

10 They have returned to the former iniquities of their fathers, who refused to hear my words; these also have gone after strange gods to serve them. The house of Israel and the house of Juda have made void my covenant that I made with their fathers.

11 Therefore thus says the Lord: Behold, I shall bring evils upon them from which they shall not be able to escape. They shall cry out to me, and I shall not hear them.

12 The cities of Juda and the inhabitants of Jerusalem shall go and cry out to the gods to whom they pour libations, but they shall not save them in the time of their affliction.

13 For according to the number of your cities were your gods, O Juda; and according to the number of the streets of Jerusalem, you set up altars of confusion, altars for pouring libations to the Baals.

14 Therefore do not pray for this people, and do not take up praise and prayer for them, for I shall not hear in the time of their cry to me, in the time of their affliction.

15 Why has my beloved committed many wicked deeds in my house? Shall holy flesh take your wicked deeds away from you, in which you have gloried?

16 The Lord called your name a fruitful olive tree, beautiful, fruit-bearing, and lovely. At the sound of a word, a great fire blazed within her, and her shrubs were burned.

17 And the Lord of hosts, who planted you, has spoken evil concerning you because of the evils that the house of Israel and the house of Juda did for themselves to provoke me, pouring libations to the Baals.”

18 “But you, O Lord, showed me, and I knew; then you revealed their pursuits to me.

19 And I was like a meek lamb carried to be a victim; I did not know that they had devised plans against me, saying, ‘Let us put wood into his bread and eradicate him from the land of the living, and let his name be remembered no more.’

20 But you, O Lord of hosts, who judge justly and test the reins and hearts, let me see your vengeance upon them, for to you I have revealed my cause.

21 Therefore thus says the Lord concerning the men of Anathoth who seek your soul and say, ‘You shall not prophesy in the name of the Lord, and you shall not die by our hands’—

22 therefore thus says the Lord of hosts: Behold, I shall visit them. Their young men shall die by the sword; their sons and their daughters shall die by famine.

23 No remnant shall remain of them, for I shall bring evil upon the men of Anathoth, the year of their visitation.”

Chapter 12

1 “You indeed are just, O Lord, if I dispute with you; nevertheless, I shall speak just things to you. Why does the way of the impious prosper? Why is it well with all who transgress and act iniquitously?

2 You planted them, and they sent forth roots; they advance and bear fruit. You are near to their mouth and far from their reins.

3 But you, O Lord, have known me, seen me, and tested my heart with you. Gather them like a flock for the victim and sanctify them for the day of slaughter.

4 How long shall the land mourn and every plant of the countryside dry up because of the wickedness of those who inhabit it? Beast and bird have been consumed because they said, ‘He shall not see our last things.’

5 If you have grown weary running with footmen, how shall you be able to contend with horses? And if you have been secure in a land of peace, what shall you do amid the swelling of the Jordan?

6 For even your brothers and the house of your father—even they have fought against you and cried out after you with a full voice. Do not trust them when they speak good things to you.”

7 “I have forsaken my house; I have dismissed my inheritance; I have given the beloved of my soul into the hand of her enemies.

8 My inheritance has become to me like a lion in the forest; she has raised her voice against me, and therefore I have hated her.

9 Is my inheritance to me a multicolored bird? Is she a bird dyed throughout? Come, gather together, all beasts of the earth; hasten to devour.

10 Many shepherds have demolished my vineyard; they have trampled my portion and made my desirable portion a desert of solitude.

11 They have made it a devastation, and it has mourned before me. The whole land has been utterly desolated because there is no one who reflects in his heart.

12 Devastators have come upon all the roads of the desert, for the sword of the Lord shall devour from one end of the land even to its other end; there is no peace for any flesh.

13 They sowed wheat and reaped thorns; they received an inheritance, and it shall not profit them. You shall be confounded by your fruits because of the wrath of the fury of the Lord.

14 Thus says the Lord against all my most wicked neighbors, who touch the inheritance that I distributed to my people Israel: Behold, I shall uproot them from their land, and I shall uproot the house of Juda from their midst.

15 And when I have uprooted them, I shall return and have mercy on them; I shall lead them back, each man to his inheritance and each man to his land.

16 And it shall be that if, being instructed, they learn the ways of my people, so as to swear in my name, ‘The Lord lives,’ just as they taught my people to swear by Baal, they shall be built up in the midst of my people.

17 But if they will not hear, I shall uproot that nation with uprooting and destruction, says the Lord.”

Chapter 13

1 Thus says the Lord to me: “Go and acquire for yourself a linen loincloth; place it upon your loins, and do not put it into water.”

2 And I acquired a loincloth according to the word of the Lord and placed it around my loins.

3 And the word of the Lord came to me a second time, saying:

4 “Take the loincloth you acquired, which is around your loins; arise, go to the Euphrates, and hide it there in a cleft of the rock.”

5 And I went and hid it by the Euphrates, as the Lord had commanded me.

6 And after many days, the Lord said to me: “Arise, go to the Euphrates, and take from there the loincloth that I commanded you to hide there.”

7 And I went to the Euphrates, dug, and took the loincloth from the place where I had hidden it; and behold, the loincloth had rotted so that it was fit for no use.

8 And the word of the Lord came to me, saying:

9 “Thus says the Lord: In this way I shall cause the pride of Juda and the great pride of Jerusalem to rot—

10 this most wicked people, who refuse to hear my words and walk in the perversity of their own heart, and who have gone after strange gods to serve and adore them. They shall be like this loincloth, which is fit for no use.

11 For as a loincloth adheres to the loins of a man, so I bound the whole house of Israel and the whole house of Juda to myself, says the Lord, that they might be my people and a name and a praise and a glory for me; but they did not hear.

12 Therefore you shall speak this word to them: ‘Thus says the Lord God of Israel: Every flask shall be filled with wine.’ And they shall say to you, ‘Do we not know that every flask shall be filled with wine?’

13 And you shall say to them: Thus says the Lord: Behold, I shall fill all the inhabitants of this land with drunkenness—the kings of the stock of David who sit upon his throne, the priests, the prophets, and all the inhabitants of Jerusalem.

14 I shall scatter them, a man from his brother, and fathers and sons alike, says the Lord. I shall not spare, yield, or have mercy so as not to destroy them.

15 Hear and perceive with your ears; do not be lifted up, for the Lord has spoken.

16 Give glory to the Lord your God before it grows dark and before your feet stumble upon the shadowed mountains. You shall await light, but he shall make it the shadow of death and gloom.

17 But if you will not hear this, my soul shall weep in secret before the face of pride; weeping, it shall weep, and my eye shall bring down a tear, because the flock of the Lord has been captured.

18 Say to the king and to the queen: ‘Humble yourselves; sit down, for the crown of your glory has descended from your head.’

19 The cities of the south have been closed, and there is no one to open them. All Juda has been carried away in a complete migration.

20 Lift up your eyes and see, you who come from the north. Where is the flock that was given to you, your glorious livestock?

21 What shall you say when he visits you? For you yourself taught them against you and instructed them to be over your head. Shall not pains seize you like a woman in labor?

22 And if you say in your heart, ‘Why have these things come upon me?’—because of the multitude of your iniquity, your shameful parts have been uncovered and the soles of your feet polluted.

23 If the Ethiopian can change his skin or the leopard his spots, then you also shall be able to do good when you have learned evil.

24 I shall scatter them like stubble carried away by the wind in the desert.

25 This is your lot and the portion measured to you by me, says the Lord, because you forgot me and trusted in falsehood.

26 Therefore I too have bared your thighs before your face, and your disgrace has appeared—

27 your adulteries, your neighing, and the wickedness of your fornication. Upon the hills in the field I have seen your abominations. Woe to you, O Jerusalem! Will you not be cleansed after me? How much longer?”

Chapter 14

1 The word of the Lord that came to Jeremiah concerning the words of the drought.

2 “Judea has mourned, and her gates have fallen and grown dark upon the ground, and the cry of Jerusalem has ascended.

3 The great sent their little ones for water. They came to draw, but found no water; they carried their vessels back empty. They were confounded and afflicted, and they covered their heads.

4 Because of the devastation of the land, because no rain came upon the earth, the farmers were confounded; they covered their heads.

5 For even the doe gave birth in the field and abandoned her young because there was no grass.

6 The wild asses stood upon the rocks; they drew in the wind like dragons. Their eyes failed because there was no grass.

7 If our iniquities answer against us, O Lord, act for the sake of your name, for our apostasies are many; against you we have sinned.

8 O Expectation of Israel, his Savior in the time of tribulation, why shall you be like a settler in the land and like a traveler turning aside to lodge?

9 Why shall you be like a wandering man, like a mighty one unable to save? Yet you are in our midst, O Lord, and your name has been invoked upon us; do not forsake us.

10 Thus says the Lord to this people, who have loved to move their feet and have not rested, and who did not please the Lord: Now he shall remember their iniquities and visit their sins.

11 And the Lord said to me: Do not pray for good for this people.

12 When they fast, I shall not hear their prayers; and if they offer holocausts and victims, I shall not receive them, for I shall consume them by sword and famine and pestilence.”

13 And I said, “Ah, ah, ah, O Lord God! The prophets say to them, ‘You shall not see the sword, and there shall be no famine among you; instead, he shall give you true peace in this place.’”

14 And the Lord said to me: “The prophets prophesy falsely in my name. I did not send them, command them, or speak to them. They prophesy to you a lying vision, divination, fraud, and the seduction of their own heart.

15 Therefore thus says the Lord concerning the prophets who prophesy in my name, whom I did not send, saying, ‘Sword and famine shall not be in this land’: By sword and famine those prophets shall be consumed.

16 And the peoples to whom they prophesy shall be cast into the streets of Jerusalem because of famine and sword, and there shall be no one to bury them—they and their wives, their sons and their daughters. And I shall pour their own evil upon them.

17 You shall say this word to them: ‘Let my eyes bring down tears night and day and not be silent, for the virgin daughter of my people has been crushed with a great destruction, with an exceedingly grievous wound.

18 If I go forth into the fields, behold, those slain by the sword; and if I enter the city, behold, those wasted by famine. Prophet and priest also have gone into a land they did not know.

19 In casting away, have you utterly cast away Juda? Or has your soul abominated Zion? Why then have you struck us so that there is no healing? We awaited peace, and there is no good; a time of healing, and behold, disturbance.

20 We have known, O Lord, our impieties and the iniquities of our fathers, for we have sinned against you.

21 Do not give us over to reproach, for the sake of your name; do not bring insult upon the throne of your glory. Remember; do not make void your covenant with us.

22 Are there any among the graven things of the nations who give rain? Or can the heavens give showers? Are you not the Lord our God, whom we have awaited? For you have made all these things.’”

Chapter 15

1 And the Lord said to me: “Even if Moses and Samuel stood before me, my soul would not be toward this people. Cast them away from my face, and let them go forth.

2 And if they say to you, ‘Where shall we go?’ you shall say to them: Thus says the Lord: Those for death, to death; those for the sword, to the sword; those for famine, to famine; and those for captivity, to captivity.

3 I shall visit four kinds upon them, says the Lord: the sword to kill, dogs to tear, the birds of heaven and the beasts of the earth to devour and scatter.

4 And I shall give them over to agitation among all the kingdoms of the earth because of Manasses son of Ezechias, king of Juda, for all the things he did in Jerusalem.

5 For who shall have mercy upon you, O Jerusalem, or who shall grieve for you? Or who shall go to ask concerning your peace?

6 You have forsaken me, says the Lord; you have gone backward. I shall stretch out my hand over you and kill you; I have grown weary of pleading.

7 I shall scatter them with a winnowing fan at the gates of the land. I killed and destroyed my people, yet they did not return from their ways.

8 Her widows have multiplied before me beyond the sand of the sea. At midday I brought the devastator upon the mother of the young man; suddenly I sent terror upon the cities.

9 She who bore seven has grown weak; her soul has failed. Her sun set while it was still day; she was confounded and blushed. And I shall give her remnant to the sword before the face of their enemies, says the Lord.”

10 “Woe to me, my mother! Why did you give birth to me, a man of quarrel, a man of discord throughout the whole land? I did not lend at interest, nor did anyone lend to me at interest, yet everyone curses me.

11 The Lord says: Surely your remnant shall be for good; surely I shall meet you in the time of affliction and in the time of tribulation against the enemy.

12 Shall iron be joined in covenant with iron from the north, and with bronze?

13 I shall give your riches and your treasures as plunder without payment, because of all your sins and throughout all your borders.

14 And I shall bring your enemies from a land you do not know, for a fire has been kindled in my fury; it shall burn over you.

15 You know, O Lord; remember me, visit me, and protect me from those who persecute me. Do not take me away in your patience; know that I have endured reproach for your sake.

16 Your words were found, and I ate them; and your word became joy and gladness to my heart, for your name has been invoked upon me, O Lord God of hosts.

17 I did not sit in the council of those who make sport, nor did I glory. Before the face of your hand I sat alone, because you filled me with threatening.

18 Why has my sorrow become perpetual and my wound desperate, refusing to be healed? It has become to me like the falsehood of unfaithful waters.

19 Therefore thus says the Lord: If you return, I shall turn you back, and you shall stand before my face. If you separate what is precious from what is vile, you shall be like my mouth. They shall turn to you, but you shall not turn to them.

20 I shall make you a strong wall of bronze against this people. They shall fight against you, but they shall not prevail, for I am with you to save and deliver you, says the Lord.

21 And I shall deliver you from the hand of the most wicked and redeem you from the hand of the mighty.”

Chapter 16

1 And the word of the Lord came to me, saying:

2 “You shall not take a wife, and you shall have no sons or daughters in this place.

3 For thus says the Lord concerning the sons and daughters who are born in this place, concerning their mothers who bore them, and concerning their fathers from whose stock they were born in this land:

4 They shall die by deaths of sickness. They shall not be mourned and shall not be buried; they shall become dung upon the face of the earth. By sword and famine they shall be consumed, and their corpse shall become food for the birds of heaven and the beasts of the earth.

5 For thus says the Lord: Do not enter the house of feasting; do not go to mourn or console them, for I have taken my peace from this people, says the Lord, along with mercy and compassions.

6 Great and small shall die in this land. They shall not be buried or mourned; men shall not cut themselves, nor shall baldness be made for them.

7 They shall not break bread among them for one who mourns, to console him over the dead; and they shall not give them the cup to drink, to console them over father and mother.

8 And you shall not enter the house of feasting to sit with them and eat and drink.

9 For thus says the Lord of hosts, the God of Israel: Behold, before your eyes and in your days, I shall take away from this place the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride.

10 And when you announce all these words to this people and they say to you, ‘Why has the Lord spoken all this great evil against us? What is our iniquity, and what is our sin that we have sinned against the Lord our God?’

11 you shall say to them: Because your fathers forsook me, says the Lord, and went after strange gods, served and adored them, and forsook me and did not keep my law.

12 But you also have acted worse than your fathers; for behold, each walks after the perversity of his own evil heart, so that he does not hear me.

13 And I shall cast you out of this land into a land that neither you nor your fathers knew; and there you shall serve strange gods day and night, who shall give you no rest.

14 Therefore behold, days are coming, says the Lord, when it shall no longer be said, ‘The Lord lives, who brought the children of Israel out of the land of Egypt,’

15 but, ‘The Lord lives, who brought the children of Israel out of the land of the north and out of all the lands to which I cast them.’ And I shall lead them back into their own land, which I gave to their fathers.

16 Behold, I shall send many fishermen, says the Lord, and they shall fish for them; and after these things I shall send them many hunters, and they shall hunt them from every mountain and every hill and from the clefts of the rocks.

17 For my eyes are upon all their ways. They are not hidden from my face, nor has their iniquity been concealed from my eyes.

18 And first I shall repay their iniquities and their sins twofold, because they polluted my land with the corpses of their idols and filled my inheritance with their abominations.

19 O Lord, my strength and my might and my refuge in the day of tribulation, to you the nations shall come from the ends of the earth and shall say, ‘Truly our fathers possessed falsehood, a vanity that did not profit them.

20 Shall a man make gods for himself when they are not gods?’

21 Therefore behold, this time I shall show them; I shall show them my hand and my power, and they shall know that my name is the Lord.”

Chapter 17

1 “The sin of Juda is written with an iron pen, engraved with a diamond point upon the breadth of their heart and upon the horns of their altars.

2 Their sons remember their altars and their groves and the leafy trees upon the high mountains,

3 sacrificing in the field. I shall give your strength and all your treasures over to plunder, along with your high places, because of the sins throughout all your borders.

4 And you shall be left alone without your inheritance, which I gave you; and I shall cause you to serve your enemies in a land you do not know, for you have kindled a fire in my fury; it shall burn forever.

5 Thus says the Lord: Accursed is the man who trusts in man, makes flesh his arm, and whose heart withdraws from the Lord.

6 For he shall be like a tamarisk in the desert and shall not see when good comes, but shall dwell in dryness in the wilderness, in a salt and uninhabitable land.

7 Blessed is the man who trusts in the Lord, and the Lord shall be his confidence.

8 He shall be like a tree transplanted beside waters, which sends its roots toward moisture and shall not fear when heat comes. Its leaf shall be green, and in the time of drought it shall not be anxious, nor shall it ever cease to bear fruit.

9 The heart of all is perverse and inscrutable; who shall know it?

10 I, the Lord, search the heart and test the reins, giving to each according to his way and according to the fruit of his inventions.

11 A partridge brooded over what she did not lay. He made riches, but not in judgment; in the midst of his days he shall forsake them, and at his end he shall be foolish.

12 A throne of glory on high from the beginning is the place of our sanctuary.

13 O Lord, Expectation of Israel, all who forsake you shall be confounded. Those who withdraw from you shall be written in the earth, because they have forsaken the Lord, the vein of living waters.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved, for you are my praise.

15 Behold, they say to me, ‘Where is the word of the Lord? Let it come.’

16 But I have not been troubled, following you as Shepherd; and I have not desired the day of man—you know. What went forth from my lips was upright in your sight.

17 Do not become a terror to me; you are my hope in the day of affliction.

18 Let those who persecute me be confounded, but let me not be confounded. Let them be terrified, but let me not be terrified. Bring the day of affliction upon them, and crush them with a double destruction.”

19 Thus says the Lord to me: Go and stand at the gate of the sons of the people, through which the kings of Juda enter and depart, and at all the gates of Jerusalem.

20 And you shall say to them: “Hear the word of the Lord, kings of Juda, all Juda, and all inhabitants of Jerusalem who enter through these gates.

21 Thus says the Lord: Guard your souls, and do not carry burdens on the sabbath day or bring them through the gates of Jerusalem.

22 Do not carry loads out of your houses on the sabbath day, and do no work; sanctify the sabbath day as I commanded your fathers.

23 But they did not hear or incline their ear; instead, they hardened their neck so that they would not hear me or receive discipline.

24 And it shall be, says the Lord, that if you hear me and do not bring burdens through the gates of this city on the sabbath day, and if you sanctify the sabbath day by doing no work upon it,

25 kings and princes sitting upon the throne of David shall enter through the gates of this city, riding in chariots and upon horses—they and their princes, the men of Juda, and the inhabitants of Jerusalem—and this city shall be inhabited forever.

26 They shall come from the cities of Juda, from around Jerusalem, from the land of Benjamin, from the plains, from the mountains, and from the south, carrying holocaust, victim, sacrifice, and frankincense, and they shall bring an oblation into the house of the Lord.

27 But if you will not hear me, to sanctify the sabbath day and not carry a burden or bring it through the gates of Jerusalem on the sabbath day, I shall kindle a fire in her gates, and it shall devour the houses of Jerusalem and shall not be extinguished.”

Chapter 18

1 The word that came to Jeremiah from the Lord, saying:

2 “Arise and descend into the potter’s house, and there you shall hear my words.”

3 And I descended into the potter’s house, and behold, he was making a work upon the wheel.

4 And the vessel he was making from clay was ruined in his hands; and turning, he made it into another vessel, as it pleased his eyes to make it.

5 And the word of the Lord came to me, saying:

6 “Can I not do to you as this potter, O house of Israel? says the Lord. Behold, as clay is in the hand of the potter, so are you in my hand, O house of Israel.

7 Suddenly I shall speak against a nation and against a kingdom, to uproot, destroy, and ruin it.

8 If that nation repents of the evil against which I spoke, I too shall repent of the evil I purposed to do to it.

9 And suddenly I shall speak concerning a nation and a kingdom, to build and plant it.

10 If it does evil in my eyes by not hearing my voice, I shall repent of the good that I said I would do to it.

11 Now therefore say to the man of Juda and to the inhabitants of Jerusalem: Thus says the Lord: Behold, I am fashioning evil against you and devising a purpose against you. Let each return from his evil way, and direct your ways and your pursuits.

12 But they said, ‘We have despaired. For we shall go after our own thoughts, and each of us shall practice the perversity of his own evil heart.’

13 Therefore thus says the Lord: Ask the nations, ‘Who has heard such horrible things as the virgin Israel has exceedingly done?’

14 Shall the snow of Lebanon fail from the rock of the field? Or can the cold, bursting, flowing waters be torn away?

15 For my people have forgotten me, pouring libations in vain and stumbling in their ways, in the paths of the age, that they might walk through them upon an untrodden road,

16 so that their land should become a desolation and an everlasting hissing. Everyone who passes through it shall be astonished and shake his head.

17 Like a burning wind I shall scatter them before the enemy. I shall show them my back and not my face on the day of their destruction.”

18 And they said, “Come, and let us devise plans against Jeremiah, for the law shall not perish from the priest, counsel from the wise, or the word from the prophet. Come, and let us strike him with the tongue, and let us pay no attention to any of his words.”

19 “Attend to me, O Lord, and hear the voice of my adversaries.

20 Shall evil be rendered for good, because they dug a pit for my soul? Remember that I stood before you to speak good for them and turn your indignation away from them.

21 Therefore give their sons over to famine and lead them into the hands of the sword. Let their wives become childless and widows; let their husbands be slain by death, and let their young men be pierced by the sword in battle.

22 Let a cry be heard from their houses, for you shall suddenly bring the robber upon them, because they dug a pit to capture me and hid snares for my feet.

23 But you, O Lord, know all their counsel against me unto death. Do not show mercy to their iniquity, and let their sin not be blotted out from before your face. Let them fall in your sight; in the time of your fury, deal with them.”

Chapter 19

1 Thus says the Lord: Go and take an earthenware flask from the potter, with some of the elders of the people and some of the elders of the priests.

2 Go forth to the valley of the son of Ennom, which is beside the entrance of the Earthenware Gate, and there proclaim the words that I shall speak to you.

3 And you shall say: “Hear the word of the Lord, kings of Juda and inhabitants of Jerusalem. Thus says the Lord of hosts, the God of Israel: Behold, I shall bring an affliction upon this place such that the ears of everyone who hears of it shall ring,

4 because they forsook me, made this place foreign, and poured libations in it to strange gods whom neither they nor their fathers nor the kings of Juda knew; and they filled this place with the blood of innocents.

5 They built the high places of the Baals to burn their sons with fire as holocausts to the Baals—things I did not command or speak, nor did they rise into my heart.

6 Therefore behold, days are coming, says the Lord, when this place shall no longer be called Topheth and the valley of the son of Ennom, but the Valley of Slaughter.

7 I shall scatter the counsel of Juda and Jerusalem in this place, and I shall overthrow them by the sword before their enemies and by the hand of those who seek their souls; and I shall give their corpses as food for the birds of heaven and the beasts of the earth.

8 I shall make this city an astonishment and a hissing. Everyone who passes through it shall be astonished and hiss over all its wounds.

9 I shall feed them with the flesh of their sons and the flesh of their daughters; and each shall eat the flesh of his friend in the siege and anguish with which their enemies and those who seek their souls shall enclose them.”

10 And you shall break the flask before the eyes of the men who go with you.

11 And you shall say to them: “Thus says the Lord of hosts: So shall I break this people and this city, as a potter’s vessel is broken and can no longer be restored; and they shall be buried in Topheth because there is no other place for burial.

12 Thus shall I do to this place, says the Lord, and to its inhabitants; and I shall make this city like Topheth.

13 The houses of Jerusalem and the houses of the kings of Juda shall be unclean like the place of Topheth—all the houses upon whose rooftops they sacrificed to all the host of heaven and poured libations to strange gods.”

14 Then Jeremiah came from Topheth, where the Lord had sent him to prophesy; and he stood in the court of the house of the Lord and said to all the people:

15 Thus says the Lord of hosts, the God of Israel: “Behold, I shall bring upon this city and upon all its towns every evil that I have spoken against it, because they hardened their neck so that they would not hear my words.”

Chapter 20

1 And Phassur son of Emmer, the priest who had been appointed prince in the house of the Lord, heard Jeremiah prophesying these words.

2 And Phassur struck Jeremiah the prophet and put him in the stocks that were at the upper gate of Benjamin, in the house of the Lord.

3 And when morning dawned the next day, Phassur brought Jeremiah out of the stocks; and Jeremiah said to him, “The Lord has not called your name Phassur, but Terror All Around.

4 For thus says the Lord: Behold, I shall give you over to terror, you and all your friends. They shall fall by the sword of their enemies, and your eyes shall see it. I shall give all Juda into the hand of the king of Babylon, and he shall lead them into Babylon and strike them with the sword.

5 And I shall give all the substance of this city, all its labor and every precious thing, and all the treasures of the kings of Juda into the hand of their enemies. They shall plunder them, take them, and carry them into Babylon.

6 But you, Phassur, and all the inhabitants of your house shall go into captivity. You shall come to Babylon, and there you shall die; there you shall be buried, you and all your friends to whom you prophesied falsehood.”

7 “You seduced me, O Lord, and I was seduced. You were stronger than I, and you prevailed. I have become a derision all day; everyone mocks me.

8 For long now I have spoken, crying out against iniquity and proclaiming devastation; and the word of the Lord has become a reproach and a derision to me all day.

9 And I said, ‘I shall not remember him, nor shall I speak any longer in his name.’ But it became in my heart like a raging fire shut up in my bones; and I fainted, unable to bear it.

10 For I heard the insults of many and terror all around: ‘Persecute him, and let us persecute him,’ from all the men who had been at peace with me and guarded at my side. ‘Perhaps he may be deceived, and we shall prevail against him and take vengeance upon him.’

11 But the Lord is with me like a mighty warrior; therefore those who persecute me shall fall and be powerless. They shall be exceedingly confounded because they did not understand—an everlasting reproach that shall never be blotted out.

12 And you, O Lord of hosts, tester of the just, who see the reins and the heart, let me, I pray, see your vengeance upon them, for to you I have revealed my cause.

13 Sing to the Lord; praise the Lord, for he has delivered the soul of the poor from the hand of the wicked.

14 Accursed be the day on which I was born! Let the day on which my mother bore me not be blessed!

15 Accursed be the man who announced to my father, saying, ‘A male child has been born to you,’ and made him rejoice as with gladness!

16 Let that man be like the cities the Lord overthrew and did not repent. Let him hear a cry in the morning and wailing at midday,

17 because he did not kill me from the womb, so that my mother would have become my sepulcher and her womb an everlasting conception.

18 Why did I come forth from the womb, that I should see labor and sorrow and my days be consumed in confusion?”

Chapter 21

1 The word that came to Jeremiah from the Lord when King Sedecias sent to him Phassur son of Melchias and the priest Sophonias son of Maasias, saying:

2 “Inquire of the Lord for us, for Nabuchodonosor, king of Babylon, is waging war against us. Perhaps the Lord may act with us according to all his wonders, and he may withdraw from us.”

3 And Jeremiah said to them: “Thus you shall say to Sedecias:

4 Thus says the Lord God of Israel: Behold, I shall turn back the weapons of war that are in your hands, with which you fight against the king of Babylon and the Chaldeans who besiege you around the walls; and I shall gather them into the midst of this city.

5 And I myself shall fight against you with outstretched hand and mighty arm, in fury and indignation and great wrath.

6 I shall strike the inhabitants of this city; men and beasts shall die by a great pestilence.

7 And after these things, says the Lord, I shall give Sedecias king of Juda, his servants, his people, and those left in this city from pestilence and sword and famine into the hand of Nabuchodonosor king of Babylon, into the hand of their enemies and the hand of those who seek their soul. He shall strike them with the edge of the sword and shall not be moved, spare, or have mercy.

8 And to this people you shall say: Thus says the Lord: Behold, I place before you the way of life and the way of death.

9 Whoever remains in this city shall die by sword and famine and pestilence; but whoever goes forth and flees to the Chaldeans who besiege you shall live, and his soul shall be to him like spoil.

10 For I have set my face upon this city for evil and not for good, says the Lord. It shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And to the house of the king of Juda: Hear the words of the Lord,

12 O house of David. Thus says the Lord: Judge judgment in the morning and deliver him who is violently oppressed from the hand of the oppressor, lest perhaps my indignation go forth like fire and be kindled, with no one to extinguish it, because of the wickedness of your pursuits.

13 Behold, I am against you, inhabitant of the solid and level valley, says the Lord—you who say, ‘Who shall strike us, and who shall enter our houses?’

14 I shall visit you according to the fruit of your pursuits, says the Lord; and I shall kindle a fire in its forest, and it shall devour everything around it.”

Chapter 22

1 Thus says the Lord: Descend into the house of the king of Juda, and there you shall speak this word.

2 And you shall say: “Hear the word of the Lord, O king of Juda who sits upon the throne of David—you and your servants and your people who enter through these gates.

3 Thus says the Lord: Practice judgment and justice; deliver him who is violently oppressed from the hand of the oppressor. Do not grieve or iniquitously oppress the stranger, the orphan, or the widow; and do not shed innocent blood in this place.

4 For if, doing, you do this word, kings of the lineage of David who sit upon his throne shall enter through the gates of this house, riding in chariots and upon horses—they and their servants and their people.

5 But if you will not hear these words, I have sworn by myself, says the Lord, that this house shall become a solitude.

6 For thus says the Lord concerning the house of the king of Juda: You are Galaad to me, the head of Lebanon; surely I shall make you a solitude, uninhabitable cities.

7 And I shall sanctify against you a man who destroys, along with his weapons; they shall cut down your choice cedars and cast them headlong into the fire.

8 Many nations shall pass through this city, and each shall say to his neighbor, ‘Why has the Lord done this to this great city?’

9 And they shall answer, ‘Because they forsook the covenant of the Lord their God, adored strange gods, and served them.’

10 Do not weep for the dead or mourn over him with weeping; lament for him who goes forth, for he shall return no more and shall not see the land of his birth.

11 For thus says the Lord concerning Sellum son of Josias, king of Juda, who reigned in place of his father Josias and who went forth from this place: He shall return here no more,

12 but in the place to which I carried him away, there he shall die, and he shall see this land no more.

13 Woe to him who builds his house in injustice and his upper rooms not in judgment, who oppresses his friend without cause and does not render him his wages,

14 who says, ‘I shall build for myself a broad house and spacious upper rooms,’ who opens windows for himself, makes cedar paneling, and paints it with red pigment.

15 Shall you reign because you compare yourself to cedar? Did your father not eat and drink and practice judgment and justice, when it was well with him?

16 He judged the cause of the poor and needy for his good. Was this not because he knew me? says the Lord.

17 But your eyes and your heart are toward avarice, toward shedding innocent blood, toward oppression, and toward the course of evil work.

18 Therefore thus says the Lord concerning Joakim son of Josias, king of Juda: They shall not lament for him, ‘Alas, brother!’ and ‘Alas, sister!’ They shall not cry out for him, ‘Alas, lord!’ and ‘Alas, glorious one!’

19 He shall be buried with the burial of an ass, rotted and cast outside the gates of Jerusalem.

20 Ascend Lebanon and cry out; give your voice in Basan and cry to those passing by, for all your lovers have been crushed.

21 I spoke to you in your abundance, and you said, ‘I shall not hear.’ This has been your way from your youth, for you did not hear my voice.

22 The wind shall pasture all your shepherds, and your lovers shall go into captivity; then you shall be confounded and blush because of all your wickedness.

23 You who sit in Lebanon and nest in the cedars, how you have groaned when pains came upon you, like the pains of a woman in labor!

24 As I live, says the Lord, even if Jechonias son of Joakim, king of Juda, were a ring upon my right hand, from there I would tear him away.

25 I shall give you into the hand of those who seek your soul, into the hand of those whose face you fear, into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

26 I shall cast you and your mother who bore you into a foreign land in which you were not born, and there you shall die.

27 And to the land to which they lift up their soul to return, there they shall not return.

28 Is this man Jechonias an earthenware vessel, broken? Is he a vessel without any delight? Why have he and his seed been cast away and thrown into a land they did not know?

29 O earth, earth, earth, hear the word of the Lord.

30 Thus says the Lord: Write this man as sterile, a man who shall not prosper in his days; for there shall not be a man from his seed who sits upon the throne of David and holds power any longer in Juda.”

Chapter 23

1 “Woe to the shepherds who destroy and tear apart the flock of my pasture! says the Lord.

2 Therefore thus says the Lord God of Israel to the shepherds who pasture my people: You have scattered my flock and cast them out, and you did not visit them. Behold, I shall visit upon you the wickedness of your pursuits, says the Lord.

3 And I shall gather the remnant of my flock from all the lands to which I cast them; I shall return them to their fields, and they shall grow and multiply.

4 I shall raise up shepherds over them, and they shall pasture them. They shall fear no more and shall not be terrified, and none shall be sought from their number, says the Lord.

5 Behold, days are coming, says the Lord, when I shall raise up for David a just Branch. A King shall reign and shall be wise, and he shall practice judgment and justice in the land.

6 In those days Juda shall be saved, and Israel shall dwell confidently; and this is the name by which they shall call him: The Lord Our Just One.

7 Therefore behold, days are coming, says the Lord, when they shall no longer say, ‘The Lord lives, who brought the children of Israel out of the land of Egypt,’

8 but, ‘The Lord lives, who brought out and led back the seed of the house of Israel from the land of the north and from all the lands to which I had cast them’; and they shall dwell in their own land.

9 Concerning the prophets: My heart has been crushed within me; all my bones have trembled. I have become like a drunken man and like a man soaked with wine, before the face of the Lord and before the face of his holy words.

10 For the land is filled with adulterers; because of the curse the land has mourned, and the fields of the desert have dried up. Their course has become evil, and their strength unlike what is right.

11 For prophet and priest are polluted, and even in my house I have found their evil, says the Lord.

12 Therefore their way shall be like a slippery place in darkness; they shall be driven and shall fall within it, for I shall bring evils upon them, the year of their visitation, says the Lord.

13 And among the prophets of Samaria I saw foolishness: they prophesied in Baal and deceived my people Israel.

14 And among the prophets of Jerusalem I saw the likeness of adulterers and the path of falsehood. They strengthened the hands of the most wicked so that no one would return from his wickedness. They have all become to me like Sodom, and its inhabitants like Gomorrha.

15 Therefore thus says the Lord of hosts concerning the prophets: Behold, I shall feed them wormwood and give them gall to drink, for pollution has gone forth from the prophets of Jerusalem over the whole land.

16 Thus says the Lord of hosts: Do not hear the words of the prophets who prophesy to you and deceive you. They speak a vision of their own heart, not from the mouth of the Lord.

17 They say to those who blaspheme me, ‘The Lord has spoken: Peace shall be yours’; and to everyone who walks in the perversity of his own heart they have said, ‘Evil shall not come upon you.’

18 For who has stood in the counsel of the Lord and seen and heard his word? Who has considered his word and heard it?

19 Behold, a whirlwind of the Lord’s indignation shall go forth, and a bursting tempest shall come upon the head of the impious.

20 The fury of the Lord shall not return until he acts and until he fulfills the purpose of his heart. In the last days you shall understand his counsel.

21 I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied.

22 If they had stood in my counsel and made my words known to my people, I surely would have turned them from their evil way and from their most wicked thoughts.

23 Do you think I am God only nearby, says the Lord, and not God from afar?

24 If a man hides in secret places, shall I not see him? says the Lord. Do I not fill heaven and earth? says the Lord.

25 I have heard what the prophets said, prophesying falsehood in my name and saying, ‘I dreamed, I dreamed.’

26 How long shall this be in the heart of the prophets who foretell falsehood and prophesy the seductions of their own heart?

27 They desire to make my people forget my name through the dreams that each recounts to his neighbor, just as their fathers forgot my name because of Baal.

28 Let the prophet who has a dream recount the dream; and let him who has my word speak my word truly. What has chaff to do with wheat? says the Lord.

29 Are not my words like fire, says the Lord, and like a hammer crushing rock?

30 Therefore behold, I am against the prophets, says the Lord, who steal my words, each from his neighbor.

31 Behold, I am against the prophets, says the Lord, who take up their tongues and say, ‘The Lord says.’

32 Behold, I am against the prophets who dream falsehood, says the Lord, who recounted these things and seduced my people by their falsehood and their wonders, though I did not send or command them. They have profited this people nothing, says the Lord.

33 Therefore if this people, or a prophet, or a priest asks you, saying, ‘What is the burden of the Lord?’ you shall say to them, ‘You are the burden, for I shall cast you away, says the Lord.’

34 And the prophet and the priest and the people who say, ‘The burden of the Lord’—I shall visit that man and his house.

35 Thus shall each of you say to his neighbor and to his brother: ‘What has the Lord answered?’ and ‘What has the Lord spoken?’

36 And ‘the burden of the Lord’ shall no longer be remembered, for each man’s own word shall be his burden, and you have perverted the words of the living God, the Lord of hosts, our God.

37 Thus you shall say to the prophet: ‘What has the Lord answered you?’ and ‘What has the Lord spoken?’

38 But if you say, ‘The burden of the Lord,’ therefore thus says the Lord: Because you have said this expression, ‘The burden of the Lord,’ though I sent to you, saying, ‘Do not say, “The burden of the Lord,”’

39 therefore behold, I shall take you up and carry you away; and I shall forsake you and the city that I gave to you and your fathers, casting you away from my face.

40 And I shall give you over to everlasting reproach and eternal disgrace, which shall never be blotted out by oblivion.”

Chapter 24

1 The Lord showed me, and behold, two baskets full of figs had been placed before the temple of the Lord, after Nabuchodonosor king of Babylon had carried away Jechonias son of Joakim, king of Juda, along with his princes, the artisan, and the enclosure-builder from Jerusalem and brought them into Babylon.

2 One basket held exceedingly good figs, like figs of the first season are accustomed to be; and one basket held exceedingly bad figs, which could not be eaten because they were bad.

3 And the Lord said to me, “What do you see, Jeremiah?” And I said, “Figs: the good figs are very good, and the bad are very bad, which cannot be eaten because they are bad.”

4 And the word of the Lord came to me, saying:

5 “Thus says the Lord God of Israel: As these figs are good, so shall I acknowledge for good the migration of Juda, whom I sent from this place into the land of the Chaldeans.

6 I shall set my eyes upon them to be appeased, and I shall lead them back into this land. I shall build them and not destroy; I shall plant them and not uproot.

7 I shall give them a heart to know me, that I am the Lord; they shall be my people, and I shall be their God, for they shall return to me with their whole heart.

8 And as the exceedingly bad figs cannot be eaten because they are bad, thus says the Lord: So shall I give up Sedecias king of Juda, his princes, the remnant of Jerusalem who have remained in this city, and those who dwell in the land of Egypt.

9 I shall give them over to vexation and affliction among all the kingdoms of the earth, as a reproach, a parable, a proverb, and a curse in all the places to which I have cast them.

10 And I shall send among them sword and famine and pestilence until they are consumed from the land that I gave to them and their fathers.”

Chapter 25

1 The word that came to Jeremiah concerning all the people of Juda in the fourth year of Joakim son of Josias, king of Juda—which was the first year of Nabuchodonosor king of Babylon—

2 which Jeremiah the prophet spoke to all the people of Juda and to all the inhabitants of Jerusalem, saying:

3 From the thirteenth year of Josias son of Amon, king of Juda, even to this day—this is the twenty-third year—the word of the Lord has come to me; and I spoke to you, rising in the night and speaking, but you did not hear.

4 And the Lord sent to you all his servants the prophets, rising at dawn and sending them, but you did not hear or incline your ears to listen,

5 when he said: “Let each return from his evil way and from your most wicked thoughts, and you shall dwell in the land that the Lord gave to you and your fathers, from age unto age.

6 Do not go after strange gods to serve and adore them; do not provoke me to wrath with the works of your hands, and I shall not afflict you.”

7 But you did not hear me, says the Lord; instead, you provoked me to wrath with the works of your hands, to your own evil.

8 Therefore thus says the Lord of hosts: Because you did not hear my words,

9 behold, I shall send and take all the kindreds of the north, says the Lord, and Nabuchodonosor king of Babylon, my servant; and I shall bring them upon this land and its inhabitants and upon all the nations around it. I shall kill them and make them an astonishment, a hissing, and everlasting solitudes.

10 I shall destroy from among them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstone and the light of the lamp.

11 This whole land shall become a solitude and an astonishment, and all these nations shall serve the king of Babylon for seventy years.

12 And when the seventy years have been fulfilled, I shall visit their iniquity upon the king of Babylon and upon that nation, says the Lord, and upon the land of the Chaldeans; and I shall make it everlasting solitudes.

13 I shall bring upon that land all my words that I spoke against it, everything written in this book, all that Jeremiah prophesied against all the nations,

14 because they served them, though they were many nations and great kings; and I shall repay them according to their works and according to the deeds of their hands.

15 For thus says the Lord of hosts, the God of Israel: Take from my hand the cup of the wine of this fury, and you shall give it to drink to all the nations to which I shall send you.

16 They shall drink, be troubled, and become mad before the face of the sword that I shall send among them.

17 And I took the cup from the hand of the Lord and gave it to drink to all the nations to which the Lord sent me:

18 to Jerusalem and the cities of Juda, its kings and its princes, to make them a solitude, an astonishment, a hissing, and a curse, as it is this day;

19 to Pharaoh king of Egypt, his servants, his princes, and all his people;

20 and universally to all: all the kings of the land of Ausitis, all the kings of the land of the Philistines, Ascalon, Gaza, Accaron, and the remnant of Azotus;

21 and Idumea, Moab, and the sons of Ammon;

22 and all the kings of Tyre, all the kings of Sidon, and the kings of the land of the islands beyond the sea;

23 and Dedan, Thema, Buz, and all who have their hair cut round;

24 and all the kings of Arabia and all the kings of the west who dwell in the desert;

25 and all the kings of Zambri, all the kings of Elam, and all the kings of the Medes;

26 and all the kings of the north, near and far, each against his brother; and all the kingdoms of the earth that are upon its face. And the king of Sesach shall drink after them.

27 And you shall say to them: Thus says the Lord of hosts, the God of Israel: Drink, become drunk, vomit, fall, and do not rise before the face of the sword that I shall send among you.

28 And when they refuse to receive the cup from your hand to drink, you shall say to them: Thus says the Lord of hosts: Drinking, you shall drink.

29 For behold, I shall begin to afflict the city upon which my name has been invoked; and shall you be as innocent and exempt? You shall not be exempt, for I am calling the sword upon all the inhabitants of the earth, says the Lord of hosts.

30 And you shall prophesy all these words to them and say: “The Lord shall roar from on high and give his voice from his holy habitation. Roaring, he shall roar over his beauty; a shout like that of those treading the winepress shall be sung against all the inhabitants of the earth.

31 The sound has reached even to the ends of the earth, for the Lord has judgment with the nations; he himself enters judgment with all flesh. I have delivered the impious to the sword, says the Lord.

32 Thus says the Lord of hosts: Behold, affliction shall go forth from nation to nation, and a great whirlwind shall go forth from the extremities of the earth.

33 On that day those slain by the Lord shall lie from one end of the earth even to its other end. They shall not be mourned, gathered, or buried; they shall lie as dung upon the face of the earth.

34 Wail, O shepherds, and cry out; sprinkle yourselves with ashes, O nobles of the flock, for your days have been fulfilled for slaughter and your scatterings, and you shall fall like precious vessels.

35 Flight shall perish from the shepherds and salvation from the nobles of the flock.

36 A voice of the cry of the shepherds and the wailing of the nobles of the flock, because the Lord has devastated their pastures.

37 The fields of peace have become silent before the face of the wrath of the fury of the Lord.

38 Like a lion he has forsaken his shelter, for their land has become a desolation before the face of the wrath of the dove and before the face of the wrath of the fury of the Lord.”

Chapter 26

1 At the beginning of the reign of Joakim son of Josias, king of Juda, this word came from the Lord, saying:

2 Thus says the Lord: “Stand in the court of the house of the Lord and speak to all the cities of Juda, from which they come to adore in the house of the Lord, all the words I commanded you to speak to them. Do not withhold a word,

3 if perhaps they may hear and each may return from his evil way, and I may repent of the evil I purpose to do to them because of the wickedness of their pursuits.

4 And you shall say to them: Thus says the Lord: If you will not hear me, to walk in my law that I gave you,

5 and to hear the words of my servants the prophets whom I sent to you, rising in the night and directing them, though you did not hear,

6 I shall make this house like Silo, and I shall make this city a curse to all the nations of the earth.”

7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the Lord.

8 And when Jeremiah had finished speaking everything the Lord had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, “Dying, you shall die.

9 Why has he prophesied in the name of the Lord, saying, ‘This house shall be like Silo, and this city shall be desolated so that there is no inhabitant’?” And all the people gathered against Jeremiah in the house of the Lord.

10 And the princes of Juda heard these words and ascended from the king’s house to the house of the Lord; and they sat at the entrance of the new gate of the house of the Lord.

11 And the priests and the prophets spoke to the princes and to all the people, saying, “The judgment of death is for this man, for he prophesied against this city, as you have heard with your ears.”

12 And Jeremiah said to all the princes and to all the people: “The Lord sent me to prophesy against this house and this city all the words you have heard.

13 Now therefore make your ways and pursuits good, and hear the voice of the Lord your God; and the Lord shall repent of the evil he spoke against you.

14 But as for me, behold, I am in your hands. Do to me what is good and right in your eyes.

15 Nevertheless, know and understand that if you kill me, you shall deliver innocent blood against yourselves, against this city, and against its inhabitants; for in truth the Lord sent me to you to speak all these words in your ears.”

16 And the princes and all the people said to the priests and the prophets: “There is no judgment of death for this man, for he has spoken to us in the name of the Lord our God.”

17 Then men from the elders of the land arose and spoke to the whole assembly of the people, saying:

18 “Micheas of Morasthi was a prophet in the days of Ezechias king of Juda, and he said to all the people of Juda: ‘Thus says the Lord of hosts: Zion shall be plowed like a field, Jerusalem shall become a heap of stones, and the mountain of the house like the high places of forests.’

19 Did Ezechias king of Juda and all Juda condemn him to death? Did they not fear the Lord and entreat the face of the Lord, and the Lord repented of the evil he had spoken against them? Therefore we are committing a great evil against our own souls.”

20 There was also a man prophesying in the name of the Lord, Urias son of Semei from Cariathiarim; and he prophesied against this city and against this land according to all the words of Jeremiah.

21 King Joakim and all his mighty men and princes heard these words, and the king sought to kill him. Urias heard and was afraid; he fled and entered Egypt.

22 And King Joakim sent men into Egypt—Elnathan son of Achobor and men with him—into Egypt.

23 They brought Urias out of Egypt and led him to King Joakim; and he struck him with the sword and cast his corpse into the sepulchers of the ignoble common people.

24 Therefore the hand of Ahicam son of Saphan was with Jeremiah, so that he would not be delivered into the hands of the people and they would not kill him.

Chapter 27

1 At the beginning of the reign of Joakim son of Josias, king of Juda, this word came to Jeremiah from the Lord, saying:

2 Thus says the Lord to me: “Make bonds and chains for yourself, and place them upon your neck.

3 Send them to the king of Edom, the king of Moab, the king of the sons of Ammon, the king of Tyre, and the king of Sidon, by the hand of the messengers who have come to Jerusalem to Sedecias king of Juda.

4 And you shall command them to speak to their lords: Thus says the Lord of hosts, the God of Israel: Thus shall you say to your lords:

5 I made the earth and the men and beasts that are upon the face of the earth by my great strength and outstretched arm, and I gave it to him who was pleasing in my eyes.

6 And now therefore I have given all these lands into the hand of Nabuchodonosor king of Babylon, my servant; moreover, I have given him the beasts of the field to serve him.

7 All nations shall serve him, his son, and his son’s son, until the time of his land and of himself comes; and many nations and great kings shall serve him.

8 But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whoever will not bend his neck beneath the yoke of the king of Babylon, I shall visit that nation with sword and famine and pestilence, says the Lord, until I consume them by his hand.

9 Therefore do not hear your prophets, diviners, dreamers, soothsayers, and sorcerers, who say to you, ‘You shall not serve the king of Babylon.’

10 For they prophesy falsehood to you, to make you far from your land and to cast you out so that you perish.

11 But the nation that subjects its neck beneath the yoke of the king of Babylon and serves him, I shall leave in its own land, says the Lord, and it shall cultivate and dwell in it.

12 And I spoke to Sedecias king of Juda according to all these words, saying: Subject your necks beneath the yoke of the king of Babylon; serve him and his people, and you shall live.

13 Why shall you and your people die by sword and famine and pestilence, as the Lord has spoken concerning the nation that refuses to serve the king of Babylon?

14 Do not hear the words of the prophets who say to you, ‘You shall not serve the king of Babylon,’ for they themselves speak falsehood to you.

15 For I did not send them, says the Lord; and they prophesy falsely in my name so that they may cast you out and you may perish, both you and the prophets who foretell to you.

16 And to the priests and to this people I spoke, saying: Thus says the Lord: Do not hear the words of your prophets who prophesy to you, saying, ‘Behold, the vessels of the Lord shall now return quickly from Babylon,’ for they prophesy falsehood to you.

17 Therefore do not hear them; instead, serve the king of Babylon so that you may live. Why should this city be given over to solitude?

18 And if they are prophets and the word of the Lord is within them, let them meet the Lord of hosts so that the vessels left in the house of the Lord, in the house of the king of Juda, and in Jerusalem may not go into Babylon.

19 For thus says the Lord of hosts concerning the pillars, the sea, the bases, and the remainder of the vessels that remain in this city,

20 which Nabuchodonosor king of Babylon did not take when he carried Jechonias son of Joakim, king of Juda, from Jerusalem into Babylon, along with all the nobles of Juda and Jerusalem.

21 For thus says the Lord of hosts, the God of Israel, concerning the vessels left in the house of the Lord, in the house of the king of Juda, and in Jerusalem:

22 They shall be carried into Babylon, and there they shall remain until the day of their visitation, says the Lord. Then I shall cause them to be brought back and restored to this place.”

Chapter 28

1 And it happened in that year, at the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias son of Azur, a prophet from Gabaon, spoke to me in the house of the Lord, before the priests and all the people, saying:

2 “Thus says the Lord of hosts, the God of Israel: I have crushed the yoke of the king of Babylon.

3 Yet two years of days, and I shall cause all the vessels of the house of the Lord that Nabuchodonosor king of Babylon took from this place and carried into Babylon to be brought back to this place.

4 And Jechonias son of Joakim, king of Juda, and all the migration of Juda who entered Babylon, I shall return to this place, says the Lord, for I shall crush the yoke of the king of Babylon.”

5 And Jeremiah the prophet spoke to Hananias the prophet before the eyes of the priests and before the eyes of all the people who stood in the house of the Lord.

6 And Jeremiah the prophet said: “Amen! So may the Lord do. May the Lord raise up your words that you have prophesied, that the vessels may be brought back into the house of the Lord and the whole migration from Babylon to this place.

7 Nevertheless, hear this word that I speak in your ears and in the ears of all the people:

8 The prophets who were before me and before you from the beginning prophesied concerning many lands and great kingdoms, concerning battle and affliction and famine.

9 The prophet who has foretold peace—when his word comes to pass, the prophet whom the Lord truly sent shall be known.”

10 And Hananias the prophet took the chain from the neck of Jeremiah the prophet and broke it.

11 And Hananias spoke before all the people, saying: “Thus says the Lord: In this way, after two years of days, I shall break the yoke of Nabuchodonosor king of Babylon from the neck of all nations.”

12 And Jeremiah the prophet went on his way. Then the word of the Lord came to Jeremiah after Hananias the prophet had broken the chain from the neck of Jeremiah the prophet, saying:

13 “Go, and you shall say to Hananias: Thus says the Lord: You have crushed chains of wood, and you shall make chains of iron in their place.

14 For thus says the Lord of hosts, the God of Israel: I have placed an iron yoke upon the neck of all these nations, that they may serve Nabuchodonosor king of Babylon, and they shall serve him; moreover, I have given him the beasts of the earth.”

15 And Jeremiah the prophet said to Hananias the prophet: “Hear, Hananias. The Lord did not send you, and you have caused this people to trust in falsehood.

16 Therefore thus says the Lord: Behold, I shall send you away from the face of the earth. This year you shall die, for you have spoken against the Lord.”

17 And Hananias the prophet died in that year, in the seventh month.

Chapter 29

1 And these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remnant of the elders of the migration, to the priests, to the prophets, and to all the people whom Nabuchodonosor had carried from Jerusalem into Babylon,

2 after King Jechonias and the queen and the eunuchs and the princes of Juda and Jerusalem and the artisan and the enclosure-builder had gone forth from Jerusalem.

3 It was sent by the hand of Elasa son of Saphan and Gamarias son of Helcias, whom Sedecias king of Juda sent to Nabuchodonosor king of Babylon in Babylon, saying:

4 Thus says the Lord of hosts, the God of Israel, to the whole migration whom I carried from Jerusalem into Babylon:

5 Build houses and inhabit them; plant gardens and eat their fruit.

6 Take wives and beget sons and daughters. Give wives to your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, and do not become few in number.

7 Seek the peace of the city to which I caused you to migrate, and pray for it to the Lord, for in its peace shall be peace for you.

8 For thus says the Lord of hosts, the God of Israel: Let not your prophets who are in your midst and your diviners seduce you, and do not attend to your dreams that you dream,

9 for they prophesy falsely to you in my name, and I did not send them, says the Lord.

10 For thus says the Lord: When seventy years begin to be fulfilled in Babylon, I shall visit you and raise up my good word over you, that I may lead you back to this place.

11 For I know the thoughts that I think concerning you, says the Lord—thoughts of peace and not of affliction, that I may give you an end and patience.

12 You shall invoke me and go; you shall pray to me, and I shall hear you.

13 You shall seek me and find me when you seek me with your whole heart.

14 And I shall be found by you, says the Lord. I shall lead back your captivity and gather you from all nations and from all the places to which I expelled you, says the Lord; and I shall cause you to return from the place to which I caused you to migrate.

15 Because you said, ‘The Lord has raised up prophets for us in Babylon’—

16 for thus says the Lord concerning the king who sits upon the throne of David and concerning all the people who inhabit this city, your brothers who did not go forth with you in the migration:

17 thus says the Lord of hosts: Behold, I shall send among them sword and famine and pestilence, and I shall make them like bad figs that cannot be eaten because they are exceedingly bad.

18 I shall pursue them with sword and famine and pestilence; and I shall give them over to vexation among all the kingdoms of the earth, as a curse and an astonishment and a hissing and a reproach to all the nations to which I cast them,

19 because they did not hear my words, says the Lord, which I sent to them through my servants the prophets, rising in the night and sending them; and you did not hear, says the Lord.

20 Therefore hear the word of the Lord, all you of the migration whom I sent from Jerusalem into Babylon.

21 Thus says the Lord of hosts, the God of Israel, concerning Achab son of Colias and Sedecias son of Maasias, who prophesy falsely to you in my name: Behold, I shall deliver them into the hands of Nabuchodonosor king of Babylon, and he shall strike them before your eyes.

22 And from them a curse shall be taken up by all the migration of Juda in Babylon, saying, ‘May the Lord make you like Sedecias and like Achab, whom the king of Babylon roasted in the fire,’

23 because they committed foolishness in Israel, committed adultery with the wives of their friends, and falsely spoke a word in my name that I did not command them. I am Judge and Witness, says the Lord.

24 And to Semeias the Nehelamite you shall say:

25 Thus says the Lord of hosts, the God of Israel: Because you sent letters in your own name to all the people who are in Jerusalem, to Sophonias son of Maasias the priest, and to all the priests, saying:

26 ‘The Lord made you priest in place of Jojada the priest, that you might be prince in the house of the Lord over every frenzied and prophesying man, to put him in the stocks and in prison.

27 And now why have you not rebuked Jeremiah the Anathothite, who prophesies to you?

28 For concerning this he sent to us in Babylon, saying: “It shall be long. Build houses and inhabit them; plant gardens and eat their fruit.”’

29 Therefore Sophonias the priest read this letter in the ears of Jeremiah the prophet.

30 And the word of the Lord came to Jeremiah, saying:

31 “Send to the whole migration, saying: Thus says the Lord concerning Semeias the Nehelamite: Because Semeias prophesied to you though I did not send him, and he caused you to trust in falsehood,

32 therefore thus says the Lord: Behold, I shall visit Semeias the Nehelamite and his seed. He shall have no man dwelling in the midst of this people, and he shall not see the good that I shall do for my people, says the Lord, because he spoke transgression against the Lord.”

Chapter 30

1 This is the word that came to Jeremiah from the Lord, saying:

2 Thus says the Lord God of Israel: “Write for yourself in a book all the words that I have spoken to you.

3 For behold, days are coming, says the Lord, when I shall turn the captivity of my people Israel and Juda, says the Lord; and I shall return them to the land that I gave their fathers, and they shall possess it.”

4 And these are the words that the Lord spoke to Israel and to Juda:

5 “For thus says the Lord: We have heard a voice of terror—fear, and there is no peace.

6 Ask and see whether a male gives birth. Why then have I seen every man’s hand upon his loins like a woman in labor, and all faces turned yellow-green?

7 Woe! For that day is great, and there is none like it; it is the time of Jacob’s tribulation, yet from it he shall be saved.

8 And it shall be on that day, says the Lord of hosts, that I shall crush his yoke from your neck and burst his bonds; and strangers shall rule over him no more.

9 Instead, they shall serve the Lord their God and David their king, whom I shall raise up for them.

10 Therefore do not fear, Jacob my servant, says the Lord, and do not be terrified, O Israel. For behold, I shall save you from a distant land and your seed from the land of their captivity. Jacob shall return and rest and abound in every good thing, and there shall be no one whom he fears.

11 For I am with you, says the Lord, to save you. I shall bring complete consummation upon all the nations among which I scattered you, but I shall not bring you to complete consummation. I shall chastise you in judgment, so that you do not appear innocent to yourself.

12 For thus says the Lord: Your fracture is incurable; your wound is exceedingly grievous.

13 There is no one to judge your judgment so as to bind it; there is no benefit of healings for you.

14 All your lovers have forgotten you and shall not seek you. For I struck you with the wound of an enemy, with cruel chastisement; because of the multitude of your iniquity, your sins have become hard.

15 Why do you cry over your destruction? Your pain is incurable. Because of the multitude of your iniquity and because of your hardened sins, I did these things to you.

16 Therefore all who eat you shall be devoured, and all your enemies shall be led into captivity. Those who devastate you shall be devastated, and I shall give all your plunderers over to plunder.

17 For I shall close your scar and heal you from your wounds, says the Lord, because they called you the Outcast: ‘This is Zion, who had no one seeking her.’

18 Thus says the Lord: Behold, I shall turn the captivity of Jacob’s tabernacles and have mercy upon his roofs. The city shall be built upon its height, and the temple shall be founded according to its order.

19 Praise and the voice of those making merry shall go forth from them. I shall multiply them, and they shall not be diminished; I shall glorify them, and they shall not be weakened.

20 His sons shall be as at the beginning, and his assembly shall remain before me; and I shall visit against all who trouble him.

21 His leader shall be from him, and a prince shall be brought forth from his midst. I shall draw him near, and he shall approach me. For who is this who applies his heart to approach me? says the Lord.

22 And you shall be my people, and I shall be your God.

23 Behold, the whirlwind of the Lord, fury going forth, a rushing tempest; it shall rest upon the head of the impious.

24 The Lord shall not turn away the wrath of his indignation until he acts and fulfills the purpose of his heart. In the last days you shall understand these things.”

Chapter 31

1 “At that time, says the Lord, I shall be God to all the kindreds of Israel, and they shall be my people.

2 Thus says the Lord: The people who remained from the sword found grace in the desert; Israel shall go to his rest.

3 From afar the Lord appeared to me. ‘And with everlasting love I have loved you; therefore, taking pity, I drew you.

4 Again I shall build you, and you shall be built, O virgin Israel. You shall still be adorned with your timbrels and go forth in the dance of those making merry.

5 You shall still plant vineyards upon the mountains of Samaria. The planters shall plant, and until the time comes they shall not gather the vintage.

6 For there shall be a day when watchmen cry out upon Mount Ephraim: “Arise, and let us ascend to Zion, to the Lord our God.”

7 For thus says the Lord: Exult in gladness, O Jacob, and neigh before the head of the nations. Resound, sing, and say, “Save your people, O Lord, the remnant of Israel.”

8 Behold, I shall bring them from the land of the north and gather them from the ends of the earth. Among them shall be the blind and the lame, the pregnant woman and the woman giving birth together—a great assembly returning here.

9 They shall come in weeping, and in mercy I shall lead them back. I shall lead them by torrents of waters upon a straight way, and they shall not stumble upon it, for I have become a Father to Israel, and Ephraim is my firstborn.

10 Hear the word of the Lord, O nations, and announce it in the islands far away, and say: “He who scattered Israel shall gather him and guard him as a shepherd guards his flock.”

11 For the Lord has redeemed Jacob and delivered him from the hand of one more powerful.

12 They shall come and praise upon Mount Zion, and they shall flow together toward the good things of the Lord—to wheat and wine and oil, and to the offspring of flocks and herds. Their soul shall be like a watered garden, and they shall hunger no more.

13 Then the virgin shall rejoice in the dance, young men and old together. I shall turn their mourning into joy, console them, and make them joyful after their sorrow.

14 I shall inebriate the soul of the priests with richness, and my people shall be filled with my good things, says the Lord.

15 Thus says the Lord: A voice of lamentation has been heard on high—mourning and weeping, Rachel weeping for her sons and refusing to be consoled over them, because they are not.

16 Thus says the Lord: Let your voice rest from weeping and your eyes from tears, for there is a reward for your work, says the Lord, and they shall return from the land of the enemy.

17 And there is hope for your last things, says the Lord, and the sons shall return to their borders.

18 Hearing, I have heard Ephraim migrating: “You chastised me, and I was instructed like an untamed young bull. Turn me, and I shall be turned, for you are the Lord my God.

19 For after you turned me, I repented; and after you showed me, I struck my thigh. I was confounded and blushed because I bore the reproach of my youth.”

20 Is Ephraim an honorable son to me? Is he a delightful child? For from the time I spoke concerning him, I shall still remember him. Therefore my inward parts have been troubled over him; taking pity, I shall have mercy on him, says the Lord.

21 Set up a watchtower for yourself; place bitter signs for yourself; direct your heart toward the straight way upon which you walked. Return, O virgin Israel; return to these your cities.

22 How long shall you be dissolved in delights, O wandering daughter? For the Lord has created a new thing upon the earth: a woman shall encompass a man.

23 Thus says the Lord of hosts, the God of Israel: They shall still say this word in the land of Juda and in its cities when I turn their captivity: “May the Lord bless you, O Beauty of Justice, O holy mountain.”

24 Juda and all its cities shall dwell within it together, the farmers and those driving the flocks.

25 For I have inebriated the weary soul and satisfied every hungry soul.

26 Therefore I was awakened as though from sleep; and I saw, and my sleep was sweet to me.

27 Behold, days are coming, says the Lord, when I shall sow the house of Israel and the house of Juda with the seed of men and the seed of beasts.

28 And as I kept watch over them to uproot and demolish and scatter and destroy and afflict, so shall I keep watch over them to build and plant, says the Lord.

29 In those days they shall no longer say, ‘The fathers ate a sour grape, and the teeth of the sons were set on edge.’

30 Instead, each shall die in his own iniquity; every man who eats a sour grape, his own teeth shall be set on edge.

31 Behold, days are coming, says the Lord, when I shall make a new covenant with the house of Israel and the house of Juda,

32 not according to the covenant that I made with their fathers on the day when I took their hand to bring them out of the land of Egypt—a covenant they made void, and I ruled over them, says the Lord.

33 But this shall be the covenant that I shall make with the house of Israel after those days, says the Lord: I shall place my law within their inward parts and write it upon their heart; I shall be their God, and they shall be my people.

34 And a man shall no longer teach his neighbor and a man his brother, saying, ‘Know the Lord,’ for they shall all know me, from their least even to their greatest, says the Lord; for I shall be merciful to their iniquity, and I shall remember their sin no more.

35 Thus says the Lord, who gives the sun for the light of day, the order of the moon and stars for the light of night, who troubles the sea so that its waves resound—the Lord of hosts is his name:

36 If these laws fail before me, says the Lord, then also the seed of Israel shall fail, so that it is no longer a nation before me all days.

37 Thus says the Lord: If the heavens above can be measured and the foundations of the earth below searched out, then I too shall cast away all the seed of Israel because of everything they have done, says the Lord.

38 Behold, days are coming, says the Lord, when the city shall be built for the Lord, from the tower of Hananeel even to the Corner Gate.

39 And the measuring line shall go forth farther in his sight over the hill Gareb and circle Goatha,

40 and the whole valley of corpses and ashes and the entire region of death, even to the torrent Cedron and to the corner of the eastern Horse Gate, shall be Holy to the Lord. It shall not be uprooted or destroyed any more forever.”

Chapter 32

1 The word that came to Jeremiah from the Lord in the tenth year of Sedecias king of Juda, which was the eighteenth year of Nabuchodonosor.

2 At that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was confined in the court of the prison that was in the house of the king of Juda.

3 For Sedecias king of Juda had confined him, saying: “Why do you foretell, saying: ‘Thus says the Lord: Behold, I shall give this city into the hands of the king of Babylon, and he shall capture it;

4 and Sedecias king of Juda shall not escape from the hand of the Chaldeans, but shall be delivered into the hands of the king of Babylon. His mouth shall speak with that king’s mouth, and his eyes shall see that king’s eyes;

5 and he shall lead Sedecias into Babylon, and there he shall remain until I visit him, says the Lord. But if you fight against the Chaldeans, you shall have no prosperity’?”

6 And Jeremiah said: The word of the Lord came to me, saying:

7 “Behold, Hanameel son of Sellum, your cousin, shall come to you, saying, ‘Buy for yourself my field that is in Anathoth, for the right of kinship belongs to you to buy it.’”

8 And Hanameel, my uncle’s son, came to me according to the word of the Lord, to the vestibule of the prison, and said to me: “Possess my field that is in Anathoth, in the land of Benjamin, for the inheritance belongs to you and you are the kinsman who may possess it.” Then I understood that it was the word of the Lord.

9 And I bought the field that is in Anathoth from Hanameel, my uncle’s son, and weighed out the silver for him: seven staters and ten silver pieces.

10 And I wrote it in a book and sealed it; I summoned witnesses and weighed the silver upon the scale.

11 And I received the deed of possession, sealed with the stipulations and ratifications, and with the signs outside.

12 And I gave the deed of possession to Baruch son of Neri son of Maasias, before the eyes of Hanameel my cousin, before the eyes of the witnesses written in the book of purchase, and before the eyes of all the Jews who sat in the court of the prison.

13 And I commanded Baruch before them, saying:

14 Thus says the Lord of hosts, the God of Israel: “Take these books—this sealed book of purchase and this open book—and place them in an earthenware vessel so that they may remain for many days.

15 For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall still be possessed in this land.”

16 And after I delivered the deed of possession to Baruch son of Neri, I prayed to the Lord, saying:

17 “Alas, alas, alas, O Lord God! Behold, you made heaven and earth by your great strength and outstretched arm; no word shall be difficult for you.

18 You practice mercy toward thousands and repay the iniquity of the fathers into the bosom of their sons after them. Most mighty, great, and powerful—the Lord of hosts is your name.

19 Great in counsel and incomprehensible in thought, your eyes are open upon all the ways of the sons of Adam, to render to each according to his ways and according to the fruit of his inventions.

20 You placed signs and wonders in the land of Egypt even to this day, and in Israel and among men; and you made for yourself a name, as it is this day.

21 You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror.

22 And you gave them this land, which you swore to their fathers that you would give them, a land flowing with milk and honey.

23 They entered and possessed it, but they did not obey your voice or walk in your law. They did not do all the things you commanded them to do, and all these evils came upon them.

24 Behold, fortifications have been built against the city to capture it, and the city has been given into the hands of the Chaldeans who fight against it, before the face of sword and famine and pestilence. Everything you spoke has happened, as you yourself see.

25 And you say to me, O Lord God, 'Buy the field with silver and summon witnesses,' though the city has been given into the hands of the Chaldeans?"

26 And the word of the Lord came to Jeremiah, saying:

27 "Behold, I am the Lord God of all flesh. Shall any word be difficult for me?

28 Therefore thus says the Lord: Behold, I shall deliver this city into the hands of the Chaldeans and into the hands of the king of Babylon, and they shall capture it.

29 The Chaldeans who fight against this city shall come, kindle it with fire, and burn it, along with the houses upon whose rooftops they sacrificed to Baal and poured libations to strange gods to provoke me.

30 For the children of Israel and the children of Juda have continually done evil in my eyes from their youth. The children of Israel even until now exasperate me with the work of their hands, says the Lord.

31 For this city has been a cause of fury and indignation to me from the day they built it even to this day, when it shall be taken away from my sight,

32 because of the wickedness of the children of Israel and the children of Juda, which they committed to provoke me to wrath—they and their kings, their princes, their priests, their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 They turned their backs to me and not their faces, though I taught them at dawn and instructed them; and they refused to hear so as to receive discipline.

34 They placed their idols in the house upon which my name has been invoked, that they might pollute it.

35 And they built the high places of Baal that are in the valley of the son of Ennom, to initiate their sons and daughters to Moloch—something I did not command them, nor did it rise into my heart that they should commit this abomination and lead Juda into sin.

36 And now, because of these things, thus says the Lord God of Israel concerning this city, of which you say that it shall be delivered into the hands of the king of Babylon by sword and famine and pestilence:

37 Behold, I shall gather them from all the lands to which I cast them in my fury and my wrath and my great indignation. I shall lead them back to this place and cause them to dwell confidently.

38 They shall be my people, and I shall be their God.

39 I shall give them one heart and one way, that they may fear me all days and that it may be well with them and with their sons after them.

40 I shall make an everlasting covenant with them and shall not cease doing good to them. I shall place the fear of me in their heart so that they do not withdraw from me.

41 I shall rejoice over them when I do good to them, and in truth I shall plant them in this land with my whole heart and my whole soul.

42 For thus says the Lord: As I brought all this great evil upon this people, so shall I bring upon them all the good that I speak concerning them.

43 Fields shall be possessed in this land, of which you say that it is desolate because no man or beast remains and it has been given into the hands of the Chaldeans.

44 Fields shall be bought with money, written in a book, impressed with a seal, and attested by a witness, in the land of Benjamin and around Jerusalem, in the cities of Juda, in the mountain cities, in the cities of the plains, and in the cities toward the south, for I shall turn their captivity, says the Lord.”

Chapter 33

1 And the word of the Lord came to Jeremiah a second time while he was still confined in the court of the prison, saying:

2 “Thus says the Lord, who shall do it and form it and prepare it—the Lord is his name:

3 Cry to me, and I shall hear you; and I shall announce to you great and firm things that you do not know.

4 For thus says the Lord God of Israel concerning the houses of this city and the houses of the king of Juda, which have been destroyed, and concerning the fortifications and the sword

5 of those coming to fight with the Chaldeans and to fill them with the corpses of the men whom I struck in my fury and indignation, hiding my face from this city because of all their wickedness:

6 Behold, I shall close their scar and give health; I shall heal them and reveal to them the supplication of peace and truth.

7 I shall turn the captivity of Juda and the captivity of Jerusalem, and I shall build them as at the beginning.

8 I shall cleanse them from all their iniquity in which they sinned against me, and I shall be merciful to all their iniquities by which they forsook and despised me.

9 And it shall become for me a name and a joy and a praise and an exultation among all the nations of the earth who hear of all the good things I shall do for them; and they shall fear and be troubled over all the good and all the peace that I shall make for them.

10 Thus says the Lord: In this place, which you say is deserted because there is neither man nor beast, in the cities of Juda and outside Jerusalem, which are desolated without man, inhabitant, or livestock, there shall still be heard

11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those saying, ‘Confess to the Lord of hosts, for the Lord is good, for his mercy is forever,’ and the voice of those carrying vows into the house of the Lord. For I shall turn the captivity of the land as at the beginning, says the Lord.

12 Thus says the Lord of hosts: In this deserted place, without man or beast, and in all its cities, there shall still be a habitation of shepherds causing their flocks to lie down.

13 In the mountain cities, the cities of the plains, the cities toward the south, the land of Benjamin, the places around Jerusalem, and the cities of Juda, flocks shall still pass beneath the hand of him who counts them, says the Lord.

14 Behold, days are coming, says the Lord, when I shall raise up the good word that I spoke to the house of Israel and to the house of Juda.

15 In those days and at that time I shall cause a Branch of Justice to germinate for David, and he shall practice judgment and justice in the land.

16 In those days Juda shall be saved, and Jerusalem shall dwell confidently; and this is the name by which they shall call him: The Lord Our Just One.

17 For thus says the Lord: There shall not perish from David a man who sits upon the throne of the house of Israel.

18 And from the priests and Levites there shall not perish before my face a man who offers holocausts, burns sacrifice, and slaughters victims all days.”

19 And the word of the Lord came to Jeremiah, saying:

20 “Thus says the Lord: If my covenant with the day and my covenant with the night can be made void, so that there is no day and night at their appointed time,

21 then my covenant with David my servant can also be made void, so that there is no son from him who reigns upon his throne, and likewise with the Levites and priests, my ministers.

22 As the stars of heaven cannot be numbered and the sand of the sea cannot be measured, so shall I multiply the seed of David my servant and the Levites my ministers.”

23 And the word of the Lord came to Jeremiah, saying:

24 “Have you not seen what this people has spoken, saying, ‘The two kindreds whom the Lord chose have been cast away’? And they have despised my people, so that it is no longer a nation before them.

25 Thus says the Lord: If I did not establish my covenant between day and night and the laws for heaven and earth,

26 then indeed I shall cast away the seed of Jacob and David my servant, so that I take no princes from his seed over the seed of Abraham, Isaac, and Jacob. For I shall turn their captivity and have mercy on them.”

Chapter 34

1 The word that came to Jeremiah from the Lord when Nabuchodonosor king of Babylon and all his army, all the kingdoms of the earth that were beneath the power of his hand, and all the peoples were fighting against Jerusalem and all its cities, saying:

2 Thus says the Lord God of Israel: “Go and speak to Sedecias king of Juda, and you shall say to him: Thus says the Lord: Behold, I shall deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And you shall not escape from his hand, but shall certainly be captured and delivered into his hand. Your eyes shall see the eyes of the king of Babylon, his mouth shall speak with your mouth, and you shall enter Babylon.

4 Nevertheless, hear the word of the Lord, Sedecias king of Juda. Thus says the Lord to you: You shall not die by the sword,

5 but shall die in peace. As they made burnings for your fathers, the former kings who were before you, so shall they burn for you; and they shall lament for you, ‘Alas, lord!’ For I have spoken the word, says the Lord.”

6 And Jeremiah the prophet spoke all these words to Sedecias king of Juda in Jerusalem.

7 And the army of the king of Babylon was fighting against Jerusalem and against all the cities of Juda that remained, against Lachis and against Azecha; for these fortified cities remained among the cities of Juda.

8 The word that came to Jeremiah from the Lord after King Sedecias made a covenant with all the people in Jerusalem, proclaiming

9 that each should set free his male servant and each his female servant, Hebrew man and Hebrew woman, and that they should no longer rule over them—that is, over a Jew and his brother.

10 Therefore all the princes and all the people who had entered the covenant heard that each should set free his male servant and each his female servant and no longer rule over them; therefore they heard and released them.

11 But afterward they turned back and brought back their male and female servants whom they had set free, and subjected them again as male and female servants.

12 And the word of the Lord came from the Lord to Jeremiah, saying:

13 Thus says the Lord God of Israel: “I made a covenant with your fathers on the day I brought them out of the land of Egypt, from the house of servitude, saying:

14 ‘When seven years have been fulfilled, let each release his Hebrew brother who was sold to him. He shall serve you six years, and you shall release him from you as free.’ But your fathers did not hear me or incline their ear.

15 And today you turned and did what is right in my eyes, proclaiming liberty, each to his friend; and you entered a covenant in my sight in the house upon which my name has been invoked.

16 But you turned back and defiled my name; each brought back his male servant and each his female servant, whom you had released to be free and under their own power, and you subjected them to be your male and female servants.

17 Therefore thus says the Lord: You did not hear me, to proclaim liberty, each to his brother and each to his friend. Behold, I proclaim liberty for you, says the Lord—to sword, pestilence, and famine; and I shall give you over to commotion among all the kingdoms of the earth.

18 And I shall give up the men who transgress my covenant and did not observe the words of the covenant to which they assented in my sight—the calf they cut into two parts and passed between its divisions—

19 the princes of Juda and the princes of Jerusalem, the eunuchs and priests, and all the people of the land who passed between the divisions of the calf.

20 I shall give them into the hands of their enemies and into the hands of those who seek their soul, and their corpse shall become food for the birds of heaven and the beasts of the earth.

21 And Sedecias king of Juda and his princes I shall give into the hands of their enemies, into the hands of those who seek their souls, and into the hands of the armies of the king of Babylon who withdrew from you.

22 Behold, I command, says the Lord, and I shall lead them back to this city. They shall fight against it, capture it, and burn it with fire; and I shall make the cities of Juda a solitude without an inhabitant.”

Chapter 35

1 The word that came to Jeremiah from the Lord in the days of Joakim son of Josias, king of Juda, saying:

2 “Go to the house of the Rechabites and speak to them. Bring them into the house of the Lord, into one chamber of the treasuries, and give them wine to drink.”

3 And I took Jezonias son of Jeremias son of Habsanias, his brothers, all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to the treasury of the sons of Hanan son of Jegedelias, a man of God, which was beside the treasury of the princes, above the treasury of Maasias son of Sellum, who was keeper of the vestibule.

5 And I placed before the sons of the house of the Rechabites bowls full of wine and cups, and I said to them, “Drink wine.”

6 They answered, “We shall not drink wine, for Jonadab son of Rechab, our father, commanded us, saying, ‘You and your sons shall not drink wine forever.

7 You shall not build a house, sow seed, plant vineyards, or possess them; instead, you shall dwell in tabernacles all your days, that you may live many days upon the face of the land in which you sojourn.’

8 Therefore we obeyed the voice of Jonadab son of Rechab, our father, in all the things he commanded us, so that we have not drunk wine all our days—we, our wives, our sons, and our daughters.

9 We did not build houses to inhabit, and we possessed no vineyard or field or seed.

10 Instead, we dwelt in tabernacles and were obedient according to everything Jonadab our father commanded us.

11 But when Nabuchodonosor king of Babylon ascended against our land, we said, ‘Come, and let us enter Jerusalem before the face of the army of the Chaldeans and before the face of the army of Syria’; and we remained in Jerusalem.”

12 And the word of the Lord came to Jeremiah, saying:

13 Thus says the Lord of hosts, the God of Israel: “Go and say to the men of Juda and the inhabitants of Jerusalem: Will you not receive discipline, that you may obey my words? says the Lord.

14 The words of Jonadab son of Rechab, which he commanded his sons that they should not drink wine, have prevailed; and they have not drunk even to this day, because they obeyed the command of their father. But I spoke to you, rising in the morning and speaking, and you did not obey me.

15 And I sent to you all my servants the prophets, rising at dawn and sending them, and saying: ‘Let each return from his most wicked way, make your pursuits good, and do not follow or worship strange gods; and you shall dwell in the land that I gave to you and your fathers.’ But you did not incline your ear or hear me.

16 Therefore the sons of Jonadab son of Rechab firmly upheld the command of their father that he commanded them, but this people did not obey me.

17 Therefore thus says the Lord of hosts, the God of Israel: Behold, I shall bring upon Juda and upon all the inhabitants of Jerusalem every affliction that I spoke against them, because I spoke to them and they did not hear; I called them and they did not answer me.”

18 But to the house of the Rechabites Jeremiah said: “Thus says the Lord of hosts, the God of Israel: Because you obeyed the command of Jonadab your father, kept all his commandments, and did everything he commanded you,

19 therefore thus says the Lord of hosts, the God of Israel: A man from the stock of Jonadab son of Rechab, standing in my sight, shall not fail all days.”

Chapter 36

1 And it happened in the fourth year of Joakim son of Josias, king of Juda, that this word came to Jeremiah from the Lord, saying:

2 “Take a scroll of a book and write in it all the words that I have spoken to you against Israel and Juda and against all the nations, from the day I spoke to you in the days of Josias even to this day.

3 Perhaps, when the house of Juda hears all the evils I purpose to do to them, each may return from his most wicked way, and I shall be merciful to their iniquity and sin.”

4 Therefore Jeremiah called Baruch son of Nerias, and Baruch wrote from the mouth of Jeremiah all the words of the Lord that he had spoken to him, in the scroll of a book.

5 And Jeremiah commanded Baruch, saying: “I am confined and cannot enter the house of the Lord.

6 Therefore you enter and read from the scroll in which you wrote from my mouth the words of the Lord, while the people hear in the house of the Lord on the day of fasting. Moreover, you shall read them while all Juda who come from their cities hear.

7 Perhaps their prayer may fall in the sight of the Lord, and each may return from his most wicked way, for great is the fury and indignation that the Lord has spoken against this people.”

8 And Baruch son of Nerias did according to everything Jeremiah the prophet had commanded him, reading from the scroll the words of the Lord in the house of the Lord.

9 And it happened in the fifth year of Joakim son of Josias, king of Juda, in the ninth month, that they proclaimed a fast before the Lord for all the people in Jerusalem and for the whole multitude that had flowed from the cities of Juda into Jerusalem.

10 And Baruch read from the scroll the words of Jeremiah in the house of the Lord, in the treasury of Gamarias son of Saphan the scribe, in the upper vestibule at the entrance of the new gate of the house of the Lord, while all the people heard.

11 When Micheas son of Gamarias son of Saphan heard all the words of the Lord from the book,

12 he descended into the king’s house, to the treasury of the scribe; and behold, all the princes were sitting there: Elisama the scribe, Dalaias son of Semeias, Elnathan son of Achobor, Gamarias son of Saphan, Sedecias son of Hananias, and all the princes.

13 And Micheas announced to them all the words that he had heard while Baruch read from the scroll in the ears of the people.

14 Therefore all the princes sent Judi son of Nathanias son of Selemias son of Chusi to Baruch, saying, “Take in your hand the scroll from which you read while the people heard, and come.” Therefore Baruch son of Nerias took the scroll in his hand and came to them.

15 And they said to him, “Sit and read these things in our ears.” And Baruch read in their ears.

16 Therefore when they had heard all the words, each was astonished toward his neighbor, and they said to Baruch, “We must announce all these words to the king.”

17 And they questioned him, saying, “Tell us how you wrote all these words from his mouth.”

18 And Baruch said to them, “From his mouth he spoke all these words to me as though reading, and I wrote them in the scroll with ink.”

19 And the princes said to Baruch, “Go and hide, you and Jeremiah, and let no one know where you are.”

20 And they entered to the king in the court; but they entrusted the scroll in the treasury of Elisama the scribe, and they announced all the words while the king heard.

21 And the king sent Judi to take the scroll. Taking it from the treasury of Elisama the scribe, he read while the king and all the princes standing around the king heard.

22 The king was sitting in the winter house in the ninth month, and a brazier full of coals was placed before him.

23 And when Judi had read three or four pages, the king cut it with the scribe’s knife and cast it into the fire upon the brazier until the whole scroll was consumed by the fire in the brazier.

24 The king and all his servants who heard all these words did not fear or tear their garments.

25 Nevertheless, Elnathan, Dalaias, and Gamarias contradicted the king so that he would not burn the book, but he did not hear them.

26 And the king commanded Jeremiel son of Amelech, Saraias son of Ezriel, and Selemias son of Abdeel to seize Baruch the scribe and Jeremiah the prophet; but the Lord hid them.

27 And the word of the Lord came to Jeremiah the prophet after the king had burned the scroll and the words Baruch wrote from Jeremiah’s mouth, saying:

28 “Again take another scroll and write in it all the former words that were in the first scroll, which Joakim king of Juda burned.

29 And to Joakim king of Juda you shall say: Thus says the Lord: You burned that scroll, saying, ‘Why did you write in it, announcing, “The king of Babylon shall come swiftly, devastate this land, and cause man and beast to cease from it”?’

30 Therefore thus says the Lord against Joakim king of Juda: There shall not be from him one who sits upon the throne of David, and his corpse shall be cast out to the heat by day and the frost by night.

31 I shall visit upon him, his seed, and his servants their iniquities; and I shall bring upon them, upon the inhabitants of Jerusalem, and upon the men of Juda all the evil I spoke against them, but they did not hear.”

32 Then Jeremiah took another scroll and gave it to Baruch son of Nerias the scribe, who wrote in it from Jeremiah’s mouth all the words of the book that Joakim king of Juda had burned with fire; and moreover, many more words than had been there before were added.

Chapter 37

1 And King Sedecias son of Josias reigned in place of Jechonias son of Joakim, whom Nabuchodonosor king of Babylon appointed king in the land of Juda.

2 But neither he nor his servants nor the people of the land obeyed the words of the Lord that he spoke by the hand of Jeremiah the prophet.

3 And King Sedecias sent Juchal son of Selemias and Sophonias son of Maasias the priest to Jeremiah the prophet, saying, “Pray for us to the Lord our God.”

4 But Jeremiah walked freely in the midst of the people, for they had not yet put him under guard in the prison. Then Pharaoh’s army went forth from Egypt; and the Chaldeans who were besieging Jerusalem heard this report and withdrew from Jerusalem.

5 And the word of the Lord came to Jeremiah the prophet, saying:

6 Thus says the Lord God of Israel: “Thus shall you say to the king of Juda who sent you to inquire of me: Behold, Pharaoh’s army, which went forth to help you, shall return to its own land in Egypt.

7 And the Chaldeans shall return, fight against this city, capture it, and burn it with fire.

8 Thus says the Lord: Do not deceive your souls, saying, ‘Going, the Chaldeans shall depart and withdraw from us,’ for they shall not depart.

9 But even if you struck the whole army of the Chaldeans who fight against you and only some wounded men remained among them, each would rise from his tent and burn this city with fire.”

10 Therefore when the army of the Chaldeans had withdrawn from Jerusalem because of Pharaoh’s army,

11 Jeremiah went forth from Jerusalem to go into the land of Benjamin and divide a possession there before the citizens.

12 And when he came to the gate of Benjamin, a gatekeeper on duty was there named Jerias son of Selemias son of Hananias; and he seized Jeremiah the prophet, saying, “You are fleeing to the Chaldeans.”

13 And Jeremiah answered, “It is false; I am not fleeing to the Chaldeans.” But he did not hear him; instead, Jerias seized Jeremiah and brought him to the princes.

14 Therefore the princes were angry with Jeremiah; and after beating him, they sent him into the prison that was in the house of Jonathan the scribe, for he was appointed over the prison.

15 And so Jeremiah entered the house of the pit and the dungeon, and Jeremiah sat there many days.

16 Then King Sedecias sent and took him, and he questioned him secretly in his house and said, “Do you think there is a word from the Lord?” And Jeremiah said, “There is”; and he said, “You shall be delivered into the hands of the king of Babylon.”

17 And Jeremiah said to King Sedecias, “What have I sinned against you, your servants, or your people, that you sent me into the prison house?

18 Where are your prophets who prophesied to you and said, ‘The king of Babylon shall not come upon you and upon this land’?

19 Now therefore hear, I beseech you, my lord the king. Let my supplication prevail in your sight, and do not send me back into the house of Jonathan the scribe, lest I die there.”

20 Therefore King Sedecias commanded that Jeremiah be delivered into the vestibule of the prison and that a twisted loaf of bread be given to him daily, besides cooked food, until all the bread in the city was consumed; and Jeremiah remained in the vestibule of the prison.

Chapter 38

1 Then Saphatias son of Mathan, Gedelias son of Phassur, Juchal son of Selemias, and Phassur son of Melchias heard the words that Jeremiah was speaking to all the people, saying:

2 “Thus says the Lord: Whoever remains in this city shall die by sword and famine and pestilence; but whoever flees to the Chaldeans shall live, and his soul shall be safe and living.

3 Thus says the Lord: Being delivered, this city shall be delivered into the hand of the army of the king of Babylon, and he shall capture it.”

4 And the princes said to the king, “We ask that this man be put to death, for deliberately he weakens the hands of the fighting men who remain in this city and the hands of all the people by speaking these words to them. Indeed, this man does not seek peace for this people, but evil.”

5 And King Sedecias said, “Behold, he is in your hands, for it is not permitted for the king to deny you anything.”

6 Therefore they took Jeremiah and cast him into the cistern of Melchias son of Amelech, which was in the vestibule of the prison; and they lowered Jeremiah by ropes into the cistern, in which there was no water but mud. And so Jeremiah sank into the mire.

7 But Abdemelech the Ethiopian, a eunuch who was in the king’s house, heard that they had put Jeremiah into the cistern. Now the king was sitting at the gate of Benjamin.

8 And Abdemelech went forth from the king’s house and spoke to the king, saying:

9 “My lord the king, these men have acted wickedly in everything they have perpetrated against Jeremiah the prophet, casting him into the cistern to die there of famine, for there is no more bread in the city.”

10 Therefore the king commanded Abdemelech the Ethiopian, saying, “Take thirty men with you from here and lift Jeremiah the prophet from the cistern before he dies.”

11 Therefore Abdemelech took the men with him, entered the king’s house beneath the storeroom, and took from there old rags and old things that had rotted; and he lowered them to Jeremiah in the cistern by cords.

12 And Abdemelech the Ethiopian said to Jeremiah, “Place the old rags and these torn and rotten things beneath the elbows of your arms and over the ropes.” Therefore Jeremiah did so.

13 And they drew Jeremiah up by the ropes and brought him out of the cistern; but Jeremiah remained in the vestibule of the prison.

14 And King Sedecias sent and took Jeremiah the prophet to himself at the third entrance that was in the house of the Lord; and the king said to Jeremiah, “I shall ask you a word; hide nothing from me.”

15 But Jeremiah said to Sedecias, “If I announce it to you, shall you not kill me? And if I give you counsel, you shall not hear me.”

16 Therefore King Sedecias swore secretly to Jeremiah, saying, “As the Lord lives, who made this soul for us, I shall not kill you or deliver you into the hands of those men who seek your soul.”

17 And Jeremiah said to Sedecias: “Thus says the Lord of hosts, the God of Israel: If, going forth, you go out to the princes of the king of Babylon, your soul shall live, this city shall not be burned with fire, and you and your house shall be saved.

18 But if you do not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire; and you shall not escape from their hand.”

19 And King Sedecias said to Jeremiah, “I am anxious because of the Jews who have fled to the Chaldeans, lest perhaps I be delivered into their hands and they mock me.”

20 But Jeremiah answered, “They shall not deliver you. Hear, I pray, the voice of the Lord that I speak to you, and it shall be well with you, and your soul shall live.

21 But if you refuse to go forth, this is the word the Lord has shown me:

22 Behold, all the women who remain in the house of the king of Juda shall be brought out to the princes of the king of Babylon, and they themselves shall say, ‘Your men of peace seduced you and prevailed against you; they plunged your feet into mire and a slippery place, and they withdrew from you.’

23 All your wives and your sons shall be brought out to the Chaldeans. You shall not escape their hands but shall be captured by the hand of the king of Babylon, and he shall burn this city with fire.”

24 Therefore Sedecias said to Jeremiah, “Let no one know these words, and you shall not die.

25 But if the princes hear that I spoke with you and come to you and say, ‘Tell us what you spoke with the king; do not conceal it from us, and we shall not kill you; and what did the king speak with you?’

26 you shall say to them, ‘I prostrated my prayers before the king that he would not order me to be taken back to the house of Jonathan, to die there.’”

27 Therefore all the princes came to Jeremiah and questioned him, and he spoke to them according to all the words the king had commanded him; and they ceased from him, for nothing had been heard.

28 But Jeremiah remained in the vestibule of the prison until the day Jerusalem was captured; and it happened that Jerusalem was captured.

Chapter 39

1 In the ninth year of Sedecias king of Juda, in the tenth month, Nabuchodonosor king of Babylon and all his army came to Jerusalem and besieged it.

2 And in the eleventh year of Sedecias, in the fourth month, on the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon entered and sat at the Middle Gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, and all the remaining princes of the king of Babylon.

4 And when Sedecias king of Juda and all the fighting men saw them, they fled and went forth from the city by night, by the way of the king’s garden and through the gate between the two walls; and they went forth toward the way of the desert.

5 But the army of the Chaldeans pursued them and captured Sedecias in the plain of the wilderness of Jericho; and when they had captured him, they brought him to Nabuchodonosor king of Babylon at Reblatha, which is in the land of Emath; and he spoke judgments against him.

6 And the king of Babylon killed the sons of Sedecias at Reblatha before his eyes; and the king of Babylon killed all the nobles of Juda.

7 He also tore out the eyes of Sedecias and bound him with fetters to be led into Babylon.

8 The Chaldeans burned the king’s house and the house of the common people with fire, and they overthrew the wall of Jerusalem.

9 And Nabuzardan, master of the soldiers, carried into Babylon the remnant of the people who remained in the city, the fugitives who had fled to him, and the remainder of the common people who remained.

10 But Nabuzardan, master of the soldiers, left some of the poor common people, who had absolutely nothing, in the land of Juda; and on that day he gave them vineyards and cisterns.

11 Now Nabuchodonosor king of Babylon had commanded Nabuzardan, master of the soldiers, concerning Jeremiah, saying:

12 “Take him and set your eyes upon him; do nothing evil to him, but do to him as he wills.”

13 Therefore Nabuzardan prince of the army, Nabusezban, Rabsares, Neregel, Sereser, Rebmag, and all the nobles of the king of Babylon sent,

14 and they took Jeremiah from the vestibule of the prison and delivered him to Godolias son of Ahicam son of Saphan, that he might enter the house and dwell among the people.

15 But the word of the Lord had come to Jeremiah while he was confined in the vestibule of the prison, saying:

16 “Go and say to Abdemelech the Ethiopian: Thus says the Lord of hosts, the God of Israel: Behold, I shall bring my words upon this city for evil and not for good, and they shall be before your sight on that day.

17 But I shall deliver you on that day, says the Lord, and you shall not be delivered into the hands of the men whom you fear.

18 For delivering, I shall deliver you; you shall not fall by the sword, but your soul shall be yours for salvation, because you trusted in me, says the Lord.”

Chapter 40

1 The word that came to Jeremiah from the Lord after he was released by Nabuzardan, master of the soldiers, from Rama, when he had taken him bound with chains among all those migrating from Jerusalem and Juda who were being led into Babylon.

2 Therefore the prince of the army took Jeremiah and said to him: “The Lord your God spoke this evil concerning this place.

3 And the Lord brought it and did as he spoke, because you sinned against the Lord and did not hear his voice; and this word happened to you.

4 Now therefore behold, today I have loosed you from the chains upon your hands. If it pleases you to come with me into Babylon, come, and I shall set my eyes upon you. But if it displeases you to come with me into Babylon, remain. Behold, the whole land is before your sight; go wherever you choose and wherever it pleases you to go.

5 And do not come with me, but dwell with Godolias son of Ahicam son of Saphan, whom the king of Babylon appointed over the cities of Juda. Therefore dwell with him in the midst of the people; or go wherever it pleases you to go.” The master of the soldiers also gave him provisions and little gifts and released him.

6 And Jeremiah came to Godolias son of Ahicam in Masphath and dwelt with him in the midst of the people who had been left in the land.

7 And when all the princes of the army who had been scattered through the regions, they and their companions, heard that the king of Babylon had appointed Godolias son of Ahicam over the land and had entrusted to him the men and women and little children and some of the poor of the land who had not been carried into Babylon,

8 they came to Godolias in Masphath: Ismahel son of Nathanias; Johanan and Jonathan sons of Caree; Saraias son of Thanehumeth; the sons of Ophi, who were from Netophath; and Jezonias son of Maachath, they and their men.

9 And Godolias son of Ahicam son of Saphan swore to them and their companions, saying: “Do not fear to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.

10 Behold, I dwell in Masphath to answer the command of the Chaldeans who are sent to us. But you, gather the vintage and harvest and oil, store them in your vessels, and remain in the cities you hold.”

11 And all the Jews who were in Moab, among the sons of Ammon, in Idumea, and in all the regions heard that the king of Babylon had left a remnant in Judea and had appointed Godolias son of Ahicam son of Saphan over them.

12 All the Jews, I say, returned from all the places to which they had fled, came into the land of Juda to Godolias in Masphath, and gathered exceedingly much wine and harvest.

13 But Johanan son of Caree and all the princes of the army who had been scattered in the regions came to Godolias in Masphath.

14 And they said to him, “Know that Baalis, king of the sons of Ammon, has sent Ismahel son of Nathanias to strike your soul.” But Godolias son of Ahicam did not believe them.

15 And Johanan son of Caree spoke privately to Godolias in Masphath, saying: “I shall go and strike Ismahel son of Nathanias without anyone knowing, lest he kill your soul and all the Jews gathered to you be scattered and the remnant of Juda perish.”

16 And Godolias son of Ahicam said to Johanan son of Caree, “Do not do this thing, for you speak falsely concerning Ismahel.”

Chapter 41

1 And it happened in the seventh month that Ismahel son of Nathanias son of Elisama, of the royal seed, came with nobles of the king and ten men to Godolias son of Ahicam in Masphath; and there they ate bread together in Masphath.

2 But Ismahel son of Nathanias and the ten men who were with him arose and struck Godolias son of Ahicam son of Saphan with the sword; and they killed the one whom the king of Babylon had appointed over the land.

3 Ismahel also struck all the Jews who were with Godolias in Masphath, the Chaldeans who were found there, and the fighting men.

4 And on the second day after he had killed Godolias, while no one yet knew,

5 eighty men came from Sichem, Silo, and Samaria, with shaved beards and torn garments, disfigured with mourning; and they had gifts and frankincense in their hand to offer in the house of the Lord.

6 Therefore Ismahel son of Nathanias went forth from Masphath to meet them, walking and weeping as he went; and when he met them, he said to them, “Come to Godolias son of Ahicam.”

7 And when they came to the midst of the city, Ismahel son of Nathanias killed them around the middle of the cistern, he and the men who were with him.

8 But ten men were found among them who said to Ismahel, “Do not kill us, for we have treasures in the field—wheat, barley, oil, and honey.” And he ceased and did not kill them with their brothers.

9 Now the cistern into which Ismahel cast all the corpses of the men he struck because of Godolias was the one King Asa had made because of Baasa king of Israel; Ismahel son of Nathanias filled it with the slain.

10 And Ismahel led captive all the remnant of the people who were in Masphath, the daughters of the king and all the people who remained in Masphath, whom Nabuzardan prince of the army had entrusted to Godolias son of Ahicam. Ismahel son of Nathanias seized them and departed to cross over to the sons of Ammon.

11 But Johanan son of Caree and all the princes of the warriors who were with him heard of all the evil that Ismahel son of Nathanias had done.

12 And taking all the men, they set out to fight against Ismahel son of Nathanias; and they found him at the great waters that are in Gabaon.

13 And when all the people who were with Ismahel saw Johanan son of Caree and all the princes of the warriors who were with him, they rejoiced.

14 And all the people whom Ismahel had seized in Masphath turned back and went to Johanan son of Caree.

15 But Ismahel son of Nathanias fled with eight men from the face of Johanan and went to the sons of Ammon.

16 Therefore Johanan son of Caree and all the princes of the warriors who were with him took all the remnant of the common people whom he had recovered from Ismahel son of Nathanias out of Masphath, after he had struck Godolias son of Ahicam: mighty fighting men, women, children, and eunuchs whom he had brought back from Gabaon.

17 And they departed and remained as sojourners in Chamaam, which is beside Bethlehem, intending to proceed and enter Egypt

18 before the face of the Chaldeans; for they feared them because Ismahel son of Nathanias had struck Godolias son of Ahicam, whom the king of Babylon had appointed over the land of Juda.

Chapter 42

1 And all the princes of the warriors, Johanan son of Caree, Jezonias son of Osaias, and the remainder of the common people, from the little even to the great, approached.

2 And they said to Jeremiah the prophet: “Let our prayer fall in your sight, and pray for us to the Lord your God, for all this remnant; for we have been left few from many, as your eyes behold us.

3 And may the Lord your God announce to us the way by which we should proceed and the thing we should do.”

4 And Jeremiah the prophet said to them: “I have heard. Behold, I shall pray to the Lord your God according to your words. I shall declare to you every word whatsoever he answers me, and I shall conceal nothing from you.”

5 And they said to Jeremiah: “May the Lord be between us as a witness of truth and faith if we do not act according to every word with which the Lord your God sends you to us.

6 Whether it is good or evil, we shall obey the voice of the Lord our God, to whom we send you, that it may be well with us when we hear the voice of the Lord our God.”

7 And when ten days were completed, the word of the Lord came to Jeremiah.

8 And he called Johanan son of Caree, all the princes of the warriors who were with him, and all the people, from the least even to the great.

9 And he said to them: “Thus says the Lord God of Israel, to whom you sent me to prostrate your prayers in his sight:

10 If, resting, you remain in this land, I shall build you and not destroy; I shall plant and not uproot, for I have now been appeased concerning the evil I did to you.

11 Do not fear before the face of the king of Babylon, whom you fear in terror. Do not fear him, says the Lord, for I am with you to save you and deliver you from his hand.

12 And I shall give you mercies and have mercy on you, and I shall cause you to dwell in your own land.

13 But if you say, ‘We shall not dwell in this land,’ and do not hear the voice of the Lord our God,

14 saying, ‘By no means; instead, we shall proceed to the land of Egypt, where we shall not see war, hear the sound of the trumpet, or endure famine, and there we shall dwell,’

15 because of this, now hear the word of the Lord, O remnant of Juda. Thus says the Lord of hosts, the God of Israel: If you set your face to enter Egypt and enter to dwell there,

16 the sword that you fear shall overtake you there in the land of Egypt, and the famine about which you are anxious shall cling to you in Egypt, and there you shall die.

17 All the men who set their face to enter Egypt to dwell there shall die by sword and famine and pestilence; none of them shall remain or escape before the face of the evil I shall bring upon them.

18 For thus says the Lord of hosts, the God of Israel: As my fury and my indignation were poured out upon the inhabitants of Jerusalem, so shall my indignation be poured out upon you when you enter Egypt. You shall become an oath and an astonishment and a curse and a reproach, and you shall never see this place again.

19 The word of the Lord is upon you, O remnant of Juda: Do not enter Egypt. Knowing, you shall know that I have called you to witness today,

20 because you deceived your own souls. For you sent me to the Lord our God, saying, ‘Pray for us to the Lord our God; and according to everything whatsoever the Lord our God says to you, so announce to us, and we shall do it.’

21 And I announced it to you today, but you did not hear the voice of the Lord your God concerning all the things for which he sent me to you.

22 Now therefore, knowing, you shall know that you shall die by sword and famine and pestilence in the place that you desired to enter to dwell there.”

Chapter 43

1 And it happened when Jeremiah had finished speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them—all these words—

2 that Azarias son of Osaias, Johanan son of Caree, and all the proud men spoke to Jeremiah, saying: “You speak falsehood. The Lord our God did not send you to say, ‘Do not enter Egypt to dwell there.’

3 Instead, Baruch son of Nerias incites you against us, to deliver us into the hands of the Chaldeans, that he may kill us and cause us to be carried into Babylon.”

4 And Johanan son of Caree, all the princes of the warriors, and all the people did not hear the voice of the Lord, to remain in the land of Juda.

5 Instead, Johanan son of Caree and all the princes of the warriors took all the remnant of Juda who had returned from all the nations to which they had previously been scattered, to dwell in the land of Juda:

6 the men and women and little children, the king’s daughters, every soul Nabuzardan prince of the army had left with Godolias son of Ahicam son of Saphan, Jeremiah the prophet, and Baruch son of Nerias.

7 And they entered the land of Egypt, because they did not obey the voice of the Lord; and they came as far as Taphnis.

8 And the word of the Lord came to Jeremiah in Taphnis, saying:

9 “Take great stones in your hand and hide them in the crypt beneath the brick wall at the gate of Pharaoh’s house in Taphnis, while the Jewish men see.

10 And you shall say to them: Thus says the Lord of hosts, the God of Israel: Behold, I shall send and take Nabuchodonosor king of Babylon, my servant; and I shall place his throne upon these stones that I have hidden, and he shall establish his seat over them.

11 Coming, he shall strike the land of Egypt: those for death, to death; those for captivity, to captivity; and those for the sword, to the sword.

12 He shall kindle fire in the shrines of the gods of Egypt, burn them, and lead them captive. He shall clothe himself with the land of Egypt as a shepherd clothes himself with his cloak, and he shall go forth from there in peace.

13 And he shall crush the statues of the House of the Sun that are in the land of Egypt, and he shall burn the shrines of the gods of Egypt with fire.”

Chapter 44

1 The word that came through Jeremiah to all the Jews dwelling in the land of Egypt—those dwelling in Magdalo, Taphnis, Memphis, and the land of Phatures—saying:

2 Thus says the Lord of hosts, the God of Israel: “You have seen all this evil that I brought upon Jerusalem and upon all the cities of Juda; and behold, they are deserted today, and there is no inhabitant within them,

3 because of the wickedness they committed to provoke me to wrath, going to sacrifice and worship strange gods whom neither they nor you nor your fathers knew.

4 And I sent to you all my servants the prophets, rising in the night and sending them and saying, ‘Do not commit a word of abomination such as this, which I have hated.’

5 But they did not hear or incline their ear, to turn from their evils and not sacrifice to strange gods.

6 And my indignation and fury were poured out and kindled in the cities of Juda and the public squares of Jerusalem; and they were turned into a solitude and devastation, as it is this day.

7 And now thus says the Lord of hosts, the God of Israel: Why do you commit this great evil against your own souls, that man and woman, little child and nursing infant should perish from among you, from the midst of Juda, and no remnant be left to you,

8 provoking me with the works of your hands by sacrificing to strange gods in the land of Egypt, into which you entered to dwell there, so that you may perish and become a curse and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, the evils of the kings of Juda, the evils of his wives, your evils, and the evils of your wives, which they committed in the land of Juda and the regions of Jerusalem?

10 They have not been cleansed even to this day; they have not feared or walked in the law of the Lord and in my commandments that I gave before you and before your fathers.

11 Therefore thus says the Lord of hosts, the God of Israel: Behold, I shall set my face against you for evil, and I shall destroy all Juda.

12 I shall take the remnant of Juda who set their faces to enter the land of Egypt and dwell there, and all shall be consumed in the land of Egypt. They shall fall by sword and famine and shall be consumed, from the least even to the greatest. By sword and famine they shall die, and they shall become an oath and a wonder and a curse and a reproach.

13 I shall visit the inhabitants of the land of Egypt as I visited Jerusalem, with sword and famine and pestilence.

14 There shall be no one who escapes and remains from the remnant of the Jews who go to sojourn in the land of Egypt and return to the land of Juda, to which they lift up their souls to return and dwell there. They shall not return except those who flee.”

15 Then all the men who knew that their wives sacrificed to strange gods, all the women who stood in a great multitude, and all the people dwelling in the land of Egypt in Phatures answered Jeremiah, saying:

16 “The word you have spoken to us in the name of the Lord, we shall not hear from you.

17 Instead, doing, we shall do every word that goes forth from our own mouth, to sacrifice to the queen of heaven and pour libations to her, as we and our fathers, our kings and our princes did in the cities of Juda and the public squares of Jerusalem. We were filled with bread, it was well with us, and we saw no evil.

18 But from the time we ceased sacrificing to the queen of heaven and pouring libations to her, we have lacked everything and have been consumed by sword and famine.

19 And if we sacrifice to the queen of heaven and pour libations to her, did we make cakes for her to worship her and pour libations to her without our husbands?”

20 And Jeremiah spoke to all the people—against the men and against the women and against all the common people who had answered him this word—saying:

21 “Did not the Lord remember the sacrifice that you and your fathers, your kings and your princes, and the people of the land sacrificed in the cities of Juda and the public squares of Jerusalem? Did it not rise upon his heart?

22 And the Lord could no longer bear the wickedness of your pursuits and the abominations you committed; and your land became a desolation and an astonishment and a curse, without an inhabitant, as it is this day.

23 Because you sacrificed to idols and sinned against the Lord, did not hear the voice of the Lord, and did not walk in his law and commandments and testimonies, therefore these evils happened to you, as it is this day.”

24 And Jeremiah said to all the people and to all the women: “Hear the word of the Lord, all Juda who are in the land of Egypt.

25 Thus says the Lord of hosts, the God of Israel: You and your wives have spoken with your mouth and fulfilled with your hands, saying, ‘Let us perform our vows that we vowed, to sacrifice to the queen of heaven and pour libations to her.’ You have fulfilled your vows and accomplished them in deed.

26 Therefore hear the word of the Lord, all Juda who dwell in the land of Egypt. Behold, I have sworn by my great name, says the Lord, that my name shall no longer be invoked by the mouth of any Jewish man saying, ‘The Lord God lives,’ throughout all the land of Egypt.

27 Behold, I shall watch over them for evil and not for good; and all the men of Juda who are in the land of Egypt shall be consumed by sword and famine until they are utterly consumed.

28 And those who flee the sword shall return from the land of Egypt to the land of Juda, few men; and all the remnant of Juda who entered the land of Egypt to dwell there shall know whose word shall be fulfilled—mine or theirs.

29 And this shall be the sign for you, says the Lord, that I shall visit you in this place, so that you may know that my words against you shall truly be fulfilled for evil:

30 Thus says the Lord: Behold, I shall deliver Pharaoh Ephree, king of Egypt, into the hands of his enemies and into the hands of those who seek his soul, as I delivered Sedecias king of Juda into the hands of Nabuchodonosor king of Babylon, his enemy who sought his soul.”

Chapter 45

1 The word that Jeremiah the prophet spoke to Baruch son of Nerias, when he had written these words in a book from the mouth of Jeremiah in the fourth year of Joakim son of Josias, king of Juda, saying:

2 Thus says the Lord God of Israel to you, Baruch:

3 “You said, ‘Woe to me in my misery, for the Lord has added sorrow to my sorrow. I have labored in my groaning and found no rest.’

4 Thus says the Lord: You shall say this to him: Behold, what I built I am destroying, and what I planted I am uprooting—even this whole land.

5 And do you seek great things for yourself? Do not seek them, for behold, I shall bring evil upon all flesh, says the Lord; but I shall give you your soul for salvation in all the places wherever you go.”

Chapter 46

1 The word of the Lord that came to Jeremiah the prophet against the nations.

2 Concerning Egypt, against the army of Pharaoh Nechao, king of Egypt, which was beside the river Euphrates in Charcamis, whom Nabuchodonosor king of Babylon struck in the fourth year of Joakim son of Josias, king of Juda.

3 “Prepare shield and buckler, and advance to battle.

4 Harness the horses and mount, O horsemen. Stand in helmets; polish the spears; clothe yourselves with breastplates.

5 What then? I saw them terrified and turning their backs, their mighty men slain. They fled headlong and did not look back. Terror all around, says the Lord.

6 Let not the swift flee, nor let the mighty think himself saved. Toward the north, beside the river Euphrates, they were conquered and fell.

7 Who is this who ascends like a river, whose pools swell like the floods?

8 Egypt ascends like a river, and its waves shall be moved like floods; and it shall say, ‘Ascending, I shall cover the earth; I shall destroy the city and its inhabitants.’

9 Mount the horses; exult in the chariots; and let the mighty advance—Ethiopia and the Libyans holding the shield, and the Lydians seizing and shooting arrows.

10 But that day of the Lord God of hosts is a day of vengeance, that he may take vengeance upon his enemies. The sword shall devour and be satisfied and inebriated with their blood, for there is a victim of the Lord God of hosts in the land of the north beside the river Euphrates.

11 Ascend into Galaad and take resin, O virgin daughter of Egypt. In vain you multiply medicines; there shall be no healing for you.

12 The nations have heard your disgrace, and your wailing has filled the earth, for the mighty stumbled against the mighty, and both fell together.”

13 The word that the Lord spoke to Jeremiah the prophet concerning the coming of Nabuchodonosor king of Babylon to strike the land of Egypt:

14 “Announce it to Egypt and make it heard in Magdalo; let it resound in Memphis and Taphnis. Say, ‘Stand and prepare yourself, for the sword shall devour the things around you.’

15 Why has your mighty one rotted? He did not stand, because the Lord overthrew him.

16 He multiplied those who fell, and a man fell against his neighbor; and they shall say, ‘Arise, and let us return to our people and to the land of our birth, before the face of the sword of the dove.’

17 Call the name of Pharaoh king of Egypt: ‘Tumult has brought the time.’

18 As I live, says the King—the Lord of hosts is his name—as Thabor among the mountains and as Carmel by the sea, he shall come.

19 Make for yourself vessels of migration, O inhabitant daughter of Egypt, for Memphis shall become a solitude; it shall be forsaken and uninhabitable.

20 Egypt is a choice and beautiful heifer; a driver from the north shall come to her.

21 Her hired men also, who lived in her midst like fattened calves, have turned and fled together; they could not stand, for the day of their slaughter has come upon them, the time of their visitation.

22 Her voice shall resound like bronze, for they shall hasten with an army and come against her with axes like men cutting wood.

23 They have cut down her forest, says the Lord, which cannot be counted; they have multiplied beyond locusts, and there is no number for them.

24 The daughter of Egypt has been confounded and delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, has said: Behold, I shall visit the tumult of Alexandria, Pharaoh, Egypt, its gods and its kings—Pharaoh and those who trust in him.

26 I shall give them into the hand of those who seek their soul, into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants; and after these things it shall be inhabited as in former days, says the Lord.

27 But you, Jacob my servant, do not fear; do not be terrified, O Israel. For behold, I shall save you from afar and your seed from the land of your captivity. Jacob shall return and rest and prosper, and there shall be no one to terrify him.

28 And you, Jacob my servant, do not fear, says the Lord, for I am with you. I shall consume all the nations to which I cast you, but you I shall not consume. I shall chastise you in judgment and shall not spare you as though you were innocent.”

Chapter 47

1 The word of the Lord that came to Jeremiah the prophet against the Palestinians, before Pharaoh struck Gaza.

2 “Thus says the Lord: Behold, waters ascend from the north and shall become like an overflowing torrent; they shall cover the land and its fullness, the city and its inhabitants. Men shall cry out, and all the inhabitants of the land shall wail,

3 at the noise of the display of his weapons and his warriors, at the commotion of his chariots and the multitude of his wheels. The fathers did not look back toward their sons, their hands having become feeble,

4 because of the coming of the day when all the Philistines shall be devastated, and Tyre and Sidon shall be scattered with all their remaining helpers. For the Lord has depopulated the Palestinians, the remnant of the island of Cappadocia.

5 Baldness has come upon Gaza; Ascalon and the remnant of their valley have become silent. How long shall you cut yourself?

6 O blade of the Lord, how long shall you not rest? Enter your sheath; be refreshed and silent.

7 How shall it rest, when the Lord has commanded it against Ascalon and against its maritime regions and has appointed it there?”

Chapter 48

1 Concerning Moab. “Thus says the Lord of hosts, the God of Israel: Woe upon Nabo, for it has been devastated and confounded! Cariathaim has been captured; the stronghold has been confounded and trembled.

2 There is no longer exultation in Moab against Hesebon. They have devised evil: ‘Come, and let us destroy her from being a nation.’ Therefore, being silent, you shall become silent, and the sword shall follow you.

3 A voice of crying from Oronaim—devastation and great destruction.

4 Moab has been crushed; announce the cry to its little ones.

5 For by the ascent of Luith, the weeping one shall ascend in tears, because at the descent of Oronaim the enemies heard the wailing of destruction.

6 Flee; save your souls; and you shall be like tamarisks in the desert.

7 For because you trusted in your fortifications and your treasures, you also shall be captured. Chamos shall go into migration, his priests and his princes together.

8 The plunderer shall come to every city, and no city shall be saved. The valleys shall perish, and the plains shall be scattered, for the Lord has spoken.

9 Give a flower to Moab, for flowering she shall go forth; and her cities shall be deserted and uninhabitable.

10 Accursed is he who does the work of the Lord fraudulently, and accursed is he who withholds his sword from blood.

11 Moab was fertile from his youth and rested upon his dregs. He was not poured from vessel into vessel and did not go into migration; therefore his taste remained within him, and his scent was not changed.

12 Therefore behold, days are coming, says the Lord, when I shall send arrangers and layers-out of flasks to him. They shall lay him out, drain his vessels, and shatter their flasks.

13 Moab shall be confounded by Chamos, as the house of Israel was confounded by Bethel, in which it trusted.

14 How do you say, ‘We are mighty and robust men for battle’?

15 Moab has been devastated, and they have cut down his cities; his chosen young men have descended into slaughter, says the King—the Lord of hosts is his name.

16 The destruction of Moab is near to come, and his evil shall run exceedingly swiftly.

17 Console him, all you who are around him; and all who know his name, say, ‘How has the mighty rod, the glorious staff, been broken?’

18 Descend from glory and sit in thirst, O inhabitant daughter of Dibon, for the devastator of Moab has ascended against you; he has scattered your fortifications.

19 Stand upon the road and watch, O inhabitant of Aroer. Question him who flees, and say to her who escaped, ‘What has happened?’

20 Moab has been confounded, for he has been conquered. Wail and cry out; announce at Arnon that Moab has been devastated,

21 and judgment has come to the land of the plain: upon Helon, Jasa, Mephaath,

22 Dibon, Nabo, the house of Deblathaim,

23 Cariathaim, Bethgamul, Bethmaon,

24 Carioth, Bosra, and all the cities of the land of Moab, both far and near.

25 The horn of Moab has been cut off, and his arm has been crushed, says the Lord.

26 Inebriate him, for he has risen up against the Lord. Moab shall strike his hand in his own vomit, and he too shall become a derision.

27 For Israel was a derision to you, as though you had found him among thieves. Therefore, because of the words you spoke against him, you shall be led captive.

28 Forsake the cities and dwell in the rock, O inhabitants of Moab; and be like a dove nesting at the highest edge of a cleft.

29 We have heard the pride of Moab; he is exceedingly proud—his loftiness and arrogance and pride and the height of his heart.

30 I know his boasting, says the Lord, and that his power is not equal to it, nor has he attempted to do according to what he was able.

31 Therefore I shall wail over Moab and cry out to all Moab, lamenting for the men of the Earthen Wall.

32 With the lamentation of Jazer I shall weep for you, O vineyard of Sabama. Your shoots crossed the sea; they reached even to the sea of Jazer. The plunderer rushed upon your harvest and your vintage.

33 Gladness and exultation have been taken from Carmel and from the land of Moab, and I have taken wine from the winepresses. The treader of grapes shall no longer sing his customary shout.

34 From the cry of Hesebon even to Eleale and Jasa, they raised their voice; from Segor even to Oronaim, a three-year-old heifer. The waters of Nemrim also shall become exceedingly evil.

35 And I shall take away from Moab, says the Lord, him who offers upon the high places and sacrifices to his gods.

36 Therefore my heart shall resound like pipes for Moab, and my heart shall sound like pipes for the men of the Earthen Wall; because he did more than he could, therefore they have perished.

37 For every head shall be bald and every beard shaven; upon all hands shall be a binding, and upon every back haircloth.

38 Upon all the rooftops of Moab and in his public squares there shall be universal lamentation, for I have crushed Moab like a useless vessel, says the Lord.

39 How he has been conquered, and they wailed! How Moab bent his neck and was confounded! Moab shall become a derision and an example to all around him.

40 Thus says the Lord: Behold, he shall fly like an eagle and spread his wings over Moab.

41 Carioth has been captured, and the fortifications have been seized; and on that day the heart of the mighty of Moab shall be like the heart of a woman in labor.

42 Moab shall cease to be a people because he gloried against the Lord.

43 Terror and the pit and the snare are upon you, O inhabitant of Moab, says the Lord.

44 He who flees from the face of terror shall fall into the pit, and he who climbs out of the pit shall be caught in the snare; for I shall bring upon Moab the year of their visitation, says the Lord.

45 Those fleeing the snare stood in the shadow of Hesebon, for fire went forth from Hesebon and flame from the midst of Seon; and it shall devour the portion of Moab and the crown of the sons of tumult.

46 Woe to you, Moab! You have perished, O people of Chamos, for your sons and your daughters have been taken into captivity.

47 And I shall turn the captivity of Moab in the last days, says the Lord.” Thus far the judgments of Moab.

Chapter 49

1 Concerning the sons of Ammon. “Thus says the Lord: Does Israel have no sons, or has he no heir? Why then has Melchom possessed Gad as an inheritance, and why has his people dwelt in its cities?

2 Therefore behold, days are coming, says the Lord, when I shall cause the roar of battle to be heard over Rabbath of the sons of Ammon. It shall be scattered into tumult, and its daughters shall be kindled with fire; and Israel shall possess those who possessed him, says the Lord.

3 Wail, O Hesebon, for Hai has been devastated. Cry out, daughters of Rabbath; gird yourselves with haircloth, lament, and circle through the hedges, for Melchom shall be led into migration, his priests and his princes together.

4 Why do you glory in the valleys? Your valley has flowed away, O delicate daughter who trusted in your treasures and said, ‘Who shall come to me?’

5 Behold, I shall bring terror upon you, says the Lord God of hosts, from all who are around you. Each of you shall be scattered from before his own face, and there shall be no one to gather those who flee.

6 And after these things I shall cause the captives of the sons of Ammon to return, says the Lord.”

7 Concerning Idumea. “Thus says the Lord of hosts: Is there no longer Wisdom in Theman? Has counsel perished from the sons? Has their Wisdom become useless?

8 Flee and turn your backs; descend into the abyss, inhabitants of Dedan, for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grape-gatherers had come upon you, would they not have left a cluster? If thieves came in the night, they would have seized only what was sufficient for themselves.

10 But I have uncovered Esau; I have revealed his hidden things, and he shall not be able to conceal himself. His seed has been devastated, along with his brothers and his neighbors, and he shall not be.

11 Leave your orphans; I shall cause them to live, and your widows shall hope in me.

12 For thus says the Lord: Behold, those for whom there was no judgment that they should drink the cup shall drink, drinking; and shall you be left as though innocent? You shall not be innocent, but drinking, you shall drink.

13 For I have sworn by myself, says the Lord, that Bosra shall become a solitude and a reproach and a desert and a curse; and all its cities shall become everlasting solitudes.

14 Hearing, I have heard from the Lord, and an envoy has been sent to the nations: ‘Gather together and come against her, and let us arise to battle.’

15 For behold, I have made you little among the nations, contemptible among men.

16 Your arrogance and the pride of your heart have deceived you, you who dwell in clefts of the rock and strive to seize the height of the hill. Though you exalt your nest like the eagle, from there I shall draw you down, says the Lord.

17 Idumea shall become a desert. Everyone who passes through it shall be astonished and hiss over all its wounds.

18 As Sodom and Gomorrha and their neighbors were overthrown, says the Lord, no man shall dwell there, and no son of man shall inhabit it.

19 Behold, like a lion he shall ascend from the swelling of the Jordan to the robust beauty, for suddenly I shall cause him to run toward her. And who is the chosen one whom I shall appoint over her? For who is like me? Who shall endure me? And who is this shepherd who shall withstand my countenance?

20 Therefore hear the counsel of the Lord that he has entered concerning Edom and the purposes he has devised concerning the inhabitants of Theman: Surely the little ones of the flock shall cast them down; surely they shall scatter their habitation with them.

21 At the sound of their ruin the earth has been moved; the cry of his voice has been heard at the Red Sea.

22 Behold, like an eagle he shall ascend and fly, and he shall spread his wings over Bosra; and on that day the heart of the mighty of Idumea shall be like the heart of a woman in labor."

23 Concerning Damascus. "Emath and Arphad have been confounded because they heard an exceedingly evil report. They were troubled in the sea; because of anxiety it could not rest.

24 Damascus has become feeble and turned to flight; trembling seized her, and anguish and pains held her like a woman in labor.

25 How have they forsaken the praiseworthy city, the city of gladness?

26 Therefore her young men shall fall in her public squares, and all the men of battle shall become silent on that day, says the Lord of hosts.

27 And I shall kindle a fire in the wall of Damascus, and it shall devour the walls of Benadad."

28 Concerning Cedar and the kingdoms of Asor, which Nabuchodonosor king of Babylon struck. "Thus says the Lord: Arise and ascend against Cedar, and devastate the sons of the east.

29 They shall seize their tabernacles and their flocks; they shall take for themselves their skins and all their vessels and their camels, and they shall call terror all around upon them.

30 Flee; depart swiftly; sit in the abysses, you who inhabit Asor, says the Lord, for Nabuchodonosor king of Babylon has entered counsel against you and devised purposes against you.

31 Arise and ascend against a quiet nation dwelling confidently, says the Lord. They have neither doors nor bars; they dwell alone.

32 Their camels shall become plunder and the multitude of their livestock spoil. I shall scatter to every wind those whose hair is cut round, and from all their borders I shall bring destruction upon them, says the Lord.

33 Asor shall become a habitation of dragons, deserted forever. No man shall remain there, and no son of man shall inhabit it."

34 The word of the Lord that came to Jeremiah the prophet against Elam at the beginning of the reign of Sedecias king of Juda, saying:

35 "Thus says the Lord of hosts: Behold, I shall break the bow of Elam and the summit of their strength.

36 I shall bring upon Elam the four winds from the four regions of heaven and winnow them into all these winds; and there shall be no nation to which the fugitives of Elam do not come.

37 I shall cause Elam to fear before their enemies and before the sight of those who seek their soul. I shall bring evil upon them, the wrath of my fury, says the Lord, and I shall send the sword after them until I consume them.

38 I shall place my throne in Elam and destroy kings and princes from there, says the Lord.

39 But in the last days I shall cause the captives of Elam to return, says the Lord."

Chapter 50

1 The word that the Lord spoke concerning Babylon and the land of the Chaldeans by the hand of Jeremiah the prophet.

2 “Announce among the nations and make it heard. Raise a standard; proclaim and do not conceal. Say: ‘Babylon has been captured; Bel has been confounded; Merodach has been conquered; her graven things have been confounded; their idols have been overcome.’

3 For a nation has ascended against her from the north, which shall make her land a solitude; and there shall be no one dwelling within it, from man even to beast. They have moved and departed.

4 In those days and at that time, says the Lord, the children of Israel and the children of Juda shall come together. Walking and weeping, they shall hasten and seek the Lord their God.

5 They shall ask the way to Zion, their faces directed here. They shall come and be joined to the Lord by an everlasting covenant that shall be blotted out by no oblivion.

6 My people have become a lost flock. Their shepherds seduced them and caused them to wander upon the mountains; they passed from mountain to hill and forgot their resting place.

7 All who found them ate them, and their enemies said, ‘We have not sinned, because they sinned against the Lord, the Beauty of Justice, and against the Lord, the Expectation of their fathers.’

8 Withdraw from the midst of Babylon and go forth from the land of the Chaldeans; be like young goats before the flock.

9 For behold, I shall raise up and bring against Babylon an assembly of great nations from the land of the north. They shall be prepared against her, and from there she shall be captured. His arrow shall be like that of a mighty slayer; it shall not return empty.

10 Chaldea shall become plunder; all who devastate her shall be filled, says the Lord.

11 For you exult and speak great things, plundering my inheritance; for you have spread yourselves like calves upon the grass and bellowed like bulls.

12 Your mother has been exceedingly confounded and made equal with dust, she who bore you. Behold, she shall be last among the nations, deserted, trackless, and dry.

13 Because of the wrath of the Lord she shall not be inhabited but shall be reduced entirely to solitude. Everyone who passes through Babylon shall be astonished and hiss over all her wounds.

14 Prepare against Babylon all around, all you who bend the bow. Fight against her; do not spare arrows, for she has sinned against the Lord.

15 Cry out against her; on every side she has given her hand. Her foundations have fallen; her walls have been destroyed, for this is the vengeance of the Lord. Take vengeance upon her; as she did, do to her.

16 Destroy the sower from Babylon and him who holds the sickle in the time of harvest. Before the face of the sword of the dove, each shall turn to his own people, and each shall flee to his own land.

17 Israel is a scattered flock; lions cast him out. First the king of Assur ate him; this last one, Nabuchodonosor king of Babylon, stripped his bones.

18 Therefore thus says the Lord of hosts, the God of Israel: Behold, I shall visit the king of Babylon and his land as I visited the king of Assur.

19 And I shall lead Israel back to his habitation; he shall pasture Carmel and Basan, and upon Mount Ephraim and Galaad his soul shall be satisfied.

20 In those days and at that time, says the Lord, the iniquity of Israel shall be sought, and it shall not be; and the sin of Juda, and it shall not be found, for I shall be merciful to those whom I leave.

21 Ascend against the land of the rulers and visit its inhabitants. Scatter and kill those who are after them, says the Lord, and do according to everything I commanded you.

22 A voice of war is in the land, and great destruction.

23 How has the hammer of the whole earth been broken and crushed? How has Babylon been turned into a desert among the nations?

24 I ensnared you, and you were captured, O Babylon, and you did not know it. You were found and seized because you provoked the Lord.

25 The Lord opened his treasury and brought forth the vessels of his wrath, for there is a work for the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the furthest borders. Open the way so that those who trample her may go forth. Remove the stones from the road and reduce them to heaps. Kill her, and let nothing remain.

27 Scatter all her mighty men; let them descend into slaughter. Woe to them, for their day has come, the time of their visitation!

28 A voice of those fleeing and of those who escaped from the land of Babylon, to announce in Zion the vengeance of the Lord our God, the vengeance of his temple.

29 Announce to many against Babylon, to all who bend the bow. Stand against her all around, and let no one escape. Repay her according to her work; according to everything she did, do to her, for she rose up against the Lord, against the Holy One of Israel.

30 Therefore her young men shall fall in her public squares, and all her fighting men shall become silent on that day, says the Lord.

31 Behold, I am against you, O proud one, says the Lord God of hosts, for your day has come, the time of your visitation.

32 The proud one shall fall and collapse, and there shall be no one to raise him. I shall kindle a fire in his cities, and it shall devour everything around him.

33 Thus says the Lord of hosts: The children of Israel and the children of Juda endure oppression together. All who captured them hold them and refuse to release them.

34 Their Redeemer is mighty; the Lord of hosts is his name. In judgment he shall defend their cause, that he may terrify the earth and move the inhabitants of Babylon.

35 A sword against the Chaldeans, says the Lord, and against the inhabitants of Babylon and her princes and her wise men.

36 A sword against her diviners, and they shall become foolish; a sword against her mighty men, and they shall fear.

37 A sword against her horses and her chariots and all the common people in her midst, and they shall become like women; a sword against her treasures, and they shall be plundered.

38 Drought shall be upon her waters, and they shall dry up, for it is a land of graven things, and they glory in portents.

39 Therefore dragons shall dwell with fig-fauns, and ostriches shall dwell within her. She shall no longer be inhabited forever, nor shall she be built from generation to generation.

40 As the Lord overthrew Sodom and Gomorrha and their neighbors, says the Lord, no man shall dwell there, and no son of man shall inhabit her.

41 Behold, a people comes from the north; a great nation and many kings shall arise from the ends of the earth.

42 They shall seize bow and shield. They are cruel and merciless; their voice shall resound like the sea, and they shall mount horses like a man prepared for battle against you, O daughter of Babylon.

43 The king of Babylon has heard their report, and his hands have become feeble. Anguish has seized him, pain like that of a woman in labor.

44 Behold, like a lion he shall ascend from the swelling of the Jordan to the robust beauty, for suddenly I shall cause him to run toward her. And who is the chosen one whom I shall appoint over her? For who is like me? Who shall endure me? And who is this shepherd who shall withstand my countenance?

45 Therefore hear the counsel of the Lord that he conceived in his mind against Babylon, and the purposes he devised concerning the land of the Chaldeans: Surely the little ones of the flocks shall drag them away; surely their habitation shall be scattered with them.

46 At the sound of the captivity of Babylon, the earth has been moved, and a cry has been heard among the nations.”

Chapter 51

1 “Thus says the Lord: Behold, I shall raise up against Babylon and against its inhabitants, who lifted up their heart against me, something like a pestilential wind.

2 And I shall send winnowers into Babylon; they shall winnow her and demolish her land, for they have come against her from every side on the day of her affliction.

3 Let not him who bends his bow bend it, and let not the armored man ascend. Do not spare her young men; kill all her army.

4 The slain shall fall in the land of the Chaldeans, and the wounded in its regions.

5 For Israel and Juda have not been widowed of their God, the Lord of hosts, but their land has been filled with offense against the Holy One of Israel.

6 Flee from the midst of Babylon, and let each save his own soul. Do not be silent over her iniquity, for it is the time of vengeance from the Lord; he himself shall repay her requital.

7 Babylon was a golden cup in the hand of the Lord, inebriating the whole earth. The nations drank of her wine, and therefore they were moved.

8 Suddenly Babylon has fallen and been crushed. Wail over her; take resin for her pain, if perhaps she may be healed.

9 We healed Babylon, but she was not healed. Let us forsake her and go each to his own land, for her judgment has reached even to the heavens and been lifted even to the clouds.

10 The Lord has brought forth our justices. Come, and let us recount in Zion the work of the Lord our God.

11 Sharpen the arrows; fill the quivers. The Lord has raised the spirit of the kings of the Medes, and his purpose is against Babylon to destroy her, for this is the vengeance of the Lord, the vengeance of his temple.

12 Raise a standard upon the walls of Babylon; increase the guard; raise up watchmen; prepare ambushes. For the Lord has purposed and done everything he spoke against the inhabitants of Babylon.

13 You who dwell upon many waters, rich in treasures, your end has come, the foot-length of your cutting off.

14 The Lord of hosts has sworn by his own soul: Surely I shall fill you with men like the bruchus-locust, and a shout shall be sung over you.

15 He made the earth by his strength, prepared the world by his Wisdom, and stretched out the heavens by his prudence.

16 When he gives his voice, waters are multiplied in heaven. He raises clouds from the end of the earth, makes lightning into rain, and brings forth the wind from his treasuries.

17 Every man has become foolish through knowledge; every metalworker has been confounded by the graven thing, for their casting is false, and there is no spirit in them.

18 Their works are vain and worthy of laughter; at the time of their visitation they shall perish.

19 The Portion of Jacob is not like these, for he is the one who made all things, and Israel is the scepter of his inheritance; the Lord of hosts is his name.

20 You crush the weapons of war for me, and with you I shall crush nations and destroy kingdoms.

21 With you I shall crush horse and his rider; with you I shall crush chariot and its rider.

22 With you I shall crush man and woman; with you I shall crush old man and child; with you I shall crush young man and virgin.

23 With you I shall crush shepherd and his flock; with you I shall crush farmer and his yoked animals; with you I shall crush leaders and magistrates.

24 And before your eyes I shall repay Babylon and all the inhabitants of Chaldea for all the evil they did in Zion, says the Lord.

25 Behold, I am against you, O pestilential mountain, says the Lord, you who corrupt the whole earth. I shall stretch out my hand over you, roll you down from the rocks, and make you a mountain of burning.

26 They shall not take from you a stone for a corner or a stone for foundations, but you shall be destroyed forever, says the Lord.

27 Raise a standard in the land; sound the trumpet among the nations. Sanctify nations against her; announce against her the kings of Ararat, Menni, and Ascenez. Number Taphsar against her; bring the horse like a bruchus-locust armed with a sting.

28 Sanctify nations against her—the kings of Media, its leaders and all its magistrates, and the whole land of his power.

29 The earth shall be moved and troubled, for the purpose of the Lord shall awaken against Babylon, to make the land of Babylon deserted and uninhabitable.

30 The mighty of Babylon have ceased from battle; they have dwelt in fortresses. Their strength has been devoured, and they have become like women. Her tabernacles have been burned; her bars have been crushed.

31 Runner shall come to meet runner, and messenger to meet messenger, to announce to the king of Babylon that his city has been captured from end to end.

32 The fords have been seized, the marshes burned with fire, and the fighting men troubled.

33 For thus says the Lord of hosts, the God of Israel: The daughter of Babylon is like a threshing floor; this is the time of her threshing. Yet a little while, and the time of her harvest shall come.

34 Nabuchodonosor king of Babylon has eaten me and devoured me; he has made me like an empty vessel. He swallowed me like a dragon, filled his belly with my tenderness, and cast me out.

35 ‘May the iniquity against me and my flesh be upon Babylon,’ says the inhabitant of Zion; ‘and my blood upon the inhabitants of Chaldea,’ says Jerusalem.

36 Therefore thus says the Lord: Behold, I shall judge your cause and avenge your vengeance. I shall make her sea a desert and dry up her vein.

37 Babylon shall become heaps, a habitation of dragons, an astonishment and a hissing, without an inhabitant.

38 Together they shall roar like lions; they shall shake their manes like young lions.

39 In their heat I shall set their drinks and inebriate them so that they become drowsy and sleep an everlasting sleep and do not rise, says the Lord.

40 I shall lead them down like lambs to the victim and like rams with young goats.

41 How has Sesach been captured, and the glorious one of the whole earth seized! How has Babylon become an astonishment among the nations!

42 The sea has ascended over Babylon; she has been covered by the multitude of its waves.

43 Her cities have become an astonishment, an uninhabitable and deserted land, a land in which no one dwells and through which no son of man passes.

44 I shall visit Bel in Babylon and cast from his mouth what he swallowed. Nations shall no longer flow together to him, for even the wall of Babylon shall fall.

45 Go forth from her midst, my people, that each may save his soul from the wrath of the fury of the Lord.

46 Let not your heart perhaps become soft, and do not fear the report that shall be heard in the land. A report shall come in one year, and after that year another report; iniquity shall be in the land, and ruler against ruler.

47 Therefore behold, days are coming when I shall visit the graven things of Babylon. Her whole land shall be confounded, and all her slain shall fall in her midst.

48 Heaven and earth and everything within them shall praise over Babylon, for plunderers shall come against her from the north, says the Lord.

49 And as Babylon caused the slain to fall in Israel, so from Babylon the slain shall fall throughout the whole earth.

50 You who have fled the sword, come; do not stand still. Remember the Lord from afar, and let Jerusalem rise upon your heart.

51 We have been confounded because we heard reproach; disgrace covered our faces because strangers came upon the sanctuary of the house of the Lord.

52 Therefore behold, days are coming, says the Lord, when I shall visit her graven things, and throughout her land the wounded shall groan.

53 Even if Babylon ascends into heaven and establishes her strength on high, from me her devastators shall come, says the Lord.

54 A voice of crying from Babylon and great destruction from the land of the Chaldeans,

55 because the Lord has devastated Babylon and destroyed her great voice. Their waves shall resound like many waters; their voice has given a sound.

56 For the plunderer has come upon her—that is, upon Babylon—and her mighty men have been seized, and their bow has withered, for the Lord is a mighty avenger who, repaying, shall repay.

57 I shall inebriate her princes and her wise men, her leaders and her magistrates and her mighty men; they shall sleep an everlasting sleep and shall not awaken, says the King—the Lord of hosts is his name.

58 Thus says the Lord of hosts: That exceedingly broad wall of Babylon shall be utterly undermined, and her high gates shall be burned with fire. The labors of the peoples shall come to nothing and those of the nations to fire, and they shall perish.”

59 The word that Jeremiah the prophet commanded Saraias son of Nerias son of Maasias when he went with King Sedecias into Babylon in the fourth year of his reign. Now Saraias was prince of prophecy.

60 And Jeremiah wrote in one book all the evil that was to come upon Babylon—all these words that are written against Babylon.

61 And Jeremiah said to Saraias: “When you come to Babylon and see it, you shall read all these words.

62 And you shall say, ‘O Lord, you have spoken against this place to destroy it, so that no one dwells within it, from man even to beast, and that it may be a perpetual solitude.’

63 And when you have finished reading this book, you shall bind a stone to it and cast it into the midst of the Euphrates.

64 And you shall say, ‘Thus shall Babylon sink and not rise before the face of the affliction that I shall bring upon her, and she shall be dissolved.’” Thus far the words of Jeremiah.

Chapter 52

1 Sedecias was a son of twenty-one years when he began to reign, and he reigned eleven years in Jerusalem. His mother’s name was Amital daughter of Jeremias of Lobna.

2 And he did evil in the eyes of the Lord according to everything Joakim had done.

3 For the fury of the Lord was upon Jerusalem and Juda until he cast them away from his face; and Sedecias withdrew from the king of Babylon.

4 And it happened in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nabuchodonosor king of Babylon came—he and all his army—against Jerusalem. They besieged it and built fortifications against it all around.

5 And the city was besieged until the eleventh year of King Sedecias.

6 But in the fourth month, on the ninth day of the month, famine possessed the city, and there was no food for the people of the land.

7 And the city was broken open, and all its fighting men fled. They went forth from the city by night, by the way of the gate between the two walls that leads to the king’s garden, while the Chaldeans besieged the city all around; and they departed by the way that leads into the desert.

8 But the army of the Chaldeans pursued the king and seized Sedecias in the desert beside Jericho; and all his company fled away from him.

9 And when they had captured the king, they brought him to the king of Babylon at Reblatha, which is in the land of Emath; and he spoke judgments against him.

10 And the king of Babylon slaughtered the sons of Sedecias before his eyes; he also killed all the princes of Juda at Reblatha.

11 And he tore out the eyes of Sedecias and bound him with fetters. The king of Babylon brought him into Babylon and placed him in the prison house until the day of his death.

12 And in the fifth month, on the tenth day of the month—which was the nineteenth year of Nabuchodonosor king of Babylon—Nabuzardan prince of the army, who stood before the king of Babylon, came into Jerusalem.

13 And he burned the house of the Lord, the king’s house, and all the houses of Jerusalem; he burned every great house with fire.

14 And the whole army of the Chaldeans that was with the master of the soldiers destroyed the entire wall of Jerusalem all around.

15 And Nabuzardan prince of the army carried away some of the poor of the people, the remainder of the common people who remained in the city, the fugitives who had fled to the king of Babylon, and the others from the multitude.

16 But Nabuzardan prince of the army left some of the poor of the land as vine-dressers and farmers.

17 The Chaldeans also broke the bronze pillars that were in the house of the Lord, the bases, and the bronze sea that was in the house of the Lord; and they took all their bronze into Babylon.

18 They took the cauldrons, flesh-hooks, psalteries, bowls, mortars, and all the bronze vessels that had been used in ministry.

19 And the master of the soldiers took the water jars, censers, pitchers, basins, lampstands, mortars, and cups—whatever was gold, as gold, and whatever was silver, as silver.

20 The two pillars, the one sea, and the twelve bronze calves beneath the bases that King Solomon had made in the house of the Lord—the bronze of all these vessels had no weight.

21 Concerning the pillars: one pillar was eighteen cubits in height, and a cord of twelve cubits encircled it; its thickness was four fingers, and it was hollow inside.

22 And there were bronze capitals upon both. The height of one capital was five cubits, and the network and pomegranates upon the crown all around were all bronze; the second pillar and its pomegranates were similar.

23 There were ninety-six pomegranates hanging down, and all the pomegranates surrounding the network were one hundred.

24 And the master of the soldiers took Saraias the first priest, Sophonias the second priest, and the three keepers of the vestibule.

25 And from the city he took one eunuch who had been appointed over the fighting men, seven men among those who saw the king’s face who were found in the city, the scribe who was prince of the soldiers and tested the recruits, and sixty men of the people of the land who were found in the midst of the city.

26 And Nabuzardan, master of the soldiers, took them and led them to the king of Babylon at Reblatha.

27 And the king of Babylon struck and killed them at Reblatha in the land of Emath; and Juda was carried away from his own land.

28 This is the people whom Nabuchodonosor carried away: in the seventh year, three thousand twenty-three Jews;

29 in the eighteenth year of Nabuchodonosor, eight hundred thirty-two souls from Jerusalem;

30 in the twenty-third year of Nabuchodonosor, Nabuzardan, master of the soldiers, carried away seven hundred forty-five souls of the Jews. Therefore all the souls were four thousand six hundred.

31 And it happened in the thirty-seventh year of the migration of Joachin king of Juda, in the twelfth month, on the twenty-fifth day of the month, that Evilmerodach king of Babylon, in the year of his reign, lifted up the head of Joachin king of Juda and brought him out of the prison house.

32 And he spoke good things with him and placed his throne above the thrones of the kings who were after him in Babylon.

33 And he changed his prison garments, and Joachin always ate bread before him all the days of his life.

34 And his provisions—perpetual provisions—were given to him by the king, appointed for each day, until the day of his death, all the days of his life.

Lamentations

Chapter 1

1 Prologue: And it came to pass, after Israel had been led into captivity and Jerusalem was deserted, that Jeremiah the prophet sat weeping and lamented with this lamentation over Jerusalem; and sighing with a bitter spirit and wailing, he said: ALEPH. How does the city, once full of people, sit alone! The mistress of the nations has become like a widow; the princess of provinces has been placed under tribute.

2 BETH. Weeping, she has wept in the night, and her tears are upon her cheeks. Of all who were dear to her, there is no one to console her; all her friends have despised her and become her enemies.

3 GHIMEL. Juda has migrated because of affliction and the multitude of servitude. She has dwelt among the nations and found no rest; all her persecutors overtook her amid her straits.

4 DALETH. The ways of Sion mourn because none come to the solemn feast. All her gates are destroyed, her priests groan, her virgins are squalid, and she herself is oppressed with bitterness.

5 HE. Her enemies have become the head; her adversaries have grown rich, because the Lord (YHWH) has spoken against her for the multitude of her iniquities. Her little ones have been led into captivity before the face of the oppressor.

6 VAU. And all her beauty has departed from the daughter of Sion. Her princes have become like rams finding no pasture, and they have gone without strength before the face of the pursuer.

7 ZAIN. Jerusalem remembered the days of her affliction and transgression, and all her precious things that she had possessed from ancient days, when her people fell into the enemy’s hand and there was no helper. Her enemies saw her and mocked her sabbaths.

8 HETH. Jerusalem has sinned a sin; therefore she has become unstable. All who glorified her have despised her because they saw her shame; but she, groaning, has turned backward.

9 TETH. Her filth is upon her feet, and she did not remember her end. She has been cast down violently, having no consoler. See, O Lord, my affliction, for the enemy has lifted himself up.

10 JOD. The enemy has stretched out his hand to all her precious things, for she saw the nations enter her sanctuary—those concerning whom you had commanded that they should not enter your assembly.

11 CAPH. All her people groan and seek bread. They have given every precious thing for food to revive the soul. See, O Lord, and consider, for I have become vile!

12 LAMED. O all you who pass by the way, attend and see whether there is any sorrow like my sorrow! For the Lord has harvested me, as he spoke, in the day of the wrath of his fury.

13 MEM. From on high he sent fire into my bones and instructed me. He spread a net for my feet; he turned me backward. He made me desolate, consumed with sorrow all the day.

14 NUN. The yoke of my iniquities has kept watch; they are folded together in his hand and laid upon my neck. My strength has been weakened; the Lord has given me into a hand from which I cannot rise.

15 SAMECH. The Lord has taken away all my mighty ones from my midst. He summoned a time against me to crush my chosen men. The Lord has trodden the winepress for the virgin daughter of Juda.

16 AIN. Therefore I weep, and my eye runs down with waters, because the consoler who would restore my soul has gone far from me. My children have been lost, because the enemy has prevailed.

17 PHE. Sion has stretched out her hands; there is no one to console her. The Lord has commanded enemies against Jacob round about him; Jerusalem has become among them like a woman polluted by menstruation.

18 SADE. The Lord is just, for I have provoked his mouth to wrath. Hear, I beseech you, all peoples, and see my sorrow: my virgins and my young men have gone into captivity.

19 COPH. I called my friends, but they deceived me. My priests and my elders were consumed in the city, for they sought food for themselves to revive their souls.

20 RES. See, O Lord, for I am in distress; my inward parts are troubled, my heart is overturned within me, for I am full of bitterness. Outside the sword has slain, and at home there is a death like it.

21 SIN. They have heard that I groan, and there is no one to console me. All my enemies have heard of my calamity; they rejoiced because you have done it. You have brought the day of consolation, and they shall become like me.

22 THAU. Let all their evil enter before you, and harvest them as you have harvested me for all my iniquities; for my groans are many, and my heart is sorrowful.

Chapter 2

1 ALEPH. How has the Lord covered the daughter of Sion with darkness in his fury! He has cast the glory of Israel from heaven to earth, and has not remembered his footstool in the day of his fury.

2 BETH. The Lord has cast down without sparing all the beautiful things of Jacob. In his fury he has destroyed the fortifications of the virgin of Juda and thrown them to the ground; he has profaned the kingdom and its princes.

3 GHIMEL. In the wrath of his fury he has broken every horn of Israel. He has turned his right hand backward from before the enemy, and has kindled in Jacob like a flaming fire devouring round about.

4 DALETH. He has bent his bow like an enemy; he has made firm his right hand like an adversary, and in the tabernacle of the daughter of Sion he has slain all that was beautiful to the eye. He has poured out his indignation like fire.

5 HE. The Lord has become like an enemy; he has cast down Israel. He has cast down all her walls, destroyed her fortifications, and filled the daughter of Juda with the humbled man and the humbled woman.

6 VAU. He has destroyed his tent like a garden; he has demolished his tabernacle. The Lord has delivered feast day and sabbath to oblivion in Sion, and king and priest to reproach and to the indignation of his fury.

7 ZAIN. The Lord has rejected his altar; he has cursed his sanctuary. He has delivered the walls of her towers into the enemy’s hand. They raised their voice in the house of the Lord as on a solemn day.

8 HETH. The Lord resolved to destroy the wall of the daughter of Sion. He stretched out his measuring line and did not turn his hand away from destruction; the outer wall mourned, and the wall was destroyed together with it.

9 TETH. Her gates are sunk into the ground; he has destroyed and shattered her bars. Her king and her princes are among the nations. There is no law, and her prophets have found no vision from the Lord.

10 JOD. The elders of the daughter of Sion have sat upon the ground in silence. They have sprinkled ashes upon their heads and girded themselves with sackcloth; the virgins of Jerusalem have cast their heads down to the ground.

11 CAPH. My eyes have failed from tears; my inward parts are troubled. My liver has been poured upon the ground over the destruction of the daughter of my people, as child and suckling fainted in the streets of the town.

12 LAMED. They said to their mothers, “Where is grain and wine?” as they fainted like the wounded in the streets of the city, as they breathed out their souls in their mothers’ bosoms.

13 MEM. To what shall I compare you, or to what shall I liken you, O daughter of Jerusalem? To what shall I make you equal, that I may console you, O virgin daughter of Sion? For your destruction is as great as the sea; who shall heal you?

14 NUN. Your prophets saw false and foolish things for you; they did not uncover your iniquity so as to provoke you to repentance, but they saw for you false assumptions and expulsions.

15 SAMECH. All who passed by the way clapped their hands over you; they hissed and shook their heads over the daughter of Jerusalem, saying, “Is this the city of perfect beauty, the joy of all the earth?”

16 PHE. All your enemies opened their mouths against you; they hissed and gnashed their teeth and said, “We shall devour her! Behold, this is the day we awaited; we have found it, we have seen it.”

17 AIN. The Lord has done what he resolved; he has fulfilled his word, which he commanded from ancient days. He has destroyed and has not spared; he has made the enemy rejoice over you and has exalted the horn of your adversaries.

18 SADE. Their heart cried to the Lord upon the walls of the daughter of Sion: Let your tears run down like a torrent by day and by night. Give yourself no rest, and let not the pupil of your eye be silent.

19 COPH. Arise, give praise in the night, at the beginning of the watches. Pour out your heart like water before the face of the Lord. Lift your hands to him for the souls of your little ones, who have fainted from hunger at the head of every crossroads.

20 RES. See, O Lord, and consider whom you have harvested in this manner. Shall women, then, eat their own fruit, little ones the measure of a palm? Shall priest and prophet be slain in the sanctuary of the Lord?

21 SIN. Boy and old man lie on the ground outside; my virgins and my young men have fallen by the sword. You slew them in the day of your fury; you struck and did not show mercy.

22 THAU. As on a solemn day, you summoned those who would terrify me round about. In the day of the Lord’s fury there was no one who escaped or was left; those whom I brought forth and nourished, my enemy consumed.

Chapter 3

1 ALEPH. I am the man who sees my poverty beneath the rod of his indignation.

2 ALEPH. He has driven me and brought me into darkness, and not into light.

3 ALEPH. Only against me he has turned and turned again his hand all the day.

4 BETH. He has made my skin and my flesh grow old; he has broken my bones.

5 BETH. He has built round about me and encompassed me with gall and labor.

6 BETH. He has placed me in dark places, like the everlasting dead.

7 GHIMEL. He has built round about against me so that I cannot go out; he has made my fetter heavy.

8 GHIMEL. Even when I cry out and plead, he has shut out my prayer.

9 GHIMEL. He has enclosed my ways with hewn stones; he has overturned my paths.

10 DALETH. He has become to me a bear lying in wait, a lion in hidden places.

11 DALETH. He has overturned my paths and broken me; he has made me desolate.

12 DALETH. He has bent his bow and set me like a target for the arrow.

13 HE. He has sent the daughters of his quiver into my inward parts.

14 HE. I have become a derision to all my people, their song all the day.

15 HE. He has filled me with bitterness; he has made me drunk with wormwood.

16 VAU. And he has broken my teeth one by one; he has fed me with ashes.

17 VAU. And my soul has been cast away from peace; I have forgotten good things.

18 VAU. And I said, “My end has perished, and my hope from the Lord.”

19 ZAIN. Remember my poverty and my transgression, the wormwood and the gall.

20 ZAIN. Remembering, I shall remember, and my soul shall waste away within me.

21 ZAIN. Recalling this in my heart, therefore I shall hope.

22 HETH. By the mercies of the Lord we have not been consumed, because his tender mercies have not failed.

23 HETH. They are new at dawn; great is your faithfulness.

24 HETH. “The Lord is my portion,” said my soul; therefore I shall wait for him.

25 TETH. The Lord is good to those who hope in him, to the soul that seeks him.

26 TETH. It is good to wait in silence for the salvation of God.

27 TETH. It is good for a man when he has borne the yoke from his youth.

28 JOD. He shall sit alone and be silent, because he has lifted it upon himself.

29 JOD. He shall place his mouth in the dust, if perhaps there may be hope.

30 JOD. He shall give his cheek to the one who strikes him; he shall be filled with reproaches.

31 CAPH. For the Lord will not reject forever.

32 CAPH. For if he has cast away, he will also have mercy according to the multitude of his mercies.

33 CAPH. For he has not humbled from his heart or cast away the children of men.

34 LAMED. To crush beneath his feet all the prisoners of the earth,

35 LAMED. to turn aside the judgment of a man before the face of the Most High,

36 LAMED. to pervert a man in his judgment—the Lord has not known this.

37 MEM. Who is he that spoke, and it came to pass, when the Lord did not command it?

38 MEM. Shall not both evils and good things go forth from the mouth of the Most High?

39 MEM. Why has a living man murmured—a man because of his sins?

40 NUN. Let us examine our ways and seek, and let us return to the Lord.

41 NUN. Let us lift our hearts with our hands to the Lord in the heavens.

42 NUN. We have acted wickedly and provoked you to wrath; therefore you are inexorable.

43 SAMECH. You have covered us in fury and struck us; you have slain and have not spared.

44 SAMECH. You have placed a cloud before yourself so that prayer may not pass through.

45 SAMECH. You have made me an uprooting and a castaway in the midst of the peoples.

46 PHE. All our enemies have opened their mouths against us.

47 PHE. Prophecy has become for us dread and a snare, and destruction.

48 PHE. My eye has poured down streams of water over the destruction of the daughter of my people.

49 AIN. My eye is afflicted and has not been silent, because there was no rest,

50 AIN. until the Lord looked down and saw from heaven.

51 AIN. My eye has plundered my soul because of all the daughters of my city.

52 SADE. My enemies hunted and captured me like a bird, without cause.

53 SADE. My life slipped into the pit, and they placed a stone over me.

54 SADE. Waters overflowed above my head; I said, “I have perished.”

55 COPH. I invoked your name, O Lord, from the lowest pit.

56 COPH. You heard my voice; do not turn your ear away from my sobbing and my cries.

57 COPH. You drew near on the day when I invoked you; you said, “Do not fear.”

58 RES. You have judged, O Lord, the cause of my soul, O Redeemer of my life.

59 RES. You have seen, O Lord, their iniquity against me; judge my judgment.

60 RES. You have seen all their fury, all their designs against me.

61 SIN. You have heard their reproach, O Lord, all their designs against me,

62 SIN. the lips of those rising against me, and their meditations against me all the day.

63 SIN. Behold their sitting and their rising; I am their psalm.

64 THAU. You shall repay them, O Lord, according to the works of their hands.

65 THAU. You shall give them a shield over the heart—your labor.

66 THAU. You shall pursue them in fury and crush them from beneath the heavens, O Lord.

Chapter 4

1 ALEPH. How has the gold grown dim; how has the finest color changed! The stones of the sanctuary are scattered at the head of every street.

2 BETH. The illustrious sons of Sion, clothed in finest gold—how have they been reckoned as earthen vessels, the work of a potter's hands!

3 GHIMEL. Even the lamias have bared the breast and nursed their young; the daughter of my people is cruel, like the ostrich in the desert.

4 DALETH. The suckling's tongue has clung to his palate in thirst. The little ones asked for bread, and there was no one to break it for them.

5 HE. Those who fed luxuriously perished in the ways; those reared in saffron garments embraced dung.

6 VAU. And the iniquity of the daughter of my people has become greater than the sin of Sodom, which was overthrown in a moment, and no hands took hold in her.

7 ZAIN. Her Nazarites were whiter than snow, more radiant than milk, ruddier than ancient ivory, more beautiful than sapphire.

8 HETH. Their faces have become blacker than coals, and they are not recognized in the streets. Their skin has clung to their bones; it has withered and become like wood.

9 TETH. Better were those slain by the sword than those killed by famine, for these wasted away, consumed by the barrenness of the earth.

10 JOD. The hands of compassionate women cooked their own children; they became their food in the destruction of the daughter of my people.

11 CAPH. The Lord has fulfilled his fury; he has poured out the wrath of his indignation. He has kindled a fire in Sion, and it has devoured her foundations.

12 LAMED. The kings of the earth and all the inhabitants of the world did not believe that adversary and enemy would enter through the gates of Jerusalem.

13 MEM. It was because of the sins of her prophets and the iniquities of her priests, who shed the blood of the just in her midst.

14 NUN. They wandered blind through the streets; they were polluted with blood, and when they could not avoid it, they held up the hems of their garments.

15 SAMECH. "Depart, you polluted!" they cried to them. "Depart, go away, do not touch!" For they quarreled and were driven away; they said among the nations, "He will no longer allow them to dwell there."

16 PHE. The face of the Lord has divided them; he will no longer look upon them. They did not blush before the faces of the priests, nor did they have mercy on the elders.

17 AIN. While we still stood, our eyes failed as we looked for our vain help, watching intently for a nation that could not save.

18 SADE. Our footsteps slipped along the course of our streets. Our end drew near; our days were fulfilled, for our end had come.

19 COPH. Our persecutors were swifter than the eagles of heaven. They pursued us upon the mountains; they lay in wait for us in the desert.

20 RES. The breath of our mouth, Christ the Lord, was captured in our sins—he of whom we said, "In your shadow we shall live among the nations."

21 SIN. Rejoice and be glad, O daughter of Edom, who dwell in the land of Hus! The cup shall come also to you; you shall become drunk and be stripped bare.

22 THAU. Your iniquity is completed, O daughter of Sion; he will no longer cause you to migrate. He has visited your iniquity, O daughter of Edom; he has uncovered your sins.

Chapter 5

1 Prayer of Jeremiah the Prophet. Remember, O Lord, what has befallen us; behold and look upon our reproach.

2 Our inheritance has been turned over to strangers, our houses to foreigners.

3 We have become orphans without a father; our mothers are like widows.

4 We have drunk our own water for money; we have bought our own wood for a price.

5 We were driven by our necks; no rest was given to the weary.

6 We gave our hand to Egypt and to the Assyrians, that we might be satisfied with bread.

7 Our fathers sinned and are no more, and we have borne their iniquities.

8 Servants have ruled over us; there was no one to redeem us from their hand.

9 At the peril of our souls we brought bread for ourselves, before the face of the sword in the desert.

10 Our skin was burned like an oven before the face of the storms of famine.

11 They violated the women in Sion and the virgins in the cities of Juda.

12 Princes were hanged by the hand; they did not blush before the faces of the elders.

13 They shamefully abused the young men, and the boys fell beneath the wood.

14 The elders have vanished from the gates, the young men from the choir of singers.

15 The joy of our heart has failed; our dance has been turned into mourning.

16 The crown has fallen from our head. Woe to us, for we have sinned!

17 Because of this our heart has become sorrowful; therefore our eyes have grown dark,

18 because Mount Sion has been laid waste; foxes have walked upon it.

19 But you, O Lord, shall remain forever, your throne from generation to generation.

20 Why will you forget us forever and forsake us for length of days?

21 Turn us, O Lord, to you, and we shall be turned; renew our days as from the beginning.

22 But casting us away, you have rejected us; you are exceedingly angry against us.

Ezekiel

Chapter 1

1 And it came to pass in the thirtieth year, in the fourth month, on the fifth of the month, while I was in the midst of the captives beside the river Chobar, that the heavens were opened, and I saw visions of God.

2 On the fifth of the month—it was the fifth year of the migration of King Joachin—

3 the word of the Lord (YHWH) came to Ezekiel son of Buzi, the priest, in the land of the Chaldeans beside the river Chobar; and the hand of the Lord came upon him there.

4 And I saw, and behold, a whirlwind came from the north: a great cloud, fire enfolding itself, and brightness round about it; and from its midst, from the midst of the fire, there was as it were the appearance of electrum.

5 And in its midst was the likeness of four living creatures. And this was their appearance: the likeness of a man was in them.

6 Each one had four faces, and each one had four wings.

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf’s foot; and they sparkled like the appearance of glowing bronze.

8 And they had the hands of a man beneath their wings on their four sides; and the four had faces and wings.

9 Their wings were joined one to another. They did not turn back when they went, but each one advanced before his own face.

10 And the likeness of their countenances was the face of a man; all four had the face of a lion on their right, all four had the face of an ox on their left, and all four had the face of an eagle above.

11 Their faces and their wings were spread out above: two wings of each were joined, and two covered their bodies.

12 And each one walked before his own face. Wherever the impulse of the spirit was, there they advanced; they did not turn back when they walked.

13 And as for the likeness of the living creatures, their appearance was like burning coals of fire and like the appearance of lamps. This was the vision coursing through the midst of the living creatures: the brightness of fire, and lightning going forth from the fire.

14 And the living creatures went and returned like the flashing of lightning.

15 And as I looked upon the living creatures, one wheel appeared upon the earth beside the living creatures, having four faces.

16 And the appearance of the wheels and their workmanship was like the vision of the sea. The four had one likeness, and their appearance and workmanship were as though a wheel were in the midst of a wheel.

17 Going, they went toward their four sides, and they did not turn back when they walked.

18 The wheels also had stature and height, and a dreadful appearance; and the whole body of all four was full of eyes round about.

19 And when the living creatures walked, the wheels likewise walked beside them; and when the living creatures were lifted from the earth, the wheels were lifted up together.

20 Wherever the spirit went, there, as the spirit went, the wheels also were lifted up together, following it; for the spirit of life was in the wheels.

21 When those went, these went; and when those stood, these stood. And when they were lifted from the earth, the wheels also were lifted up together, following them, because the spirit of life was in the wheels.

22 And above the heads of the living creatures was the likeness of a firmament, like the appearance of dreadful crystal, stretched out above their heads.

23 And beneath the firmament their wings were straight, one toward another. Each one covered his body with two wings, and the other was covered in like manner.

24 And I heard the sound of their wings like the sound of many waters, like the sound of the Most High God. When they walked, it was like the sound of a multitude, like the sound of an army; and when they stood, their wings were lowered.

25 For when a voice came from above the firmament that was over their heads, they stood and lowered their wings.

26 And above the firmament that hung over their heads was the likeness of a throne, like the appearance of a sapphire stone; and above the likeness of the throne was a likeness like the appearance of a man above it.

27 And I saw something like the appearance of electrum, like the appearance of fire within it round about. From his loins and upward, and from his loins downward, I saw something like the appearance of fire shining round about,

28 like the appearance of the bow when it is in a cloud on a rainy day. This was the appearance of the brightness round about.

Chapter 2

1 This was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one speaking; and he said to me, “Son of man, stand upon your feet, and I shall speak with you.”

2 And after he spoke to me, the spirit entered into me and set me upon my feet; and I heard him speaking to me

3 and saying, “Son of man, I am sending you to the children of Israel, to apostate nations that have departed from me. They and their fathers have transgressed my pact even to this day.

4 And the children are hard of face and untamable of heart, to whom I send you. And you shall say to them: Thus says the Lord God:

5 If perhaps even they will hear, and if perhaps they will cease—for they are a provoking house—they shall know that there has been a prophet in their midst.

6 Therefore you, son of man, do not fear them, nor dread their words, for unbelievers and destroyers are with you, and you dwell with scorpions. Do not fear their words, nor dread their countenances, for they are a provoking house.

7 Therefore you shall speak my words to them, if perhaps they will hear and cease, for they are provocateurs.

8 But you, son of man, hear all that I speak to you, and do not be provoking as that provoking house is. Open your mouth and eat whatsoever I give you.”

9 And I saw, and behold, a hand was extended to me, in which was a rolled book. And he spread it out before me; it was written within and without, and lamentations, a song, and woe were written in it.

Chapter 3

1 And he said to me, “Son of man, eat whatsoever you find. Eat this scroll, and go and speak to the children of Israel.”

2 And I opened my mouth, and he fed me that scroll.

3 And he said to me, “Son of man, your belly shall eat, and your inward parts shall be filled with this scroll that I give you.” And I ate it, and in my mouth it became sweet as honey.

4 And he said to me, “Son of man, go to the house of Israel, and you shall speak my words to them.

5 For you are not being sent to a people of profound speech and an unknown tongue, but to the house of Israel;

6 nor to many peoples of profound speech and an unknown tongue, whose words you cannot understand. And if you were sent to them, they would hear you.

7 But the house of Israel is unwilling to hear you, because they are unwilling to hear me; for the whole house of Israel is worn of forehead and hard of heart.

8 Behold, I have made your face stronger than their faces and your forehead harder than their foreheads.

9 I have made your face like adamant and like flint. Do not fear them, nor be afraid before their face, for they are a provoking house.”

10 And he said to me, “Son of man, take into your heart all my words that I speak to you, and hear them with your ears.

11 And go, enter among the exiles, among the children of your people, and speak to them. And you shall say to them: Thus says the Lord God—if perhaps they will hear and cease.”

12 And the spirit took me up, and I heard behind me the sound of a great commotion: “Blessed be the glory of the Lord from his place!”

13 And I heard the sound of the wings of the living creatures striking one against another, and the sound of the wheels following the living creatures, and the sound of a great commotion.

14 The spirit also lifted me up and took me away; and I went away bitter in the indignation of my spirit, for the hand of the Lord was with me, strengthening me.

15 And I came to the exiles, to the Heap of New Grain, to those who dwelt beside the river Chobar; and I sat where they sat, and remained there seven days, mourning in their midst.

16 And when seven days had passed, the word of the Lord came to me, saying:

17 “Son of man, I have appointed you a watchman for the house of Israel. You shall hear the word from my mouth and proclaim it to them from me.

18 If, when I say to the wicked man, ‘Dying, you shall die,’ you do not proclaim it to him or speak so that he may turn away from his wicked way and live, that wicked man shall die in his iniquity, but I shall require his blood from your hand.

19 But if you proclaim it to the wicked man, and he is not turned from his wickedness and from his wicked way, he indeed shall die in his iniquity, but you have delivered your soul.

20 Moreover, if a just man turns away from his justice and commits iniquity, I shall place a stumbling block before him. He shall die because you did not proclaim it to him. He shall die in his sin, and the acts of justice he performed shall not be remembered; but I shall require his blood from your hand.

21 But if you warn the just man so that the just man does not sin, and he does not sin, living, he shall live because you warned him; and you have delivered your soul.”

22 And the hand of the Lord came upon me, and he said to me, “Arise, go out into the plain, and there I shall speak with you.”

23 And rising, I went out into the plain; and behold, the glory of the Lord stood there, like the glory I had seen beside the river Chobar. And I fell upon my face.

24 And the spirit entered into me and set me upon my feet, and he spoke to me and said, “Go in, and shut yourself within your house.

25 And you, son of man, behold, bonds have been placed upon you; they shall bind you with them, and you shall not go out from their midst.

26 And I shall make your tongue cling to your palate, and you shall be mute and not as a man who rebukes, for they are a provoking house.

27 But when I have spoken to you, I shall open your mouth, and you shall say to them: Thus says the Lord God: He who hears, let him hear; and he who ceases, let him cease, for they are a provoking house.”

Chapter 4

1 “And you, son of man, take a brick for yourself, place it before you, and inscribe upon it the city of Jerusalem.

2 And arrange a siege against it; build fortifications, heap up a rampart, set camps against it, and place battering rams round about.

3 And take for yourself an iron pan, and place it as an iron wall between you and the city. Set your face firmly against it, and it shall be under siege, and you shall surround it. This is a sign to the house of Israel.

4 And you shall lie upon your left side and place the iniquities of the house of Israel upon it. According to the number of days during which you lie upon it, you shall bear their iniquity.

5 And I have given you the years of their iniquity according to the number of days: three hundred and ninety days. And you shall bear the iniquity of the house of Israel.

6 And when you have completed these, you shall lie upon your right side a second time, and you shall bear the iniquity of the house of Juda forty days. A day for a year—a day, I say, for a year—I have given you.

7 And you shall turn your face toward the siege of Jerusalem, and your arm shall be outstretched; and you shall prophesy against it.

8 Behold, I have surrounded you with bonds, and you shall not turn from your side to the other side until you complete the days of your siege.

9 And take for yourself wheat, barley, beans, lentils, millet, and spelt; put them into one vessel and make bread for yourself according to the number of days during which you lie upon your side. For three hundred and ninety days you shall eat it.

10 And your food that you eat shall be by weight: twenty staters a day. From time to time you shall eat it.

11 And you shall drink water by measure, a sixth part of a hin. From time to time you shall drink it.

12 And you shall eat it like barley bread baked under ashes; and before their eyes you shall cover it with the dung that comes out of a man.”

13 And the Lord said, “Thus shall the children of Israel eat their polluted bread among the nations to which I shall cast them out.” And I said:

14 “Ah, ah, ah, O Lord God! Behold, my soul has not been polluted. From my infancy even until now, I have not eaten anything that died of itself or was torn by beasts, and no unclean flesh has entered my mouth.”

15 And he said to me, “Behold, I have given you cattle dung in place of human dung, and you shall make your bread with it.”

16 And he said to me, “Son of man, behold, I shall break the staff of bread in Jerusalem; and they shall eat bread by weight and in anxiety, and drink water by measure and in anguish,

17 so that, as bread and water fail, each one may collapse against his brother, and they may waste away in their iniquities.”

Chapter 5

1 “And you, son of man, take for yourself a sharp sword that shaves hair. Take it and draw it over your head and your beard; then take for yourself a weighing scale and divide the hair.

2 You shall burn a third part with fire in the midst of the city when the days of the siege are completed. You shall take a third part and cut it with the sword round about the city; but the other third you shall scatter to the wind, and I shall unsheathe the sword after them.

3 And from it you shall take a small number and bind them in the edge of your mantle.

4 And from these you shall take some again, cast them into the midst of the fire, and burn them with fire; and from it fire shall go forth into all the house of Israel.

5 Thus says the Lord God: This is Jerusalem. I have placed her in the midst of the nations, and the lands round about her.

6 And she has despised my judgments, so that she was more wicked than the nations, and my commandments more than the lands round about her; for they have cast away my judgments and have not walked in my commandments.

7 Therefore thus says the Lord God: Because you have surpassed the nations round about you, have not walked in my commandments, have not performed my judgments, and have not acted according to the judgments of the nations round about you,

8 therefore thus says the Lord God: Behold, I am against you, and I myself shall execute judgments in your midst in the sight of the nations.

9 And because of all your abominations, I shall do in you what I have not done and the like of which I shall do no more.

10 Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers. And I shall execute judgments in you, and winnow all your remnants into every wind.

11 Therefore, as I live, says the Lord God, because you have violated my holy place with all your offenses and all your abominations, I also shall break you. My eye shall not spare, and I shall not show mercy.

12 A third part of you shall die by pestilence and be consumed by famine in your midst; a third part of you shall fall by the sword round about you; but your other third part I shall scatter into every wind, and I shall draw the sword after them.

13 And I shall fulfill my fury and cause my indignation to rest upon them, and I shall be consoled. And they shall know that I, the Lord, have spoken in my zeal, when I have fulfilled my indignation upon them.

14 And I shall make you a desert and a reproach to the nations round about you, in the sight of everyone who passes by.

15 And you shall be a reproach and a blasphemy, an example and an astonishment among the nations round about you, when I execute judgments in you in fury, indignation, and rebukes of wrath.

16 I, the Lord, have spoken: when I send the most grievous arrows of famine upon them, which shall be deadly and which I shall send to destroy you, I shall gather famine upon you and break among you the staff of bread.

17 And I shall send upon you famine and the most savage beasts, even to destruction; and pestilence and blood shall pass through you, and I shall bring the sword upon you. I, the Lord, have spoken.”

Chapter 6

1 And the word of the Lord came to me, saying:

2 “Son of man, set your face toward the mountains of Israel and prophesy to them,

3 and say: Mountains of Israel, hear the word of the Lord God. Thus says the Lord God to the mountains and hills, the rocks and valleys: Behold, I shall bring the sword upon you and destroy your high places.

4 And I shall demolish your altars, and your idols shall be broken; and I shall cast down your slain before your idols.

5 And I shall place the corpses of the children of Israel before the faces of your idols, and I shall scatter your bones round about your altars.

6 In all your dwelling places the cities shall be deserted, and the high places shall be demolished and destroyed. Your altars shall perish and be broken; your idols shall cease, your shrines shall be crushed, and your works shall be erased.

7 And the slain shall fall in your midst, and you shall know that I am the Lord.

8 And I shall leave among you those who escape the sword among the nations, when I scatter you through the lands.

9 And those of you who are delivered shall remember me among the nations to which they were led captive, because I broke their fornicating heart that departed from me and their eyes that fornicated after their idols. And they shall be displeased with themselves over the evils they committed in all their abominations.

10 And they shall know that I, the Lord, did not speak in vain when I said I would do this evil to them.

11 Thus says the Lord God: Strike your hand and stamp your foot, and say: Alas for all the evil abominations of the house of Israel! For they shall fall by sword, famine, and pestilence.

12 He who is far away shall die by pestilence; he who is near shall fall by the sword; and he who is left and besieged shall die by famine. And I shall fulfill my indignation upon them.

13 And you shall know that I am the Lord when your slain lie among your idols, round about your altars, upon every high hill, upon all the summits of the mountains, beneath every leafy tree, and beneath every thickly foliaged oak—the place where they burned fragrant incense to all their idols.

14 And I shall stretch out my hand over them and make the land desolate and destitute, from the desert of Deblatha, in all their dwelling places; and they shall know that I am the Lord.”

Chapter 7

1 And the word of the Lord came to me, saying:

2 “And you, son of man, thus says the Lord God to the land of Israel: The end has come! The end has come upon the four quarters of the land.

3 Now the end is upon you, and I shall send my fury into you. I shall judge you according to your ways and set all your abominations against you.

4 And my eye shall not spare you, nor shall I show mercy; but I shall place your ways upon you, and your abominations shall be in your midst. And you shall know that I am the Lord.

5 Thus says the Lord God: One affliction—behold, the affliction comes.

6 The end has come; the end has come. It has awakened against you; behold, it comes.

7 Destruction has come upon you who dwell in the land. The time has come; the day of slaughter is near, and not the glory of the mountains.

8 Now, from close at hand, I shall pour out my wrath upon you and fulfill my fury in you. I shall judge you according to your ways and lay all your crimes upon you.

9 And my eye shall not spare, nor shall I show mercy; but I shall lay your ways upon you, and your abominations shall be in your midst. And you shall know that I am the Lord who strikes.

10 Behold the day; behold, it comes. Destruction has gone forth, the rod has blossomed, pride has budded.

11 Iniquity has risen upon the rod of wickedness. Nothing shall remain of them, nor of the people, nor of their tumult; and there shall be no rest among them.

12 The time has come; the day has drawn near. Let him who buys not rejoice, and him who sells not mourn, for wrath is upon all its people.

13 For he who sells shall not return to what he sold, though their life is still among the living. For the vision concerning all its multitude shall not turn back, and a man shall not be strengthened in the iniquity of his life.

14 Sound the trumpet; let all be prepared. Yet there is no one who goes to battle, for my wrath is upon all its people.

15 The sword is outside, and pestilence and famine within. He who is in the field shall die by the sword, and those in the city shall be devoured by pestilence and famine.

16 And those among them who flee shall be saved; they shall be in the mountains like doves of the valleys, all of them trembling, each one in his iniquity.

17 All hands shall be loosened, and all knees shall flow with water.

18 And they shall gird themselves with sackcloth, and dread shall cover them. Confusion shall be upon every face, and baldness upon all their heads.

19 Their silver shall be cast outside, and their gold shall become a dunghill. Their silver and gold shall not be able to deliver them in the day of the Lord’s fury. They shall not satisfy their souls or fill their bellies, because it has become the stumbling block of their iniquity.

20 And they turned the ornament of their jewels into pride and made from it images of their abominations and idols; therefore I have given it to them as uncleanness.

21 And I shall give it into the hands of foreigners to plunder, and to the wicked of the earth for spoil; and they shall defile it.

22 And I shall turn my face away from them, and they shall violate my secret place; marauders shall enter it and defile it.

23 Make a chain, for the land is full of judgments of blood, and the city is full of iniquity.

24 And I shall bring the worst of the nations, and they shall possess their houses. I shall cause the pride of the mighty to cease, and they shall possess their sanctuaries.

25 When anguish comes upon them, they shall seek peace, and there shall be none.

26 Turmoil shall come upon turmoil, and report upon report. They shall seek a vision from the prophet; the law shall perish from the priest, and counsel from the elders.

27 The king shall mourn, the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I shall deal with them according to their way, and according to their judgments I shall judge them; and they shall know that I am the Lord.”

Chapter 8

1 And it came to pass in the sixth year, in the sixth month, on the fifth of the month, that I was sitting in my house, and the elders of Juda were sitting before me; and the hand of the Lord God fell upon me there.

2 And I saw, and behold, a likeness like the appearance of fire: from the appearance of his loins downward, fire; and from his loins upward, like the appearance of brightness, as the vision of electrum.

3 And the likeness of a hand was extended and took me by a lock of my head; and the spirit lifted me up between earth and heaven and brought me to Jerusalem, in a vision of God, beside the inner gate that looked toward the north, where the idol of jealousy was placed to provoke jealousy.

4 And behold, the glory of the God of Israel was there, according to the vision I had seen in the plain.

5 And he said to me, “Son of man, lift your eyes toward the way of the north.” And I lifted my eyes toward the way of the north; and behold, north of the altar gate, the idol of jealousy was in the very entrance.

6 And he said to me, “Son of man, do you think you see what these are doing—the great abominations that the house of Israel commits here, so that I should withdraw far from my sanctuary? And turning again, you shall see greater abominations.”

7 And he brought me to the entrance of the court, and I saw, and behold, there was one opening in the wall.

8 And he said to me, “Son of man, dig through the wall.” And when I had dug through the wall, one doorway appeared.

9 And he said to me, “Enter, and see the most wicked abominations that these commit here.”

10 And entering, I saw; and behold, every likeness of creeping things and animals—an abomination—and all the idols of the house of Israel were painted upon the wall, round about, throughout the whole place.

11 And seventy men of the elders of the house of Israel stood before the paintings, with Jezonias son of Saphan standing in their midst. Each one had a censer in his hand, and a vaporous cloud of incense ascended.

12 And he said to me, “Surely you see, son of man, what the elders of the house of Israel do in darkness, each one in the hidden chamber of his own room. For they say, ‘The Lord does not see us; the Lord has forsaken the land.’”

13 And he said to me, “Turning again, you shall see still greater abominations that these commit.”

14 And he brought me through the entrance of the gate of the house of the Lord that looked toward the north; and behold, women were sitting there, mourning for Adonis.

15 And he said to me, “Surely you have seen, son of man. Turning again, you shall see still greater abominations than these.”

16 And he brought me into the inner court of the house of the Lord; and behold, at the entrance of the temple of the Lord, between the porch and the altar, were about twenty-five men with their backs toward the temple of the Lord and their faces toward the east; and they adored toward the rising sun.

17 And he said to me, “Surely you have seen, son of man. Is it a light thing for the house of Juda to commit these abominations that they have committed here? For having filled the land with iniquity, they have turned again to provoke me. And behold, they put a branch to their noses.

18 Therefore I also shall act in fury. My eye shall not spare, nor shall I show mercy; and when they cry to my ears with a loud voice, I shall not hear them.”

Chapter 9

1 And he cried in my ears with a loud voice, saying, “The visitations of the city have drawn near, and each one has an instrument of slaughter in his hand.”

2 And behold, six men came from the way of the upper gate that looks toward the north, each one with an instrument of destruction in his hand. And one man in their midst was clothed in linen, with a writer’s inkhorn at his loins. They entered and stood beside the bronze altar.

3 And the glory of the Lord of Israel was taken up from the cherub over which it had been, toward the threshold of the house. And he called to the man who was clothed in linen and had the writer’s inkhorn at his loins.

4 And the Lord said to him, “Pass through the midst of the city, through the midst of Jerusalem, and mark a Thau upon the foreheads of the men who groan and grieve over all the abominations committed in its midst.”

5 And to the others he said in my hearing, “Pass through the city following him, and strike. Let your eye not spare, and do not show mercy.

6 Slay old man, young man, virgin, little one, and women, even to destruction; but do not kill anyone upon whom you see the Thau. And begin at my sanctuary.” Therefore they began with the elder men who were before the face of the house.

7 And he said to them, “Defile the house and fill the courts with the slain; go out.” And they went out and struck those who were in the city.

8 And when the slaughter was completed, I remained; and I fell upon my face and cried out, saying, “Ah, ah, ah, O Lord God! Will you then destroy all the remnants of Israel, pouring out your fury upon Jerusalem?”

9 And he said to me, “The iniquity of the house of Israel and Juda is exceedingly, exceedingly great; the land is filled with blood, and the city is filled with turning away. For they have said, ‘The Lord has forsaken the land, and the Lord does not see.’

10 Therefore my eye also shall not spare, nor shall I show mercy. I shall repay their way upon their head.”

11 And behold, the man clothed in linen, who had the inkhorn at his back, returned word, saying, “I have done as you commanded me.”

Chapter 10

1 And I saw, and behold, in the firmament above the head of the cherubim, something like a sapphire stone, like the appearance of the likeness of a throne, appeared above them.

2 And he spoke to the man clothed in linen and said, “Enter into the midst of the wheels beneath the cherubim, fill your hand with coals of fire from between the cherubim, and pour them over the city.” And he entered in my sight.

3 Now the cherubim stood on the right side of the house when the man entered, and the cloud filled the inner court.

4 And the glory of the Lord was lifted from above the cherub to the threshold of the house; and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubim was heard even to the outer court, like the voice of Almighty God speaking.

6 And when he had commanded the man clothed in linen, saying, “Take fire from the midst of the wheels that are between the cherubim,” he entered and stood beside a wheel.

7 And one cherub stretched out his hand from the midst of the cherubim to the fire that was between the cherubim, took it, and gave it into the hands of the man clothed in linen; and receiving it, he went out.

8 And there appeared among the cherubim the likeness of a man’s hand beneath their wings.

9 And I saw, and behold, four wheels beside the cherubim: one wheel beside one cherub and another wheel beside another cherub. And the appearance of the wheels was like the vision of a chrysolite stone.

10 And the four had one likeness in their appearance, as though a wheel were in the midst of a wheel.

11 And when they walked, they advanced toward their four sides and did not turn back as they walked; but to the place toward which the first inclined to go, the others followed, and they did not turn.

12 And their whole body, their necks, their hands, their wings, and their circles were full of eyes round about the four wheels.

13 And in my hearing he called these wheels “the Whirling Ones.”

14 And each one had four faces: one face was the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim were lifted up. This was the living creature I had seen beside the river Chobar.

16 And when the cherubim walked, the wheels likewise went beside them; and when the cherubim lifted their wings to rise from the earth, the wheels did not remain behind but were themselves beside them.

17 When they stood, these stood; and when they were lifted up, these were lifted up, for the spirit of life was in them.

18 And the glory of the Lord went out from the threshold of the temple and stood above the cherubim.

19 And the cherubim lifted their wings and rose from the earth before me. As they went out, the wheels also followed; and they stood at the entrance of the eastern gate of the house of the Lord, and the glory of the God of Israel was above them.

20 This was the living creature I had seen beneath the God of Israel beside the river Chobar, and I understood that they were cherubim.

21 Each one had four countenances and each one four wings, and beneath their wings was the likeness of a man’s hand.

22 And the likeness of their countenances was the same countenance I had seen beside the river Chobar—their gaze and the impulse of each one to advance before his own face.

Chapter 11

1 And the spirit lifted me up and brought me to the eastern gate of the house of the Lord, which looks toward the sunrise; and behold, at the entrance of the gate were twenty-five men. And in their midst I saw Jezonias son of Azur and Pheltias son of Banaias, princes of the people.

2 And he said to me, “Son of man, these are the men who devise iniquity and frame the most wicked counsel in this city,

3 saying, ‘Were not houses built long ago? This is the pot, and we are the flesh.’

4 Therefore prophesy concerning them; prophesy, son of man.”

5 And the spirit of the Lord rushed upon me and said to me, “Speak: Thus says the Lord: You have spoken in this manner, O house of Israel, and I know the thoughts of your heart.

6 You have killed very many in this city and filled its streets with the slain.

7 Therefore thus says the Lord God: Your slain, whom you placed in its midst, are the flesh, and this city is the pot; but I shall bring you out of its midst.

8 You have feared the sword, and I shall bring the sword upon you, says the Lord God.

9 And I shall cast you out of its midst, give you into the enemy’s hand, and execute judgments upon you.

10 You shall fall by the sword. At the borders of Israel I shall judge you, and you shall know that I am the Lord.

11 This city shall not be a pot for you, nor shall you be flesh in its midst. At the borders of Israel I shall judge you,

12 and you shall know that I am the Lord, because you have not walked in my commandments or performed my judgments, but have acted according to the judgments of the nations round about you.”

13 And it came to pass while I prophesied that Pheltias son of Banaias died. And I fell upon my face, crying with a loud voice, and said, “Ah, ah, ah, O Lord God! Are you making a complete end of the remnants of Israel?”

14 And the word of the Lord came to me, saying:

15 “Son of man, your brothers, your brothers, your kinsmen, and all the house of Israel—all those to whom the inhabitants of Jerusalem have said, ‘Withdraw far from the Lord; the land has been given to us as a possession’—

16 therefore thus says the Lord God: Though I have sent them far away among the nations and scattered them through the lands, I shall be a little sanctuary for them in the lands to which they have come.

17 Therefore speak: Thus says the Lord God: I shall gather you from the peoples and assemble you from the lands in which you have been scattered, and I shall give you the soil of Israel.

18 And they shall enter there and remove from it all its offenses and all its abominations.

19 And I shall give them one heart and bestow a new spirit within their inward parts. I shall remove the stony heart from their flesh and give them a heart of flesh,

20 so that they may walk in my commandments, keep my judgments, and perform them; and they shall be my people, and I shall be their God.

21 But as for those whose heart walks after their offenses and abominations, I shall place their way upon their own head, says the Lord God.”

22 And the cherubim lifted their wings, with the wheels beside them, and the glory of the God of Israel was above them.

23 And the glory of the Lord ascended from the midst of the city and stood above the mountain east of the city.

24 And the spirit lifted me up and brought me into Chaldea to the exiles, in a vision, by the spirit of God; and the vision I had seen was taken up from me.

25 And I spoke to the exiles all the words of the Lord that he had shown me.

Chapter 12

1 And the word of the Lord came to me, saying:

2 “Son of man, you dwell in the midst of a provoking house, who have eyes to see and do not see, and ears to hear and do not hear, for they are a provoking house.

3 Therefore you, son of man, prepare for yourself the vessels of migration, and migrate by day before their eyes. You shall migrate from your place to another place in their sight, if perhaps they will look, for they are a provoking house.

4 And by day, in their sight, you shall carry your vessels outside like the vessels of one migrating; but in the evening you shall go out before them as one who migrates goes out.

5 Before their eyes, dig through the wall for yourself and go out through it.

6 In their sight you shall be carried upon shoulders; you shall be carried out in darkness. You shall cover your face and not see the land, for I have made you a portent to the house of Israel.”

7 Therefore I did as the Lord had commanded me. By day I brought out my vessels like the vessels of one migrating, and in the evening I dug through the wall for myself by hand. I went out in darkness, carried upon shoulders in their sight.

8 And the word of the Lord came to me in the morning, saying:

9 “Son of man, has not the house of Israel, that provoking house, said to you, ‘What are you doing?’

10 Say to them: Thus says the Lord God: This burden concerns the prince who is in Jerusalem and all the house of Israel who are in their midst.

11 Say: I am your portent. As I have done, so shall it be done to them. They shall go into migration and captivity.

12 And the prince who is in their midst shall be carried upon shoulders; he shall go out in darkness. They shall dig through the wall to bring him out. His face shall be covered so that his eye does not see the land.

13 And I shall spread my net over him, and he shall be caught in my dragnet. I shall bring him to Babylon, into the land of the Chaldeans, yet he shall not see it; and there he shall die.

14 And all who are round about him—his guard and his companies—I shall scatter into every wind, and I shall unsheathe the sword after them.

15 And they shall know that I am the Lord when I scatter them among the nations and disperse them through the lands.

16 And I shall leave a few men among them from sword, famine, and pestilence, so that they may recount all their crimes among the nations to which they shall enter; and they shall know that I am the Lord.”

17 And the word of the Lord came to me, saying:

18 “Son of man, eat your bread in trembling, and drink your water in haste and sorrow.

19 And you shall say to the people of the land: Thus says the Lord God to those who dwell in Jerusalem, in the land of Israel: They shall eat their bread in anxiety and drink their water in desolation, so that the land may be desolated from its multitude because of the iniquity of all who dwell in it.

20 And the cities that are now inhabited shall become desolate, and the land deserted; and you shall know that I am the Lord.”

21 And the word of the Lord came to me, saying:

22 “Son of man, what is this proverb among you in the land of Israel, those who say, ‘The days shall be prolonged, and every vision shall perish’?

23 Therefore say to them: Thus says the Lord God: I shall cause this proverb to cease, and it shall no longer be spoken commonly in Israel. And speak to them that the days and the word of every vision have drawn near.

24 For there shall no longer be any empty vision or ambiguous divination in the midst of the children of Israel.

25 For I, the Lord, shall speak, and whatsoever word I speak shall come to pass and shall no longer be prolonged. But in your days, O provoking house, I shall speak the word and perform it, says the Lord God.”

26 And the word of the Lord came to me, saying:

27 “Son of man, behold, the house of Israel says, ‘The vision that this man sees is for many days, and he prophesies for distant times.’

28 Therefore say to them: Thus says the Lord God: No word of mine shall be prolonged any longer. The word that I speak shall be fulfilled, says the Lord God.”

Chapter 13

1 And the word of the Lord came to me, saying:

2 Son of man, prophesy to the prophets of Israel who prophesy. Say to those who prophesy from their own heart, Hear the word of the Lord.

3 The Lord God says: Alas for the foolish prophets who follow their own spirit and see nothing!

4 Your prophets, O Israel, were like foxes in the deserts.

5 You did not rise against the enemy or set up a wall for the house of Israel, that you might stand in battle in the day of the Lord.

6 They see empty things and divine falsehood, saying, The Lord says, although the Lord did not send them; and they persisted in confirming the word.

7 Have you not seen an empty vision and spoken a lying divination? You say, The Lord says, though I have not spoken.

8 Therefore thus says the Lord God: Because you have spoken empty things and seen falsehood, behold, I am against you, says the Lord God.

9 And my hand shall be upon the prophets who see empty things and divine falsehood. They shall not be in the council of my people, nor shall they be written in the record of the house of Israel, nor shall they enter the land of Israel; and you shall know that I am the Lord God.

10 For they have deceived my people, saying, Peace, when there is no peace. One built a wall, and they coated it with mortar without straw.

11 Say to those who coat it without tempering that it shall fall. For there shall be an inundating rain; and I shall send enormous stones crashing down from above and a storm wind that scatters.

12 Behold, when the wall has fallen, shall it not be said to you, Where is the coating with which you coated it?

13 Therefore thus says the Lord God: I shall make the spirit of storms break forth in my indignation; an inundating rain shall come in my fury, and great stones in wrath, for destruction.

14 And I shall destroy the wall you coated without tempering and level it to the ground; its foundation shall be revealed. It shall fall, and it shall be consumed in its midst; and you shall know that I am the Lord.

15 And I shall fulfill my indignation upon the wall and upon those who coat it without tempering; and I shall say to you, The wall is no more, nor are those who coated it—

16 the prophets of Israel who prophesy to Jerusalem and see for her a vision of peace when there is no peace, says the Lord God.

17 And you, son of man, set your face against the daughters of your people who prophesy from their own heart, and prophesy against them.

18 And say: Thus says the Lord God: Woe to those who sew cushions beneath every elbow and make pillows beneath the head of every age in order to capture souls! And when they captured the souls of my people, they kept their own souls alive.

19 And they violated me before my people for a handful of barley and a fragment of bread, putting to death souls that should not die and keeping alive souls that should not live, lying to my people who believe falsehoods.

20 Therefore thus says the Lord God: Behold, I am against your cushions with which you capture flying souls. I shall tear them from your arms and release the souls you capture, the souls that they may fly.

21 And I shall tear apart your pillows and deliver my people from your hand. They shall no longer be in your hands as prey; and you shall know that I am the Lord.

22 Because you have falsely made sorrowful the heart of the just man, whom I did not grieve, and strengthened the hands of the wicked man so that he would not turn back from his evil way and live,

23 therefore you shall no longer see empty things or divine divinations. I shall rescue my people from your hand, and you shall know that I am the Lord.

Chapter 14

1 And men from among the elders of Israel came to me and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleannesses in their hearts and set the stumbling block of their iniquity before their face. Shall I answer when they inquire of me?

4 Therefore speak to them and say: Thus says the Lord God: Every man of the house of Israel who places his uncleannesses in his heart, sets the stumbling block of his iniquity before his face, and comes to the prophet to inquire of me through him—I, the Lord, shall answer him according to the multitude of his uncleannesses,

5 so that the house of Israel may be captured in its own heart, by which they have withdrawn from me through all their idols.

6 Therefore say to the house of Israel: Thus says the Lord God: Be converted and withdraw from your idols, and turn your faces away from all your defilements.

7 For every man of the house of Israel, and every proselyte who is a stranger in Israel, if he becomes alienated from me, places his idols in his heart, sets the stumbling block of his iniquity before his face, and comes to the prophet to inquire of me through him—I, the Lord, shall answer him by myself.

8 And I shall set my face against that man, make him an example and a proverb, and destroy him from the midst of my people; and you shall know that I am the Lord.

9 And when a prophet errs and speaks a word, I, the Lord, have deceived that prophet; and I shall stretch out my hand over him and erase him from the midst of my people Israel.

10 And they shall bear their iniquity. As the iniquity of the one who inquires is, so shall the iniquity of the prophet be,

11 so that the house of Israel may no longer stray from me or be polluted in all their transgressions, but may be my people, and I may be their God, says the Lord of hosts.

12 And the word of the Lord came to me, saying:

13 Son of man, when a land sins against me by transgressing as a transgressor, I shall stretch out my hand over it, break its staff of bread, send famine into it, and slay man and beast from it.

14 And if these three men, Noe, Daniel, and Job, were in its midst, they would deliver their own souls by their justice, says the Lord of hosts.

15 Or if I bring the most savage beasts upon the land to lay it waste, and it becomes impassable so that no one passes through because of the beasts,

16 if these three men were in it, as I live, says the Lord God, they would deliver neither sons nor daughters. They alone would be delivered, but the land would be desolated.

17 Or if I bring the sword upon that land and say to the sword, Pass through the land, and I slay man and beast from it,

18 and these three men were in its midst, as I live, says the Lord God, they would not deliver sons or daughters, but they alone would be delivered.

19 Or if I send pestilence upon that land and pour out my indignation upon it in blood, to remove man and beast from it,

20 and Noe, Daniel, and Job were in its midst, as I live, says the Lord God, they would deliver neither son nor daughter, but by their justice they would deliver their own souls.

21 For thus says the Lord God: Even if I send my four most grievous judgments—sword, famine, savage beasts, and pestilence—into Jerusalem, to slay man and beast from it,

22 nevertheless a salvation shall be left in it, those who bring out sons and daughters. Behold, they shall come to you; and you shall see their way and their inventions, and you shall be consoled concerning the evil I brought upon Jerusalem, concerning all that I carried in upon her.

23 And they shall console you when you see their way and their inventions; and you shall know that I did not do without cause all that I did in her, says the Lord God.

Chapter 15

1 And the word of the Lord came to me, saying:

2 Son of man, what shall become of the wood of the vine among all the woods of the groves that are among the trees of the forests?

3 Shall wood be taken from it to fashion a work, or shall a peg be made from it upon which any vessel may hang?

4 Behold, it has been given to the fire for food. The fire has consumed both its ends, and its middle has been reduced to ashes. Shall it be useful for any work?

5 Even when it was whole, it was not fit for work. How much less, when fire has devoured and burned it, shall any work be made from it?

6 Therefore thus says the Lord God: As the wood of the vine among the trees of the forests, which I have given to the fire to be devoured, so shall I deliver the inhabitants of Jerusalem.

7 And I shall set my face against them. They shall go out from one fire, and another fire shall consume them; and you shall know that I am the Lord when I set my face against them

8 and make the land impassable and desolate because they have stood forth as transgressors, says the Lord God.

Chapter 16

1 And the word of the Lord came to me, saying:

2 “Son of man, make known to Jerusalem her abominations.

3 And you shall say: Thus says the Lord God to Jerusalem: Your root and your birth are from the land of Chanaan. Your father was an Amorrhite, and your mother a Hethite.

4 And when you were born, on the day of your birth your navel was not cut; you were not washed with water for health, nor salted with salt, nor wrapped in cloths.

5 No eye spared you so as to do one of these things for you out of pity; but you were cast upon the face of the earth in the rejection of your soul on the day you were born.

6 And passing by you, I saw you trampled in your blood; and while you were in your blood I said to you, ‘Live.’ Yes, I said to you: ‘In your blood, live.’

7 I caused you to multiply like the growth of the field. And you multiplied and grew great; you came in and reached womanly maturity. Your breasts swelled, and your hair grew; yet you were naked and full of shame.

8 And I passed by you and saw you; and behold, your time was the time of lovers. I spread my garment over you and covered your shame. I swore to you and entered into a pact with you, says the Lord God, and you became mine.

9 And I washed you with water, cleansed your blood from you, and anointed you with oil.

10 And I clothed you in many colors, shod you in violet, girded you with fine linen, and clothed you in fine fabrics.

11 And I adorned you with ornaments, placed bracelets upon your hands and a necklace around your neck.

12 And I placed a ring upon your mouth, earrings upon your ears, and a crown of beauty upon your head.

13 And you were adorned with gold and silver and clothed in fine linen, woven work, and many colors. You ate fine flour, honey, and oil; and you became exceedingly, exceedingly beautiful and advanced into a kingdom.

14 And your name went forth among the nations because of your beauty, for you were perfect in my beauty, which I had placed upon you, says the Lord God.

15 But trusting in your beauty, you fornicated in your name and exposed your fornication to everyone who passed by, that you might become his.

16 And taking from your garments, you made for yourself high places sewn together here and there, and you fornicated upon them, as has never been done and shall never be.

17 And you took the vessels of your beauty made from my gold and my silver, which I had given you, and made for yourself male images, and you fornicated with them.

18 And you took your many-colored garments and covered them; and you placed my oil and my incense before them.

19 And my bread, which I gave you—the fine flour, oil, and honey with which I nourished you—you placed before them as an odor of sweetness. And so it came to pass, says the Lord God.

20 And you took your sons and your daughters, whom you bore to me, and sacrificed them to those idols to be devoured. Is your fornication a small thing?

21 You sacrificed my sons and gave them over, consecrating them to those idols.

22 And after all your abominations and fornications, you did not remember the days of your youth, when you were naked and full of shame, trampled in your blood.

23 And it came to pass after all your wickedness—woe, woe to you, says the Lord God—

24 that you built a brothel for yourself and made a place of prostitution for yourself in every street.

25 At every head of the way you built a sign of your prostitution and made your beauty abominable. You spread your feet to everyone who passed by and multiplied your fornications.

26 And you fornicated with the sons of Egypt, your neighbors of great flesh; and you multiplied your fornication to provoke me.

27 Behold, I shall stretch out my hand over you, remove your justification, and give you over to the souls of the daughters of the Philistines who hate you, who blush at your criminal way.

28 And you fornicated with the sons of the Assyrians because you were not yet satisfied; and after you fornicated, even so you were not satiated.

29 And you multiplied your fornication in the land of Chanaan with the Chaldeans, and even so you were not satiated.

30 With what shall I cleanse your heart, says the Lord God, when you perform all these works of a woman who is a harlot and brazen?

31 For you built your brothel at the head of every way and made your high place in every street. Yet you did not become like a harlot who increases her price out of disdain,

32 but like an adulterous woman who brings in strangers over her husband.

33 Payment is given to every harlot, but you gave payments to all your lovers and bestowed gifts upon them, that they might enter to you from every side to fornicate with you.

34 And in your fornications there was in you the reverse of the custom of women, and after you there shall be no such fornication; for because you gave payments and did not receive payments, the reverse was done in you.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus says the Lord God: Because your bronze was poured out and your shame was uncovered in your fornications with your lovers and with the idols of your abominations, and in the blood of your sons whom you gave to them,

37 behold, I shall gather all your lovers with whom you were joined, all whom you loved together with all whom you hated. I shall gather them against you from every side, uncover your shame before them, and they shall see all your nakedness.

38 And I shall judge you with the judgments of adulteresses and of those who shed blood, and I shall give you over to the blood of fury and jealousy.

39 And I shall give you into their hands; and they shall destroy your brothel and demolish your place of prostitution. They shall strip you of your garments, take away the vessels of your beauty, and leave you naked and full of shame.

40 And they shall bring a multitude upon you, stone you with stones, and slaughter you with their swords.

41 And they shall burn your houses with fire and execute judgments upon you in the eyes of many women. And you shall cease from fornication and no longer give payments.

42 And my indignation shall rest in you, and my jealousy shall be taken away from you. I shall be quiet and no longer be angry.

43 Because you did not remember the days of your youth and provoked me in all these things, therefore I also have placed your ways upon your head, says the Lord God. Yet I did not act according to your crimes in all your abominations.

44 Behold, everyone who commonly speaks a proverb shall take it up against you, saying, ‘As the mother is, so is her daughter.’

45 You are the daughter of your mother, who cast away her husband and her sons; and you are the sister of your sisters, who cast away their husbands and their sons. Your mother was a Hethite, and your father an Amorrhite.

46 And your elder sister is Samaria, she and her daughters who dwell at your left; but your sister younger than you, who dwells at your right, is Sodom and her daughters.

47 Yet you did not merely walk in their ways or do only a little less than their crimes; you acted almost more criminally than they in all your ways.

48 As I live, says the Lord God, your sister Sodom, she and her daughters, did not do as you and your daughters have done.

49 Behold, this was the iniquity of your sister Sodom: pride, fullness of bread, abundance, and the idleness of her and her daughters; and they did not extend a hand to the needy and the poor.

50 And they were lifted up and committed abominations before me; and I took them away, as you have seen.

51 And Samaria did not commit half your sins; but you surpassed them in your crimes and justified your sisters by all the abominations you performed.

52 Therefore you also bear your shame, you who surpassed your sisters by your sins, acting more criminally than they. For they have been justified by you. Therefore be confounded also, and bear your shame, you who have justified your sisters.

53 And I shall turn them back, restoring the restoration of Sodom and her daughters and the restoration of Samaria and her daughters; and I shall turn your restoration in their midst,

54 so that you may bear your shame and be confounded in all that you have done, consoling them.

55 And your sister Sodom and her daughters shall return to their ancient state; and Samaria and her daughters shall return to their ancient state; and you and your daughters shall return to your ancient state.

56 Yet your sister Sodom was not heard upon your lips in the day of your pride,

57 before your wickedness was revealed, as at this time, to the reproach of the daughters of Syria and all the daughters of the Philistines round about you who surround you on every side.

58 You have borne your crime and your shame, says the Lord God.

59 For thus says the Lord God: I shall also deal with you as you despised the oath and made the pact void.

60 And I shall remember my pact with you in the days of your youth, and I shall establish for you an everlasting pact.

61 And you shall remember your ways and be confounded when you receive your sisters, those older and those younger than you. And I shall give them to you as daughters, but not by your pact.

62 And I shall establish my pact with you, and you shall know that I am the Lord,

63 so that you may remember and be confounded, and may no longer open your mouth because of your shame, when I have been appeased toward you concerning all that you have done, says the Lord God.”

Chapter 17

1 And the word of the Lord came to me, saying:

2 “Son of man, propose a riddle and tell a parable to the house of Israel.

3 And you shall say: Thus says the Lord God: A great eagle with great wings, long-reaching limbs, full of feathers and variety, came to Lebanon and took the marrow of the cedar.

4 It plucked off the summit of its branches and carried it into the land of Chanaan; it placed it in a city of merchants.

5 And it took from the seed of the land and placed it in the earth as seed, that it might establish a root over many waters; it placed it upon the surface.

6 And when it had sprouted, it grew into a spreading vine of low stature, its branches looking toward the eagle and its roots beneath it. Thus it became a vine, bore branches, and sent forth shoots.

7 And there was another great eagle, with great wings and many feathers; and behold, this vine, as though sending its roots toward that eagle, stretched its branches toward it, that the eagle might water it from the beds where it had sprouted.

8 It was planted in good soil over many waters, that it might produce foliage, bear fruit, and become a great vine.

9 Say: Thus says the Lord God: Shall it then prosper? Shall he not pull up its roots, strip off its fruit, and dry up all the branches of its growth? It shall wither, and not by a great arm or many people, when he pulls it up by the roots.

10 Behold, it has been planted. Shall it then prosper? Shall it not wither when the burning wind touches it and dry up in the beds where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Do you not know what these things signify? Say: Behold, the king of Babylon came to Jerusalem; he shall take its king and princes and bring them to himself in Babylon.

13 And he shall take one from the seed of the kingdom, strike a covenant with him, and receive an oath from him. He shall also take away the strong men of the land,

14 so that the kingdom may be humble and not lift itself up, but keep his pact and preserve it.

15 But he, withdrawing from him, sent messengers to Egypt that it might give him horses and many people. Shall the one who did these things prosper or attain salvation? Shall the one who dissolves the pact escape?

16 As I live, says the Lord God, he shall die in the midst of Babylon, in the place of the king who appointed him king, whose oath he made void and whose pact with him he broke.

17 And Pharaoh shall not wage battle for him with a great army or many people, when the rampart is cast up and fortifications built to slay many souls.

18 For he despised the oath so as to break the covenant; and behold, he had given his hand. Because he has done all these things, he shall not escape.

19 Therefore thus says the Lord God: As I live, I shall place upon his head the oath he despised and the covenant he transgressed.

20 And I shall spread my net over him, and he shall be caught in my dragnet. I shall bring him to Babylon and judge him there for the transgression by which he despised me.

21 And all his fugitives with all his company shall fall by the sword; but the remainder shall be scattered into every wind. And you shall know that I, the Lord, have spoken.

22 Thus says the Lord God: I myself shall take from the marrow of the lofty cedar and set it in place. From the summit of its branches I shall pluck a tender shoot and plant it upon a high and eminent mountain.

23 Upon the lofty mountain of Israel I shall plant it. It shall burst forth into growth, bear fruit, and become a great cedar; and every bird shall dwell beneath it, and every winged creature shall nest beneath the shadow of its foliage.

24 And all the trees of the region shall know that I, the Lord, have humbled the lofty tree and exalted the low tree; I have dried up the green tree and made the dry tree flourish. I, the Lord, have spoken and acted.”

Chapter 18

1 And the word of the Lord came to me, saying:

2 “Why do you turn this parable into a proverb among you in the land of Israel, saying, ‘The fathers have eaten a sour grape, and the children’s teeth are set on edge’?

3 As I live, says the Lord God, this parable shall no longer be a proverb among you in Israel.

4 Behold, all souls are mine. As the soul of the father is mine, so also is the soul of the son. The soul that sins, that soul shall die.

5 And if a man is just and performs judgment and justice;

6 if he has not eaten upon the mountains or lifted his eyes to the idols of the house of Israel; if he has not violated his neighbor’s wife or approached a menstruating woman;

7 if he has not grieved a man, has returned the pledge to his debtor, has taken nothing by violence, has given his bread to the hungry, and has covered the naked with a garment;

8 if he has not lent at usury or received anything more; if he has turned his hand away from iniquity and rendered true judgment between man and man;

9 if he has walked in my commandments and kept my judgments so as to perform truth—this man is just; living, he shall live, says the Lord God.

10 But if he begets a son who is a robber, sheds blood, and commits any one of these things,

11 though he does none of all those good things, but eats upon the mountains, pollutes his neighbor’s wife,

12 grieves the needy and the poor, seizes plunder, does not return the pledge, lifts his eyes to idols, commits abomination,

13 lends at usury, and receives more—shall he live? He shall not live. Because he has committed all these detestable things, dying, he shall die; his blood shall be upon himself.

14 But if this man begets a son who sees all the sins his father committed, fears, and does nothing like them;

15 if he has not eaten upon the mountains, has not lifted his eyes to the idols of the house of Israel, has not violated his neighbor’s wife,

16 has not grieved a man, has not retained a pledge or seized plunder, has given his bread to the hungry, and has covered the naked with a garment;

17 if he has turned his hand away from injuring the poor, has not received usury or increase, has performed my judgments and walked in my commandments—this man shall not die in the iniquity of his father, but living, he shall live.

18 His father, because he practiced oppression, did violence to his brother, and worked evil in the midst of his people—behold, he has died in his own iniquity.

19 And you say, ‘Why has the son not borne the iniquity of the father?’ Clearly, because the son performed judgment and justice, kept all my commandments, and performed them, living, he shall live.

20 The soul that sins, that soul shall die. The son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son. The justice of the just man shall be upon him, and the wickedness of the wicked man shall be upon him.

21 But if the wicked man does penance for all the sins he committed, keeps all my commandments, and performs judgment and justice, living, he shall live and shall not die.

22 I shall not remember any of the iniquities he committed. He shall live in the justice he has performed.

23 Is the death of the wicked man my will, says the Lord God, and not that he should be converted from his ways and live?

24 But if the just man turns away from his justice and commits iniquity according to all the abominations that the wicked man is accustomed to commit, shall he live? None of the acts of justice he performed shall be remembered. In the transgression by which he transgressed and in the sin he committed, in these he shall die.

25 And you have said, ‘The way of the Lord is not equitable!’ Therefore hear, O house of Israel: Is my way not equitable, and are not your ways rather perverse?

26 For when the just man turns away from his justice and commits iniquity, he shall die in them; in the injustice he has committed, he shall die.

27 And when the wicked man turns away from the wickedness he committed and performs judgment and justice, he shall give life to his own soul.

28 For considering and turning away from all the iniquities he committed, living, he shall live and shall not die.

29 And the children of Israel say, ‘The way of the Lord is not equitable!’ Are my ways not equitable, O house of Israel, and are not your ways rather perverse?

30 Therefore I shall judge each one according to his ways, O house of Israel, says the Lord God. Be converted and do penance for all your iniquities, and iniquity shall not be your ruin.

31 Cast away from yourselves all your transgressions by which you have transgressed, and make for yourselves a new heart and a new spirit. And why will you die, O house of Israel?

32 For I do not desire the death of the one who dies, says the Lord God. Return and live.”

Chapter 19

1 “And you, take up a lamentation over the princes of Israel,

2 and say: Why did your mother, a lioness among lions, lie down? Why did she nourish her cubs in the midst of young lions?

3 And she brought out one of her cubs, and he became a lion. He learned to seize prey and to devour men.

4 And the nations heard of him; they captured him, though not without receiving wounds, and brought him in chains into the land of Egypt.

5 And when she saw that she was weakened and her expectation had perished, she took one of her cubs and appointed him as a lion.

6 He walked among the lions and became a lion. He learned to seize prey and devour men.

7 He learned to make widows and to bring their cities into a desert; and the land and its fullness were desolated by the sound of his roaring.

8 And the nations from the provinces round about assembled against him and spread their net over him; he was captured amid their wounds.

9 And they put him into a cage and brought him in chains to the king of Babylon. They cast him into prison, that his voice might no longer be heard upon the mountains of Israel.

10 Your mother was like a vine in your blood, planted beside water; her fruit and her branches grew because of many waters.

11 And she had strong rods for the scepters of rulers; her stature was exalted among the foliage, and she saw her own height in the multitude of her branches.

12 But she was uprooted in wrath and cast upon the ground; the burning wind dried up her fruit. The rods of her strength withered and dried up; fire devoured her.

13 And now she has been transplanted into the desert, into an impassable and thirsty land.

14 And fire went forth from a rod of her branches and devoured her fruit; and there was no strong rod in her, no scepter of rulers. This is a lamentation, and it shall be for a lamentation.”

Chapter 20

1 And it came to pass in the seventh year, in the fifth month, on the tenth of the month, that men from among the elders of Israel came to inquire of the Lord and sat before me.

2 And the word of the Lord came to me, saying:

3 “Son of man, speak to the elders of Israel and say to them: Thus says the Lord God: Have you come to inquire of me? As I live, I shall not answer you, says the Lord God.

4 If you judge them—if you judge, son of man—show them the abominations of their fathers.

5 And say to them: Thus says the Lord God: On the day when I chose Israel, lifted my hand for the stock of the house of Jacob, appeared to them in the land of Egypt, and lifted my hand for them, saying, ‘I am the Lord your God,’

6 on that day I lifted my hand for them, that I might bring them out of the land of Egypt into a land I had provided for them, flowing with milk and honey, which is excellent among all lands.

7 And I said to them, ‘Let each one cast away the offenses of his eyes, and do not be polluted by the idols of Egypt. I am the Lord your God.’

8 But they provoked me and were unwilling to hear me. Each one did not cast away the abominations of his eyes, nor did they forsake the idols of Egypt. And I said that I would pour out my indignation upon them and fulfill my wrath in them, in the midst of the land of Egypt.

9 But I acted for the sake of my name, that it might not be violated before the nations in whose midst they were, and among whom I appeared to them to bring them out of the land of Egypt.

10 Therefore I cast them out of the land of Egypt and led them into the desert.

11 And I gave them my commandments and showed them my judgments, which, if a man performs them, he shall live in them.

12 Moreover, I also gave them my sabbaths, that they might be a sign between me and them, and that they might know that I am the Lord who sanctifies them.

13 But the house of Israel provoked me in the desert. They did not walk in my commandments and cast away my judgments, which, if a man performs them, he shall live in them; and they violated my sabbaths exceedingly. Therefore I said that I would pour out my fury upon them in the desert and consume them.

14 But I acted for the sake of my name, that it might not be violated before the nations in whose sight I had brought them out.

15 Therefore I lifted my hand over them in the desert, that I would not bring them into the land I had given them, flowing with milk and honey, the chief of all lands,

16 because they cast away my judgments, did not walk in my commandments, and violated my sabbaths, for their heart walked after idols.

17 Yet my eye spared them so that I did not slay them, and I did not consume them in the desert.

18 And I said to their children in the wilderness, ‘Do not walk in the commandments of your fathers, do not keep their judgments, and do not be polluted by their idols.

19 I am the Lord your God. Walk in my commandments, keep my judgments, and perform them.

20 And sanctify my sabbaths, that they may be a sign between me and you, and that you may know that I am the Lord your God.’

21 But the children embittered me. They did not walk in my commandments or keep my judgments to perform them, which, if a man performs them, he shall live in them; and they violated my sabbaths. And I threatened to pour out my fury upon them and fulfill my wrath in them in the desert.

22 Yet I turned away my hand and acted for the sake of my name, that it might not be violated before the nations in whose sight I had brought them out.

23 Again I lifted my hand against them in the wilderness, that I would scatter them among the nations and winnow them through the lands,

24 because they did not perform my judgments, rejected my commandments, violated my sabbaths, and fixed their eyes upon the idols of their fathers.

25 Therefore I also gave them commandments that were not good and judgments in which they should not live.

26 And I polluted them in their gifts when they offered everything that opens the womb, because of their offenses; and they shall know that I am the Lord.

27 For this reason, son of man, speak to the house of Israel and say to them: Thus says the Lord God: Your fathers blasphemed me even in this, when they despised me with contempt.

28 For after I brought them into the land over which I had lifted my hand to give it to them, they saw every high hill and every leafy tree, and there they sacrificed their victims, presented the provocation of their offering, placed their odor of sweetness, and poured out their libations.

29 And I said to them, ‘What is the high place to which you enter?’ And its name has been called High Place even to this day.

30 Therefore say to the house of Israel: Thus says the Lord God: Surely you are polluted in the way of your fathers, and you fornicate after their offenses.

31 And in the offering of your gifts, when you make your sons pass through the fire, you are polluted by all your idols even to this day. And shall I answer you, O house of Israel? As I live, says the Lord God, I shall not answer you.

32 Nor shall the thought of your mind come to pass, when you say, ‘We shall be like the nations and like the kindreds of the earth, worshiping wood and stones.’

33 As I live, says the Lord God, with a strong hand, an outstretched arm, and fury poured out, I shall reign over you.

34 And I shall bring you out from the peoples and gather you from the lands in which you were scattered. With a mighty hand, an outstretched arm, and fury poured out, I shall reign over you.

35 And I shall bring you into the desert of the peoples, and there I shall enter into judgment with you face to face.

36 As I contended in judgment against your fathers in the desert of the land of Egypt, so shall I judge you, says the Lord God.

37 And I shall subject you to my scepter and bring you into the bonds of the covenant.

38 And I shall choose out from among you the transgressors and the wicked. I shall bring them out of the land of their sojourn, but they shall not enter the land of Israel; and you shall know that I am the Lord.

39 And as for you, O house of Israel, thus says the Lord God: Let each one walk after his idols and serve them. But if in this also you will not hear me and continue to pollute my holy name with your gifts and your idols,

40 then upon my holy mountain, upon the high mountain of Israel, says the Lord God, there all the house of Israel shall serve me—all of them, I say, in the land in which they shall please me. There I shall require your firstfruits and the beginning of your tithes, in all your sanctifications.

41 I shall receive you as an odor of sweetness when I bring you out from the peoples and gather you from the lands into which you were scattered; and I shall be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord when I bring you into the land of Israel, into the land for which I lifted my hand to give it to your fathers.

43 And there you shall remember your ways and all your crimes by which you were polluted; and you shall be displeased with yourselves in your own sight because of all the evils you committed.

44 And you shall know that I am the Lord when I have dealt well with you for the sake of my name, and not according to your evil ways or according to your most wicked crimes, O house of Israel, says the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set your face against the way of the south, let your words drip toward the south, and prophesy to the forest of the southern field.

47 And you shall say to the southern forest: Hear the word of the Lord. Thus says the Lord God: Behold, I shall kindle a fire in you, and I shall burn in you every green tree and every dry tree. The flame of the burning shall not be extinguished, and every face from the south even to the north shall be burned in it.

48 And all flesh shall see that I, the Lord, kindled it, and it shall not be extinguished.

49 And I said, “Ah, ah, ah, O Lord God! They say of me, ‘Does this man not speak in parables?’”

Chapter 21

1 And the word of the Lord came to me, saying:

2 “Son of man, set your face toward Jerusalem, let your words drip toward the sanctuaries, and prophesy against the soil of Israel.

3 And you shall say to the land of Israel: Thus says the Lord God: Behold, I am against you. I shall cast my sword out of its sheath and slay in you the just and the wicked.

4 And because I have slain in you the just and the wicked, therefore my sword shall go out from its sheath against all flesh, from the south even to the north,

5 so that all flesh may know that I, the Lord, have brought my sword out of its sheath, not to be recalled.

6 And you, son of man, groan with the breaking of your loins; groan in bitterness before them.

7 And when they say to you, ‘Why do you groan?’ you shall say, ‘Because of the report, for it comes. Every heart shall waste away, all hands shall be loosened, every spirit shall grow weak, and waters shall flow over every knee. Behold, it comes, and it shall be done, says the Lord God.’”

8 And the word of the Lord came to me, saying:

9 “Son of man, prophesy and say: Thus says the Lord God: Speak: A sword, a sword has been sharpened and polished.

10 It has been sharpened to slay victims; it has been polished to shine. You who move the scepter of my son, you have cut down every tree.

11 And I gave it to be smoothed so that it might be held in the hand. This sword has been sharpened, and this one has been polished, that it may be in the hand of the slayer.

12 Cry out and wail, son of man, for this has come upon my people; this has come upon all the leaders of Israel who had fled. They have been delivered to the sword with my people. Therefore strike your thigh,

13 for it has been tested. And what if it overturns the scepter, and the scepter shall be no more? says the Lord God.

14 Therefore you, son of man, prophesy and strike hand against hand. Let the sword be doubled and tripled—the sword of the slain. This is the sword of the great slaughter, which makes them stand astonished,

15 makes the heart waste away, and multiplies ruins. At all their gates I have placed the confusion of the sharp sword, polished to flash and clothed for slaughter.

16 Be sharpened! Go to the right or to the left, wherever the desire of your face leads.

17 And I also shall strike hand against hand and fulfill my indignation. I, the Lord, have spoken.”

18 And the word of the Lord came to me, saying:

19 “And you, son of man, set before yourself two ways by which the sword of the king of Babylon may come. Both shall go forth from one land. He shall take a conjecture in his hand; at the head of the way to the city he shall make a conjecture.

20 You shall set a way by which the sword may come to Rabbath of the children of Ammon and to Juda, to Jerusalem, the most fortified city.

21 For the king of Babylon has stood at the fork, at the head of the two ways, seeking divination, mingling arrows. He has questioned the idols and consulted entrails.

22 At his right hand the divination concerning Jerusalem has been made: that he may place battering rams, open his mouth for slaughter, lift his voice in wailing, place battering rams against the gates, heap up a rampart, and build fortifications.

23 And in their eyes he shall appear as one consulting an oracle in vain and imitating the rest of sabbaths; but he shall remember the iniquity, in order to capture them.

24 Therefore thus says the Lord God: Because you have remembered your iniquity, revealed your transgressions, and caused your sins to appear in all your thoughts—because, I say, you have been remembered—you shall be captured by the hand.

25 But you, profane and wicked prince of Israel, whose day has come at the time of iniquity predetermined,

26 thus says the Lord God: Remove the diadem; take away the crown. Is this not the one that exalted the lowly and humbled the exalted?

27 Iniquity, iniquity, iniquity—I shall make it so. And this has not been done until he comes whose judgment it is, and I shall deliver it to him.

28 And you, son of man, prophesy and say: Thus says the Lord God concerning the children of Ammon and concerning their reproach. And you shall say: A blade, a blade, unsheathed to kill; polished that you may slay and flash,

29 while empty things were seen for you and falsehoods divined for you, that you might be laid upon the necks of the wounded wicked, whose day has come at the time of iniquity predetermined.

30 Return to your sheath. In the place where you were created, in the land of your birth, I shall judge you.

31 And I shall pour out my indignation upon you; in the fire of my fury I shall blow upon you. I shall give you into the hands of foolish men who fashion destruction.

32 You shall be food for fire; your blood shall be in the midst of the land; you shall be delivered to oblivion, for I, the Lord, have spoken.”

Chapter 22

1 And the word of the Lord came to me, saying:

2 “And you, son of man, will you not judge—will you not judge—the city of blood?

3 And you shall show her all her abominations and say: Thus says the Lord God: This is the city that sheds blood in its own midst, so that its time may come, and that has made idols against itself, that it might be polluted.

4 By your blood, which has been shed by you, you have sinned; and by your idols, which you made, you have been polluted. You have caused your days to draw near and brought the time of your years. Therefore I have made you a reproach to the nations and a mockery to all lands.

5 Those near and those far from you shall triumph over you, O filthy one, renowned and great in destruction.

6 Behold, each of the princes of Israel was in you with his own arm, in order to shed blood.

7 They treated father and mother with insults. In you they oppressed the stranger in your midst; among you they grieved the orphan and the widow.

8 You despised my sanctuaries and polluted my sabbaths.

9 Slanderous men were in you in order to shed blood, and in you they ate upon the mountains. They worked crime in your midst.

10 In you they uncovered the shame of the father; in you they violated the uncleanness of a menstruating woman.

11 Each one committed abomination with his neighbor’s wife; a father-in-law wickedly polluted his daughter-in-law; a brother oppressed his sister, the daughter of his father, in you.

12 In you they received gifts to shed blood. You received usury and increase, and greedily oppressed your neighbors. And you have forgotten me, says the Lord God.

13 Behold, I have struck my hands together over the greed you practiced and over the blood shed in your midst.

14 Shall your heart endure, or shall your hands prevail, in the days that I shall bring upon you? I, the Lord, have spoken and shall act.

15 And I shall scatter you among the nations, winnow you through the lands, and cause your uncleanness to cease from you.

16 And I shall possess you in the sight of the nations; and you shall know that I am the Lord.”

17 And the word of the Lord came to me, saying:

18 “Son of man, the house of Israel has become dross to me. All these are bronze, tin, iron, and lead in the midst of the furnace; they have become the dross of silver.

19 Therefore thus says the Lord God: Because you have all become dross, behold, I shall gather you into the midst of Jerusalem,

20 as silver, bronze, tin, iron, and lead are gathered in the midst of a furnace so that I may kindle a fire in it for melting. So shall I gather you in my fury and my wrath; and I shall rest and melt you.

21 And I shall gather you and kindle you in the fire of my fury, and you shall be melted in its midst.

22 As silver is melted in the midst of the furnace, so shall you be in its midst; and you shall know that I am the Lord when I have poured out my indignation upon you.”

23 And the word of the Lord came to me, saying:

24 “Son of man, say to her: You are an unclean land, not rained upon in the day of fury.

25 There is a conspiracy of prophets in her midst. Like a roaring lion seizing prey, they have devoured souls, received riches and payment, and multiplied her widows in her midst.

26 Her priests have despised my law and polluted my sanctuaries. They made no distinction between holy and profane, did not understand the difference between polluted and clean, and turned their eyes away from my sabbaths; and I was defiled in their midst.

27 Her princes in her midst are like wolves seizing prey, shedding blood and destroying souls, greedily pursuing gain.

28 But her prophets coated them without tempering, seeing empty things and divining falsehood for them, saying, ‘Thus says the Lord God,’ when the Lord had not spoken.

29 The people of the land practiced oppression and seized by violence. They afflicted the needy and the poor and oppressed the stranger by false accusation without judgment.

30 And I sought among them for a man who would place a hedge between and stand opposed before me for the land, that I might not destroy it; and I found none.

31 And I poured out my indignation upon them; in the fire of my wrath I consumed them. I repaid their way upon their head, says the Lord God.”

Chapter 23

1 And the word of the Lord came to me, saying:

2 “Son of man, there were two women, daughters of one mother.

3 And they fornicated in Egypt; in their youth they fornicated. There their breasts were pressed, and the breasts of their virginity were broken.

4 Now their names were Oolla, the elder, and Ooliba, her younger sister. And I possessed them, and they bore sons and daughters. As for their names: Samaria is Oolla, and Jerusalem is Ooliba.

5 Therefore Oolla fornicated against me and became mad for her lovers, for the Assyrians who came near,

6 clothed in violet, princes and magistrates, young men of desire, all of them horsemen riding upon horses.

7 And she bestowed her fornications upon all those chosen sons of the Assyrians; and by all those for whom she became mad, she was polluted in their uncleannesses.

8 Moreover, she did not forsake the fornications she had practiced in Egypt. For they too had slept with her in her youth; they had broken the breasts of her virginity and poured their fornication upon her.

9 Therefore I delivered her into the hands of her lovers, into the hands of the sons of Assur, for whom she had become mad with lust.

10 They uncovered her shame, took her sons and daughters, and slew her with the sword. And they became notorious women, and those men executed judgments upon her.

11 And when her sister Ooliba saw this, she became mad with lust more than the other, and multiplied her fornication beyond the fornication of her sister.

12 She shamelessly offered herself to the sons of the Assyrians, to leaders and magistrates who came to her, clothed in varied garments, horsemen carried upon horses, and young men all of excellent form.

13 And I saw that she was polluted, and that both had one way.

14 And she increased her fornications. When she saw men painted upon the wall, images of the Chaldeans depicted in colors,

15 with belts girding their loins and dyed tiaras upon their heads, all having the form of commanders, the likeness of the sons of Babylon and of the land of the Chaldeans in which they were born,

16 she became mad for them through the concupiscence of her eyes and sent messengers to them in Chaldea.

17 And when the sons of Babylon came to her, to the bed of breasts, they polluted her with their fornications. She was polluted by them, and her soul was satiated with them.

18 She also laid bare her fornications and uncovered her shame; and my soul withdrew from her, as my soul had withdrawn from her sister.

19 For she multiplied her fornications, remembering the days of her youth in which she had fornicated in the land of Egypt.

20 And she became mad with lust for intercourse with those whose flesh is like the flesh of asses and whose emission is like the emission of horses.

21 And you revisited the crime of your youth, when your breasts were pressed in Egypt and the breasts of your virginity were broken.

22 Therefore, Ooliba, thus says the Lord God: Behold, I shall raise up against you all your lovers with whom your soul was satiated, and I shall gather them against you round about:

23 the sons of Babylon and all the Chaldeans, the nobles, tyrants, and princes, all the sons of the Assyrians, young men of excellent form, all the leaders and magistrates, princes of princes, and renowned riders upon horses.

24 And they shall come against you equipped with chariot and wheel, a multitude of peoples. They shall be armed against you on every side with breastplate, shield, and helmet. And I shall place judgment before them, and they shall judge you by their judgments.

25 And I shall set my jealousy against you, which they shall exercise against you in fury. They shall cut off your nose and your ears, and those who remain shall be cut down by the sword. They shall seize your sons and daughters, and your last remnant shall be devoured by fire.

26 And they shall strip you of your garments and take away the vessels of your glory.

27 And I shall cause your crime and your fornication from the land of Egypt to cease from you. You shall no longer lift your eyes to them, and you shall remember Egypt no more.

28 For thus says the Lord God: Behold, I shall deliver you into the hands of those whom you hate, into the hands of those with whom your soul was satiated.

29 And they shall deal with you in hatred, take away all your labors, and leave you naked and full of shame. The shame of your fornications shall be revealed—your crime and your fornications.

30 They have done these things to you because you fornicated after the nations among whom you were polluted by their idols.

31 You have walked in the way of your sister, and I shall give her cup into your hand.

32 Thus says the Lord God: You shall drink your sister’s deep and broad cup. You shall become a derision and a mockery, for it holds exceedingly much.

33 You shall be filled with drunkenness and sorrow, with the cup of mourning and sadness, the cup of your sister Samaria.

34 And you shall drink it and drain it even to the dregs; you shall devour its fragments and tear your breasts, for I have spoken, says the Lord God.

35 Therefore thus says the Lord God: Because you have forgotten me and cast me behind your body, you also shall bear your crime and your fornications.

36 And the Lord said to me: Son of man, will you judge Oolla and Ooliba and declare their crimes to them?

37 For they have committed adultery, and blood is in their hands; they have fornicated with their idols. Moreover, they offered to them their sons whom they bore to me, to be devoured.

38 But they also did this to me: they polluted my sanctuary on that day and profaned my sabbaths.

39 And when they sacrificed their sons to their idols, they entered my sanctuary on that same day to pollute it. Even these things they did in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger. And behold, they came—men for whom you washed yourself, painted your eyes with antimony, and adorned yourself with a woman’s finery.

41 You sat upon a most beautiful bed, and a table was adorned before you. You placed my incense and my ointment upon it.

42 And the voice of a rejoicing multitude was in her. And upon the men who were brought from a multitude of mankind and who came from the desert, they placed bracelets upon their hands and beautiful crowns upon their heads.

43 And I said to her who is worn out in adulteries: Even now this one shall fornicate in her fornication.

44 And they entered to her as one enters to a woman who is a harlot. Thus they entered to Oolla and Ooliba, the wicked women.

45 Therefore just men shall judge them with the judgment of adulteresses and the judgment of those who shed blood, for they are adulteresses, and blood is in their hands.

46 For thus says the Lord God: Bring a multitude against them, and deliver them to tumult and plunder.

47 And let them be stoned with the stones of peoples and pierced through with their swords. They shall slay their sons and daughters and burn their houses with fire.

48 And I shall remove crime from the land, and all women shall learn not to act according to their crime.

49 And they shall place your crime upon you, and you shall bear the sins of your idols; and you shall know that I am the Lord God.

Chapter 24

1 And the word of the Lord came to me in the ninth year, in the tenth month, on the tenth day of the month, saying:

2 “Son of man, write down for yourself the name of this day, on which the king of Babylon has been confirmed against Jerusalem today.

3 And you shall speak a parable as a proverb to the provoking house and say to them: Thus says the Lord God: Set on the pot; set it on, I say, and pour water into it.

4 Gather its pieces into it, every good portion, the thigh and the shoulder, chosen pieces full of bones.

5 Take the fattest animal and arrange piles of bones beneath it. Its boiling has seethed, and its bones have been thoroughly cooked in its midst.

6 Therefore thus says the Lord God: Woe to the city of blood, the pot whose rust is in it and whose rust has not gone out from it! Cast it out piece by piece; no lot has fallen upon it.

7 For her blood is in her midst; she poured it upon the clearest rock. She did not pour it upon the earth so that it might be covered with dust.

8 That I might bring my indignation upon her and avenge myself with vengeance, I placed her blood upon the clearest rock so that it would not be covered.

9 Therefore thus says the Lord God: Woe to the city of blood, for which I shall make a great pyre!

10 Heap up the bones, which I shall kindle with fire. The flesh shall be consumed, the whole composition shall be cooked, and the bones shall waste away.

11 Then place the pot empty upon the coals, that it may grow hot and its bronze may melt, that its defilement may be smelted in its midst and its rust consumed.

12 It has sweated with great labor, yet its excessive rust has not gone out from it, not even by fire.

13 Your uncleanness is execrable. Because I desired to cleanse you, and you were not cleansed from your filth, neither shall you be cleansed until I cause my indignation to rest upon you.

14 I, the Lord, have spoken. It shall come, and I shall act. I shall not pass over, nor spare, nor be appeased. According to your ways and according to your inventions I shall judge you, says the Lord.”

15 And the word of the Lord came to me, saying:

16 “Son of man, behold, I shall take from you the desire of your eyes by a stroke; and you shall not lament or weep, nor shall your tears flow.

17 Groan in silence. You shall not make mourning for the dead. Let your crown be bound around your head, and your shoes be upon your feet. You shall not cover your face with a garment or eat the food of mourners.”

18 Therefore I spoke to the people in the morning, and my wife died in the evening. And in the morning I did as he had commanded me.

19 And the people said to me, “Why do you not tell us what these things you are doing signify for us?”

20 And I said to them, “The word of the Lord came to me, saying:

21 Speak to the house of Israel: Thus says the Lord God: Behold, I shall pollute my sanctuary, the pride of your dominion, the desire of your eyes, and that over which your soul trembles. Your sons and daughters whom you left behind shall fall by the sword.

22 And you shall do as I have done. You shall not cover your faces with a garment or eat the food of mourners.

23 You shall have crowns upon your heads and shoes upon your feet. You shall not lament or weep, but you shall waste away in your iniquities, and each one shall groan to his brother.

24 And Ezekiel shall be a portent to you. According to all that he has done, you shall do when this comes; and you shall know that I am the Lord God.

25 And you, son of man, behold, on the day when I take from them their strength, the joy of their dignity, the desire of their eyes, that upon which their souls rest, and their sons and daughters—

26 on that day, when one who has fled comes to you to announce it to you,

27 on that day, I say, your mouth shall be opened with him who fled, and you shall speak and no longer be silent. You shall be a portent to them, and you shall know that I am the Lord.”

Chapter 25

1 And the word of the Lord came to me, saying:

2 “Son of man, set your face against the children of Ammon and prophesy concerning them.

3 And you shall say to the children of Ammon: Hear the word of the Lord God. Thus says the Lord God: Because you said, ‘Well done, well done!’ over my sanctuary because it was polluted, over the land of Israel because it was desolated, and over the house of Juda because they were led into captivity,

4 therefore I shall deliver you to the children of the east as an inheritance. They shall place their sheepfolds in you and pitch their tents in you. They shall eat your crops and drink your milk.

5 And I shall make Rabbath a dwelling place for camels and the children of Ammon a resting place for flocks; and you shall know that I am the Lord.

6 For thus says the Lord God: Because you clapped your hand and struck with your foot and rejoiced with all your affection over the land of Israel,

7 therefore behold, I shall stretch out my hand over you and deliver you to the nations for plunder. I shall slay you from among the peoples, destroy you from the lands, and crush you; and you shall know that I am the Lord.

8 Thus says the Lord God: Because Moab and Seir have said, ‘Behold, the house of Juda is like all the nations,’

9 therefore behold, I shall open the shoulder of Moab from its cities—from its cities, I say—and from its borders, the renowned cities of the land: Bethiesimoth, Beelmeon, and Cariathaim,

10 to the children of the east, together with the children of Ammon. I shall give it as an inheritance, so that there may no longer be remembrance of the children of Ammon among the nations.

11 And I shall execute judgments in Moab; and they shall know that I am the Lord.

12 Thus says the Lord God: Because Idumea took vengeance so as to avenge itself upon the children of Juda, sinned by transgression, and sought vengeance upon them,

13 therefore thus says the Lord God: I shall stretch out my hand over Idumea, remove man and beast from it, and make it a desert from the south; and those who are in Dedan shall fall by the sword.

14 And I shall place my vengeance upon Idumea by the hand of my people Israel. They shall act in Edom according to my wrath and my fury, and they shall know my vengeance, says the Lord God.

15 Thus says the Lord God: Because the Philistines took vengeance and avenged themselves with all their soul, slaying and fulfilling ancient enmities,

16 therefore thus says the Lord God: Behold, I shall stretch out my hand over the Philistines, slay the slayers, and destroy the remnants of the maritime region.

17 And I shall execute great vengeance upon them, rebuking them in fury; and they shall know that I am the Lord when I place my vengeance upon them.”

Chapter 26

1 And it came to pass in the eleventh year, on the first of the month, that the word of the Lord came to me, saying:

2 “Son of man, because Tyre said of Jerusalem, ‘Well done! The gates of the peoples have been broken; she has turned to me. I shall be filled; she has been deserted,’

3 therefore thus says the Lord God: Behold, I am against you, O Tyre, and I shall cause many nations to rise against you as the surging sea rises.

4 And they shall destroy the walls of Tyre and tear down her towers. I shall scrape her dust from her and make her the clearest rock.

5 She shall become a drying place for nets in the midst of the sea, for I have spoken, says the Lord God; and she shall become plunder for the nations.

6 Her daughters who are in the field shall also be slain by the sword; and they shall know that I am the Lord.

7 For thus says the Lord God: Behold, I shall bring Nabuchodonosor, king of Babylon, king of kings, from the north against Tyre, with horses, chariots, horsemen, an assembly, and a great people.

8 He shall slay your daughters who are in the field with the sword, surround you with fortifications, heap up a rampart round about, and raise a shield against you.

9 And he shall direct his engines and battering rams against your walls and destroy your towers with his armor.

10 By the inundation of his horses, their dust shall cover you. At the sound of the horsemen, wheels, and chariots, your walls shall be shaken when he enters your gates as through the entrance of a breached city.

11 With the hoofs of his horses he shall trample all your streets. He shall slay your people with the sword, and your noble statues shall fall to the ground.

12 They shall lay waste your riches, plunder your merchandise, destroy your walls, and overthrow your splendid houses. They shall place your stones, your timber, and your dust in the midst of the waters.

13 And I shall cause the multitude of your songs to cease; the sound of your harps shall no longer be heard.

14 And I shall make you the clearest rock; you shall be a drying place for nets and shall no longer be built, for I have spoken, says the Lord God.

15 Thus says the Lord God to Tyre: Shall the islands not be shaken at the sound of your ruin and the groaning of your slain when they are killed in your midst?

16 And all the princes of the sea shall descend from their thrones, remove their robes, and cast away their varied garments. They shall be clothed with astonishment; they shall sit upon the ground and, struck with wonder at your sudden fall, marvel.

17 And taking up a lamentation over you, they shall say to you: How have you perished, you who dwell in the sea, the renowned city that was mighty in the sea with your inhabitants, whom all feared?

18 Now the ships shall stand astonished in the day of your terror, and the islands in the sea shall be troubled because no one goes out from you.

19 For thus says the Lord God: When I make you a desolate city like cities that are not inhabited, bring the abyss upon you, and many waters cover you;

20 when I drag you down with those who descend into the pit, to the everlasting people, and place you in the lowest land, like the ancient desolations, with those who are led down into the pit, so that you are not inhabited, while I place glory in the land of the living,

21 I shall reduce you to nothing, and you shall be no more. Though you are sought, you shall never be found again forever, says the Lord God.”

Chapter 27

1 And the word of the Lord came to me, saying:

2 “Therefore you, son of man, take up a lamentation over Tyre.

3 And you shall say to Tyre, who dwells at the entrance of the sea, the marketplace of the peoples for many islands: Thus says the Lord God: O Tyre, you have said, ‘I am perfect in beauty,’

4 and you are situated in the heart of the sea. Your neighbors who built you filled up your beauty.

5 With fir trees from Sanir they constructed you with all the planking of the sea. They took a cedar from Lebanon to make a mast for you.

6 They hewed oaks from Basan into your oars; they made your benches from Indian ivory and your cabins from the islands of Italy.

7 Variegated fine linen from Egypt was woven for you as a sail, to be placed upon the mast; violet and purple from the islands of Elisa became your covering.

8 The inhabitants of Sidon and Arad were your rowers; your wise men, O Tyre, became your pilots.

9 The elders of Gebal and its prudent men had sailors for the service of your varied furnishings. All the ships of the sea and their sailors were among the people of your commerce.

10 Persians, Lydians, and Libyans were in your army as your warriors; they hung shield and helmet in you for your adornment.

11 The sons of Arad were upon your walls round about with your army. The Pygmies also, who were in your towers, hung their quivers upon your walls all around; they completed your beauty.

12 The Carthaginians were your merchants because of the multitude of every kind of riches; with silver, iron, tin, and lead they filled your markets.

13 Greece, Thubal, and Mosoch were your traders. They brought slaves and vessels of bronze to your people.

14 From the house of Thogorma they brought horses, horsemen, and mules to your marketplace.

15 The sons of Dedan were your merchants. Many islands were the commerce of your hand; they exchanged ivory tusks and ebony for your price.

16 The Syrian was your merchant because of the multitude of your works. They displayed gems, purple, patterned cloth, fine linen, silk, and chodchod in your market.

17 Juda and the land of Israel were your traders in the finest wheat. They displayed balsam, honey, oil, and resin in your markets.

18 The Damascene was your merchant in the multitude of your works, in the multitude of varied riches, in rich wine, and in wool of the finest color.

19 Dan, Greece, and Mosel displayed wrought iron in your markets; stacte and sweet cane were in your commerce.

20 Dedan were your traders in carpets for sitting.

21 Arabia and all the princes of Cedar were the merchants of your hand. Your merchants came to you with lambs, rams, and young goats.

22 The sellers of Saba and Reema were your merchants. They displayed in your market every finest spice, precious stone, and gold.

23 Haran, Chene, and Eden were your merchants; Saba, Assur, and Chelmad were your sellers.

24 They were your merchants in many kinds: wrappings of violet and woven work, precious treasuries wrapped and bound with cords. They also had cedars among your merchandise.

25 The ships of the sea were your princes in your commerce; and you were filled and exceedingly glorified in the heart of the sea.

26 Your rowers brought you into many waters; the south wind broke you in the heart of the sea.

27 Your riches, your treasures, and your manifold equipment; your sailors and your pilots, those who held your furnishings and ruled your people; your warriors also who were in you, together with all your multitude in your midst—all shall fall in the heart of the sea on the day of your ruin.

28 At the sound of the cry of your pilots, the fleets shall be troubled.

29 And all who held the oar shall descend from their ships; the sailors and all the pilots of the sea shall stand upon the land.

30 And they shall wail over you with a loud voice and cry bitterly. They shall cast dust upon their heads and be sprinkled with ashes.

31 And they shall shave themselves bald over you and gird themselves with sackcloth; and they shall weep for you in bitterness of soul, with most bitter weeping.

32 And they shall take up a mournful song over you and lament you: Who is like Tyre, who has become silent in the midst of the sea?

33 When your merchandise went forth from the sea, you filled many peoples; by the multitude of your riches and your peoples, you enriched the kings of the earth.

34 Now you have been broken by the sea. In the depths of the waters your riches and all your multitude that was in your midst have fallen.

35 All the inhabitants of the islands have stood astonished over you; and all their kings, struck by the tempest, have changed their countenances.

36 The merchants of the peoples have hissed over you. You have been reduced to nothing and shall be no more forever.”

Chapter 28

1 And the word of the Lord came to me, saying:

2 “Son of man, say to the prince of Tyre: Thus says the Lord God: Because your heart has been lifted up and you have said, ‘I am God, and I have sat in the throne of God in the heart of the sea,’ although you are a man and not God, and you have made your heart like the heart of God—

3 behold, you are wiser than Daniel; no secret is hidden from you.

4 By your wisdom and prudence you have made strength for yourself and acquired gold and silver in your treasuries.

5 By the multitude of your wisdom and by your commerce you have multiplied strength for yourself, and your heart has been lifted up in your might.

6 Therefore thus says the Lord God: Because your heart has been lifted up like the heart of a god,

7 therefore behold, I shall bring foreigners upon you, the strongest of the nations. They shall draw their swords against the beauty of your wisdom and pollute your splendor.

8 They shall slay and drag you down, and you shall die by the destruction of the slain in the heart of the sea.

9 Will you still say, ‘I am God,’ before those who slay you, though you are a man and not God in the hand of those who kill you?

10 You shall die the death of the uncircumcised by the hand of foreigners, for I have spoken, says the Lord God.”

11 And the word of the Lord came to me, saying: “Son of man, lift up a lamentation over the king of Tyre,

12 and say to him: Thus says the Lord God: You were the seal of likeness, full of wisdom and perfect in beauty.

13 You were amid the delights of the paradise of God. Every precious stone was your covering: sardius, topaz, jasper, chrysolite, onyx, beryl, sapphire, carbuncle, and emerald. Gold was the work of your beauty, and your openings were prepared on the day you were created.

14 You were the outstretched and protecting cherub, and I placed you upon the holy mountain of God. You walked in the midst of stones of fire.

15 You were perfect in your ways from the day of your creation, until iniquity was found in you.

16 By the multitude of your commerce, your inward parts were filled with iniquity, and you sinned. And I cast you out from the mountain of God and destroyed you, O protecting cherub, from the midst of the stones of fire.

17 And your heart was lifted up in your beauty; you destroyed your wisdom in your beauty. I cast you to the ground; I placed you before the face of kings, that they might behold you.

18 By the multitude of your iniquities and the iniquity of your commerce, you polluted your sanctification. Therefore I shall bring forth fire from your midst to devour you, and I shall make you ashes upon the earth in the sight of all who see you.

19 All who see you among the nations shall stand astonished over you. You have become nothing and shall be no more forever.”

20 And the word of the Lord came to me, saying:

21 “Son of man, set your face against Sidon and prophesy concerning her.

22 And you shall say: Thus says the Lord God: Behold, I am against you, O Sidon, and I shall be glorified in your midst. And they shall know that I am the Lord when I execute judgments in her and am sanctified in her.

23 And I shall send pestilence into her and blood into her streets; the slain shall fall in her midst by the sword round about, and they shall know that I am the Lord.

24 And there shall no longer be for the house of Israel a stumbling block of bitterness or a thorn inflicting pain from all round about among those who oppose them; and they shall know that I am the Lord God.

25 Thus says the Lord God: When I gather the house of Israel from the peoples among whom they were scattered, I shall be sanctified in them before the nations. And they shall dwell in their own land, which I gave to my servant Jacob.

26 And they shall dwell securely in it, build houses, plant vineyards, and dwell in confidence when I execute judgments upon all who oppose them round about; and they shall know that I am the Lord their God.”

Chapter 29

1 In the tenth year, in the tenth month, on the eleventh day of the month, the word of the Lord came to me, saying:

2 “Son of man, set your face against Pharaoh, king of Egypt, and prophesy concerning him and concerning all Egypt.

3 Speak and say: Thus says the Lord God: Behold, I am against you, Pharaoh king of Egypt, great dragon who lies in the midst of your rivers and says, ‘My river is mine, and I made myself.’

4 And I shall place a bridle in your jaws, make the fish of your rivers cling to your scales, and draw you out from the midst of your rivers; and all your fish shall cling to your scales.

5 And I shall cast you into the desert, with all the fish of your river. You shall fall upon the face of the earth; you shall not be gathered or assembled. I have given you to the beasts of the earth and the birds of heaven to be devoured.

6 And all the inhabitants of Egypt shall know that I am the Lord, because you were a staff of reed to the house of Israel.

7 When they grasped you by the hand, you broke and tore every shoulder of theirs; and when they leaned upon you, you were shattered and loosened all their loins.

8 Therefore thus says the Lord God: Behold, I shall bring the sword upon you and slay man and beast from you.

9 And the land of Egypt shall become a desert and a wilderness; and they shall know that I am the Lord, because you said, ‘The river is mine, and I made it.’

10 Therefore behold, I am against you and against your rivers. I shall make the land of Egypt a sword-ravaged wilderness, from the tower of Syene even to the borders of Ethiopia.

11 No foot of man shall pass through it, nor shall the foot of beast walk in it, and it shall not be inhabited for forty years.

12 And I shall make the land of Egypt desolate in the midst of desolate lands, and its cities desolate for forty years in the midst of overthrown cities. I shall scatter the Egyptians among the nations and winnow them through the lands.

13 For thus says the Lord God: At the end of forty years I shall gather Egypt from the peoples among whom they had been scattered.

14 And I shall turn back the captivity of Egypt and place them in the land of Phathures, in the land of their birth; and there they shall become a humble kingdom.

15 It shall be the humblest among the other kingdoms and shall no longer lift itself up above the nations. I shall diminish them so that they do not rule over the nations.

16 And they shall no longer be a confidence to the house of Israel, teaching iniquity, so that they flee and follow them; and they shall know that I am the Lord God.”

17 And it came to pass in the twenty-seventh year, in the first month, on the first of the month, that the word of the Lord came to me, saying:

18 “Son of man, Nabuchodonosor king of Babylon made his army serve a great service against Tyre. Every head was made bald, and every shoulder was stripped of hair; yet no wages were repaid to him or to his army from Tyre for the service by which he served me against her.

19 Therefore thus says the Lord God: Behold, I shall give the land of Egypt to Nabuchodonosor king of Babylon. He shall take its multitude, plunder its spoils, and seize its booty; and it shall be wages for his army

20 and for the work by which he served against her. I have given him the land of Egypt because he labored for me, says the Lord God.

21 On that day a horn shall bud forth for the house of Israel, and I shall give you an opened mouth in their midst; and they shall know that I am the Lord.”

Chapter 30

1 And the word of the Lord came to me, saying:

2 “Son of man, prophesy and say: Thus says the Lord God: Wail: Woe, woe to the day!

3 For the day is near; the day of the Lord draws near, a day of cloud. It shall be the time of the nations.

4 And the sword shall come into Egypt, and there shall be terror in Ethiopia when the wounded fall in Egypt, its multitude is taken away, and its foundations are destroyed.

5 Ethiopia, Libya, the Lydians, all the remaining common people, Chub, and the children of the land of the covenant shall fall with them by the sword.

6 Thus says the Lord God: Those who support Egypt shall also fall, and the pride of its dominion shall be destroyed. From the tower of Syene they shall fall in it by the sword, says the Lord God of hosts.

7 And they shall be destroyed in the midst of desolate lands, and its cities shall be in the midst of deserted cities.

8 And they shall know that I am the Lord when I set fire in Egypt and all its helpers are broken.

9 On that day messengers shall go out from before my face in triremes to crush the confidence of Ethiopia. And terror shall be among them on the day of Egypt, for it shall come without doubt.

10 Thus says the Lord God: I shall cause the multitude of Egypt to cease by the hand of Nabuchodonosor king of Babylon.

11 He and his people with him, the strongest of the nations, shall be brought to destroy the land. They shall unsheathe their swords against Egypt and fill the land with the slain.

12 And I shall make the channels of the rivers dry and deliver the land into the hands of the most wicked. I shall destroy the land and its fullness by the hand of foreigners. I, the Lord, have spoken.

13 Thus says the Lord God: I shall destroy the statues and cause the idols of Memphis to cease. There shall no longer be a leader from the land of Egypt, and I shall place terror in the land of Egypt.

14 And I shall destroy the land of Phathures, set fire in Taphnis, and execute judgments in Alexandria.

15 And I shall pour out my indignation upon Pelusium, the strength of Egypt, and slay the multitude of Alexandria.

16 And I shall set fire in Egypt. Pelusium shall suffer like a woman in labor, Alexandria shall be destroyed, and in Memphis there shall be daily anguish.

17 The young men of Heliopolis and Bubastus shall fall by the sword, and the women themselves shall be led into captivity.

18 And in Taphnis the day shall grow black when I break the scepters of Egypt there and the pride of her power fails in her. A cloud shall cover her, and her daughters shall be led into captivity.

19 And I shall execute judgments in Egypt; and they shall know that I am the Lord.”

20 And it came to pass in the eleventh year, in the first month, on the seventh of the month, that the word of the Lord came to me, saying:

21 “Son of man, I have broken the arm of Pharaoh king of Egypt; and behold, it has not been wrapped so that health might be restored to it, bound with cloths and bandaged with linen, so that, recovering strength, it might be able to hold the sword.

22 Therefore thus says the Lord God: Behold, I am against Pharaoh king of Egypt. I shall shatter his strong arm and the arm already broken, and I shall cast the sword from his hand.

23 And I shall scatter Egypt among the nations and winnow them through the lands.

24 And I shall strengthen the arms of the king of Babylon and place my sword in his hand. I shall break the arms of Pharaoh, and before his face they shall groan with the groanings of the slain.

25 And I shall strengthen the arms of the king of Babylon, while the arms of Pharaoh shall fall. And they shall know that I am the Lord when I place my sword in the hand of the king of Babylon and he stretches it over the land of Egypt.

26 And I shall scatter Egypt among the nations and winnow them through the lands; and they shall know that I am the Lord.”

Chapter 31

1 And it came to pass in the eleventh year, in the third month, on the first of the month, that the word of the Lord came to me, saying:

2 “Son of man, say to Pharaoh king of Egypt and to his people: To whom have you become like in your greatness?

3 Behold, the Assyrian was like a cedar in Lebanon, beautiful in branches, thick with foliage, and exalted in height; and its summit was lifted up among dense foliage.

4 The waters nourished it; the abyss exalted it. Its rivers flowed round about its roots, and it sent its streams to all the trees of the region.

5 Therefore its height was exalted above all the trees of the region, its groves were multiplied, and its branches were lifted up because of many waters.

6 And when it extended its shadow, all the birds of heaven made their nests in its branches; all the beasts of the forests brought forth beneath its foliage; and the assembly of many nations dwelt beneath its shelter.

7 And it was most beautiful in its greatness and in the spreading of its groves, for its root was beside many waters.

8 The cedars in the paradise of God were not higher than it; the fir trees did not equal its summit, and the plane trees were not equal to its foliage. No tree in the paradise of God was like it in its beauty.

9 For I made it beautiful and thick with abundant foliage; and all the trees of delight that were in the paradise of God envied it.

10 Therefore thus says the Lord God: Because it was exalted in height, made its summit green and dense, and its heart was lifted up in its height,

11 I delivered it into the hand of the strongest of the nations. Dealing, he shall deal with it; according to its wickedness I cast it out.

12 And foreigners, the cruelest of the nations, shall cut it down and cast it upon the mountains. Its branches shall fall in every valley, and its groves shall be broken upon all the rocks of the earth. All the peoples of the earth shall withdraw from its shelter and abandon it.

13 All the birds of heaven dwelt upon its ruin, and all the beasts of the region were among its branches,

14 so that none of the trees beside the waters may be exalted in their height, set their summit among thick and leafy growth, or stand in their loftiness—all those watered by the waters. For they all have been delivered to death, to the lowest land, in the midst of the children of men, to those who descend into the pit.

15 Thus says the Lord God: On the day when it descended to the realm of the dead, I brought in mourning. I covered it with the abyss, restrained its rivers, and held back the many waters. Lebanon grieved over it, and all the trees of the field were shaken.

16 At the sound of its ruin I moved the nations, when I led it down to the realm of the dead with those who descended into the pit. And in the lowest land all the trees of delight, excellent and splendid in Lebanon, all that were watered by waters, were consoled.

17 For they also shall descend with it to the realm of the dead, to those slain by the sword; and the arm of each one shall sit beneath its shelter in the midst of the nations.

18 To whom have you been likened, O renowned and exalted one among the trees of delight? Behold, you have been led down with the trees of delight to the lowest land. You shall sleep in the midst of the uncircumcised, with those slain by the sword. This is Pharaoh and all his multitude, says the Lord God.”

Chapter 32

1 And it came to pass in the twelfth year, in the twelfth month, on the first of the month, that the word of the Lord came to me, saying:

2 “Son of man, take up a lamentation over Pharaoh king of Egypt and say to him: You have been likened to the lion of the nations and to the dragon that is in the sea. You tossed your horn in your rivers, troubled the waters with your feet, and trampled their streams.

3 Therefore thus says the Lord God: I shall spread my net over you in the multitude of many peoples, and I shall draw you out in my dragnet.

4 And I shall cast you upon the earth and throw you upon the face of the field. I shall cause all the birds of heaven to dwell upon you and satisfy the beasts of the whole earth with you.

5 And I shall place your flesh upon the mountains and fill your hills with your corruption.

6 And I shall irrigate the land upon the mountains with the stench of your blood, and the valleys shall be filled from you.

7 And when you have been extinguished, I shall cover heaven and make its stars grow black. I shall cover the sun with a cloud, and the moon shall not give its light.

8 I shall cause all the lights of heaven to mourn over you and place darkness upon your land, says the Lord God, when your wounded fall in the midst of the land, says the Lord God.

9 And I shall provoke the heart of many peoples when I bring your destruction among the nations, over lands you do not know.

10 And I shall make many peoples stand astonished over you; their kings shall fear with exceeding horror over you when my sword begins to fly before their faces. And on the day of your ruin, each one shall suddenly stand astonished for his own soul.

11 For thus says the Lord God: The sword of the king of Babylon shall come to you.

12 By the swords of the mighty I shall cast down your multitude. All these nations are unconquerable; they shall lay waste the pride of Egypt, and its multitude shall be destroyed.

13 And I shall destroy all its beasts that were beside the many waters. The foot of man shall no longer trouble them, nor shall the hoof of beasts disturb them.

14 Then I shall make their waters most pure and cause their rivers to flow like oil, says the Lord God,

15 when I make the land of Egypt desolate. The land shall be forsaken by its fullness when I strike all its inhabitants; and they shall know that I am the Lord.

16 This is a lamentation, and they shall lament it. The daughters of the nations shall lament it; over Egypt and over its multitude they shall lament it, says the Lord God.”

17 And it came to pass in the twelfth year, on the fifteenth of the month, that the word of the Lord came to me, saying:

18 “Son of man, sing a dirge over the multitude of Egypt. Drag her and the daughters of mighty nations down to the lowest land, with those who descend into the pit.

19 Whom do you surpass in beauty? Descend and sleep with the uncircumcised.

20 They shall fall in the midst of those slain by the sword. The sword has been given; they have drawn her and all her peoples away.

21 The mightiest of the strong shall speak to him from the midst of the realm of the dead, those who descended with his helpers and slept uncircumcised, slain by the sword.

22 Assur is there, and all his multitude. His graves are round about him, all the slain and those who fell by the sword.

23 Their graves were placed in the lowest parts of the pit, and his multitude was set round about his grave—all the slain and those who fell by the sword, who once placed dread in the land of the living.

24 Elam is there, and all his multitude round about his grave—all these slain and fallen by the sword, who descended uncircumcised to the lowest land, who placed their terror in the land of the living and bore their shame with those who descend into the pit.

25 In the midst of the slain they placed his bed among all his peoples; his grave is round about him. All these were uncircumcised and slain by the sword. For they placed their terror in the land of the living and bore their shame with those who descend into the pit; they were placed in the midst of the slain.

26 Mosoch and Thubal are there, and all his multitude. His graves are round about him. All these were uncircumcised, slain and fallen by the sword, because they placed their dread in the land of the living.

27 And they shall not sleep with the mighty, fallen and uncircumcised, who descended to the realm of the dead with their weapons, placed their swords beneath their heads, and had their iniquities in their bones, because they became the terror of the mighty in the land of the living.

28 Therefore you also shall be broken in the midst of the uncircumcised and shall sleep with those slain by the sword.

29 Idumea is there, and her kings and all her leaders, who were delivered with their army among those slain by the sword, who slept with the uncircumcised and with those who descend into the pit.

30 All the princes of the north are there, and all the hunters, who were led down with the slain, afraid and confounded in their strength. They slept uncircumcised with those slain by the sword and bore their shame with those who descend into the pit.

31 Pharaoh saw them and was consoled concerning all his multitude that was slain by the sword—Pharaoh and all his army, says the Lord God.

32 For I placed my terror in the land of the living, and he slept in the midst of the uncircumcised with those slain by the sword—Pharaoh and all his multitude, says the Lord God.”

Chapter 33

1 And the word of the Lord came to me, saying:

2 “Son of man, speak to the children of your people and say to them: When I bring the sword upon a land, and the people of the land take one man from among their least and appoint him over themselves as a watchman,

3 and he sees the sword coming upon the land, sounds the trumpet, and warns the people,

4 then whoever hears the sound of the trumpet and does not watch over himself, if the sword comes and takes him, his blood shall be upon his own head.

5 He heard the sound of the trumpet and did not watch over himself; his blood shall be upon himself. But if he watches over himself, he shall save his soul.

6 But if the watchman sees the sword coming and does not sound the trumpet, and the people do not watch over themselves, and the sword comes and takes a soul from among them, that one indeed has been taken in his own iniquity; but I shall require his blood from the hand of the watchman.

7 And you, son of man, I have appointed as a watchman for the house of Israel. Therefore, hearing the word from my mouth, you shall warn them from me.

8 If, when I say to the wicked man, ‘O wicked man, dying, you shall die,’ you do not speak so that the wicked man may watch over himself from his way, that wicked man shall die in his iniquity; but I shall require his blood from your hand.

9 But if, when you warn the wicked man to be converted from his ways, he is not converted from his way, he shall die in his iniquity, but you have delivered your soul.

10 Therefore you, son of man, say to the house of Israel: Thus you have spoken, saying, ‘Our iniquities and our sins are upon us, and in them we waste away. How then can we live?’

11 Say to them: As I live, says the Lord God, I do not desire the death of the wicked man, but that the wicked man should be converted from his way and live. Be converted, be converted from your most wicked ways; and why will you die, O house of Israel?

12 Therefore you, son of man, say to the children of your people: The justice of the just man shall not deliver him on whatever day he sins, and the wickedness of the wicked man shall not harm him on whatever day he is converted from his wickedness; and the just man shall not be able to live in his justice on whatever day he sins.

13 Even if I say to the just man that living, he shall live, and he trusts in his justice and commits iniquity, all his acts of justice shall be delivered to oblivion; and in the iniquity he committed, in that he shall die.

14 But if I say to the wicked man, ‘Dying, you shall die,’ and he does penance for his sin and performs judgment and justice,

15 and that wicked man restores the pledge, returns what he seized, walks in the commandments of life, and does nothing unjust, living, he shall live and shall not die.

16 None of the sins he committed shall be imputed to him. He has performed judgment and justice; living, he shall live.

17 And the children of your people have said, ‘The way of the Lord is not of equal weight,’ though their own way is unjust.

18 For when the just man withdraws from his justice and commits iniquities, he shall die in them.

19 And when the wicked man withdraws from his wickedness and performs judgment and justice, he shall live in them.

20 And you say, ‘The way of the Lord is not right.’ I shall judge each one of you according to his ways, O house of Israel.”

21 And it came to pass in the twelfth year of our migration, in the tenth month, on the fifth of the month, that one who had fled from Jerusalem came to me, saying, “The city has been laid waste.”

22 Now the hand of the Lord had come upon me in the evening before the fugitive arrived, and he opened my mouth until the man came to me in the morning. And when my mouth was opened, I was silent no longer.

23 And the word of the Lord came to me, saying:

24 “Son of man, those who dwell among these ruins upon the soil of Israel speak, saying, ‘Abraham was one man, and he possessed the land by inheritance; but we are many. The land has been given to us as a possession.’

25 Therefore you shall say to them: Thus says the Lord God: You who eat with blood, lift your eyes to your uncleannesses, and shed blood—shall you possess the land by inheritance?

26 You have stood upon your swords, committed abominations, and each one has polluted his neighbor’s wife—and shall you possess the land by inheritance?

27 You shall say these things to them: Thus says the Lord God: As I live, those who dwell among the ruins shall fall by the sword; he who is in the field shall be delivered to the beasts to be devoured; and those in strongholds and caves shall die by pestilence.

28 And I shall make the land a wilderness and a desert, and its proud strength shall fail. The mountains of Israel shall be desolated because there is no one to pass through them.

29 And they shall know that I am the Lord when I make their land desolate and deserted because of all the abominations they committed.

30 And you, son of man, the children of your people who speak about you beside the walls and at the entrances of houses say one to another, each man to his neighbor, ‘Come, and let us hear what word is going forth from the Lord.’

31 And they come to you as though a people were entering, and my people sit before you. They hear your words and do not perform them, for they turn them into a song upon their lips, while their heart follows their greed.

32 And you are to them like a musical song sung with a pleasant and sweet sound. They hear your words and do not perform them.

33 And when what was foretold comes—for behold, it comes—then they shall know that there has been a prophet in their midst.

Chapter 34

1 And the word of the Lord came to me, saying:

2 “Son of man, prophesy concerning the shepherds of Israel. Prophesy and say to the shepherds: Thus says the Lord God: Woe to the shepherds of Israel who fed themselves! Are not the flocks fed by the shepherds?

3 You ate the milk, clothed yourselves with the wool, and slew what was fat, but you did not feed my flock.

4 You did not strengthen what was weak, heal what was sick, bind up what was broken, bring back what was cast away, or seek what had perished; but you ruled them with severity and power.

5 And my sheep were scattered because there was no shepherd. They became food for all the beasts of the field and were scattered.

6 My flocks wandered upon all the mountains and every high hill. My flocks were scattered over the whole face of the earth, and there was no one to seek them—there was no one, I say, to seek them.

7 Therefore, O shepherds, hear the word of the Lord.

8 As I live, says the Lord God, because my flocks became plunder and my sheep food for all the beasts of the field because there was no shepherd—for my shepherds did not seek my flock, but the shepherds fed themselves and did not feed my flocks—

9 therefore, O shepherds, hear the word of the Lord.

10 Thus says the Lord God: Behold, I myself am against the shepherds. I shall require my flock from their hand and cause them to cease from feeding the flock. The shepherds shall no longer feed themselves, and I shall deliver my flock from their mouth, and it shall no longer be food for them.

11 For thus says the Lord God: Behold, I myself shall seek my sheep and visit them.

12 As a shepherd visits his flock on the day when he is in the midst of his scattered sheep, so shall I visit my sheep and deliver them from all the places in which they were scattered on the day of cloud and darkness.

13 And I shall bring them out from the peoples, gather them from the lands, bring them into their own land, and feed them upon the mountains of Israel, beside the streams and in all the habitations of the land.

14 I shall feed them in the richest pastures, and their pasture shall be upon the high mountains of Israel. There they shall rest in green grass, and upon the mountains of Israel they shall feed in fat pastures.

15 I shall feed my sheep, and I shall cause them to lie down, says the Lord God.

16 I shall seek what had perished, bring back what was cast away, bind up what had been broken, strengthen what had been weak, and preserve what is fat and strong. I shall feed them in judgment.

17 But as for you, my flocks, thus says the Lord God: Behold, I judge between animal and animal, between rams and he-goats.

18 Was it not enough for you to graze upon the good pasture? Moreover, you trampled the remnants of your pastures with your feet. And when you drank the purest water, you troubled the remainder with your feet.

19 And my sheep fed upon what your feet had trampled, and they drank what your feet had troubled.

20 Therefore thus says the Lord God to you: Behold, I myself judge between the fat animal and the lean.

21 Because you struck with sides and shoulders and scattered all the weak animals with your horns until they were dispersed outside,

22 I shall save my flock, and it shall no longer be plunder; and I shall judge between animal and animal.

23 And I shall raise up over them one shepherd to feed them, my servant David. He shall feed them, and he shall be their shepherd.

24 And I, the Lord, shall be their God, and my servant David shall be prince in their midst. I, the Lord, have spoken.

25 And I shall make a pact of peace with them and cause the most savage beasts to cease from the land. Those who dwell in the desert shall sleep securely in the forests.

26 And I shall make them and the places round about my hill a blessing, and I shall cause the rain to descend in its season; they shall be rains of blessing.

27 And the tree of the field shall give its fruit, and the earth shall give its growth. They shall be in their land without fear; and they shall know that I am the Lord when I have broken the chains of their yoke and rescued them from the hand of those who ruled over them.

28 And they shall no longer be plunder among the nations, nor shall the beasts of the earth devour them; but they shall dwell confidently, without any terror.

29 And I shall raise up for them a renowned shoot. They shall no longer be diminished by famine in the land or bear the reproach of the nations any more.

30 And they shall know that I, the Lord their God, am with them, and that they are my people, the house of Israel, says the Lord God.

31 But you, my flocks, the flocks of my pasture, are men; and I am the Lord your God, says the Lord God.”

Chapter 35

1 And the word of the Lord came to me, saying:

2 “Son of man, set your face against Mount Seir, prophesy concerning it, and say to it:

3 Thus says the Lord God: Behold, I am against you, Mount Seir. I shall stretch out my hand over you and make you desolate and deserted.

4 I shall demolish your cities, and you shall become a desert; and you shall know that I am the Lord.

5 Because you were an everlasting enemy and shut the children of Israel into the hands of the sword in the time of their affliction, in the time of final iniquity,

6 therefore, as I live, says the Lord God, I shall deliver you to blood, and blood shall pursue you. And because you have hated blood, blood shall pursue you.

7 And I shall make Mount Seir desolate and deserted and remove from it the one who goes and the one who returns.

8 And I shall fill its mountains with its slain. Upon your hills, in your valleys, and in your torrents, those slain by the sword shall fall.

9 I shall deliver you to everlasting desolations, and your cities shall not be inhabited; and you shall know that I am the Lord God.

10 Because you said, ‘The two nations and the two lands shall be mine, and I shall possess them by inheritance,’ though the Lord was there,

11 therefore, as I live, says the Lord God, I shall act according to your wrath and according to your jealousy, which you practiced in hatred of them. And I shall become known through them when I have judged you.

12 And you shall know that I, the Lord, have heard all your reproaches that you spoke concerning the mountains of Israel, saying, ‘They are deserted and have been given to us to devour.’

13 And you rose up against me with your mouth and spoke your words in disparagement against me. I have heard.

14 Thus says the Lord God: While the whole earth rejoices, I shall reduce you to a wilderness.

15 As you rejoiced over the inheritance of the house of Israel because it was destroyed, so shall I do to you. You shall be destroyed, Mount Seir and all Idumea; and they shall know that I am the Lord.”

Chapter 36

1 “But you, son of man, prophesy concerning the mountains of Israel and say: Mountains of Israel, hear the word of the Lord.

2 Thus says the Lord God: Because the enemy has said of you, ‘Well done! The everlasting heights have been given to us as an inheritance,’

3 therefore prophesy and say: Thus says the Lord God: Because you were desolated and trampled round about, became an inheritance to the remaining nations, and rose upon the lip of the tongue and the reproach of the people,

4 therefore, mountains of Israel, hear the word of the Lord God. Thus says the Lord God to the mountains and hills, the torrents and valleys, the deserts and ruins, and the abandoned cities, which have been depopulated and mocked by the remaining nations round about.

5 Therefore thus says the Lord God: Because I have spoken in the fire of my jealousy concerning the remaining nations and all Idumea, who gave my land to themselves as an inheritance with joy, with all their heart and soul, and cast it out to lay it waste,

6 therefore prophesy concerning the soil of Israel and say to the mountains and hills, the ridges and valleys: Thus says the Lord God: Behold, I have spoken in my jealousy and my fury because you have borne the shame of the nations.

7 Therefore thus says the Lord God: I have lifted my hand, that the nations round about you may themselves bear their shame.

8 But you, mountains of Israel, put forth your branches and bring forth your fruit for my people Israel, for it is near to come.

9 For behold, I am for you, and I shall turn toward you. You shall be plowed and receive seed.

10 And I shall multiply men upon you, even all the house of Israel. The cities shall be inhabited, and the ruins restored.

11 And I shall fill you with men and beasts; they shall multiply and increase. I shall cause you to be inhabited as from the beginning and bestow upon you greater good things than you had from the beginning; and you shall know that I am the Lord.

12 And I shall bring men upon you, my people Israel, and they shall possess you by inheritance. You shall be an inheritance to them, and you shall no longer be without them.

13 Thus says the Lord God: Because they say of you, ‘You are a devourer of men and a strangler of your nation,’

14 therefore you shall no longer devour men or slay your nation, says the Lord God.

15 Nor shall I cause the shame of the nations to be heard in you any more. You shall no longer bear the reproach of the peoples or lose your nation any more, says the Lord God.”

16 And the word of the Lord came to me, saying:

17 “Son of man, the house of Israel dwelt upon their own soil and polluted it in their ways and pursuits. Their way before me became like the uncleanness of a menstruating woman.

18 And I poured out my indignation upon them because of the blood they shed upon the land and because they polluted it with their idols.

19 And I scattered them among the nations, and they were winnowed through the lands. I judged them according to their ways and their inventions.

20 And they entered among the nations to which they went, and they polluted my holy name when it was said of them, ‘These are the people of the Lord, and they have gone out from his land.’

21 And I spared my holy name, which the house of Israel had polluted among the nations to which they entered.

22 Therefore you shall say to the house of Israel: Thus says the Lord God: I shall act not for your sake, O house of Israel, but for the sake of my holy name, which you polluted among the nations to which you entered.

23 And I shall sanctify my great name, which was polluted among the nations, which you polluted in their midst, so that the nations may know that I am the Lord, says the Lord of hosts, when I am sanctified in you before them.

24 For I shall take you from the nations, gather you from all the lands, and bring you into your own land.

25 And I shall pour clean water over you, and you shall be cleansed from all your defilements; and I shall cleanse you from all your idols.

26 And I shall give you a new heart and place a new spirit in your midst. I shall remove the stony heart from your flesh and give you a heart of flesh.

27 And I shall place my spirit in your midst and cause you to walk in my commandments, keep my judgments, and perform them.

28 And you shall dwell in the land I gave to your fathers. You shall be my people, and I shall be your God.

29 And I shall save you from all your defilements. I shall call for the grain and multiply it, and I shall not place famine upon you.

30 And I shall multiply the fruit of the tree and the growth of the field, so that you may no longer bear the reproach of famine among the nations.

31 And you shall remember your most wicked ways and your pursuits that were not good; and you shall be displeased with yourselves because of your iniquities and your crimes.

32 I shall not act for your sake, says the Lord God; let this be known to you. Be confounded and ashamed over your ways, O house of Israel.

33 Thus says the Lord God: On the day when I cleanse you from all your iniquities, cause the cities to be inhabited, and restore the ruins,

34 and the deserted land is cultivated, which was once desolate in the eyes of every traveler,

35 they shall say, ‘That uncultivated land has become like the garden of delight, and the deserted, destitute, and undermined cities sit fortified.’

36 And whatever nations remain round about you shall know that I, the Lord, built what was destroyed and planted what was uncultivated. I, the Lord, have spoken and acted.

37 Thus says the Lord God: In this also the house of Israel shall find me, that I may act for them. I shall multiply them like a flock of men,

38 like a holy flock, like the flock of Jerusalem in her solemn feasts. Thus the deserted cities shall be filled with flocks of men; and they shall know that I am the Lord.”

Chapter 37

1 The hand of the Lord came upon me and led me out in the spirit of the Lord and set me down in the midst of a plain that was full of bones.

2 And he led me round about through them. Now they were exceedingly many upon the face of the plain, and exceedingly dry.

3 And he said to me, “Son of man, do you think these bones shall live?” And I said, “O Lord God, you know.”

4 And he said to me, “Prophesy concerning these bones and say to them: Dry bones, hear the word of the Lord.

5 Thus says the Lord God to these bones: Behold, I shall send spirit into you, and you shall live.

6 And I shall place sinews upon you, cause flesh to grow upon you, stretch skin over you, and give you spirit; and you shall live, and you shall know that I am the Lord.”

7 And I prophesied as he had commanded me. And while I prophesied, a sound arose, and behold, a commotion; and bone drew near to bone, each one to its joint.

8 And I saw, and behold, sinews and flesh came up upon them, and skin was stretched over them from above; but they had no spirit.

9 And he said to me, “Prophesy to the spirit; prophesy, son of man, and say to the spirit: Thus says the Lord God: Come from the four winds, O spirit, and breathe upon these slain, that they may live again.”

10 And I prophesied as he had commanded me; and spirit entered into them, and they lived. And they stood upon their feet, an exceedingly, exceedingly great army.

11 And he said to me, “Son of man, all these bones are the house of Israel. They say, ‘Our bones are dried up, our hope has perished, and we are cut off.’

12 Therefore prophesy and say to them: Thus says the Lord God: Behold, I shall open your tombs and bring you out from your sepulchers, O my people, and lead you into the land of Israel.

13 And you shall know that I am the Lord when I open your sepulchers and bring you out from your tombs, O my people,

14 and place my spirit in you, and you live. I shall cause you to rest upon your own soil, and you shall know that I, the Lord, have spoken and acted, says the Lord God.”

15 And the word of the Lord came to me, saying:

16 “And you, son of man, take one piece of wood for yourself and write upon it, ‘For Juda and the children of Israel, his companions.’ And take another piece of wood and write upon it, ‘For Joseph, the wood of Ephraim, and all the house of Israel and his companions.’

17 And join them one to the other for yourself into one piece of wood, and they shall become a union in your hand.

18 And when the children of your people speak to you, saying, ‘Will you not tell us what you mean by these things?’

19 you shall speak to them: Thus says the Lord God: Behold, I shall take the wood of Joseph, which is in the hand of Ephraim, and the tribes of Israel joined to him; and I shall place them together with the wood of Juda and make them into one piece of wood. They shall be one in his hand.

20 And the pieces of wood upon which you have written shall be in your hand before their eyes.

21 And you shall say to them: Thus says the Lord God: Behold, I shall take the children of Israel from the midst of the nations to which they went. I shall gather them from every side and bring them to their own soil.

22 And I shall make them one nation in the land upon the mountains of Israel, and one king shall rule over them all. They shall no longer be two nations, nor shall they be divided any more into two kingdoms.

23 Nor shall they be polluted any longer by their idols, their abominations, and all their iniquities. I shall save them from all the dwelling places in which they sinned and shall cleanse them. They shall be my people, and I shall be their God.

24 And my servant David shall be king over them, and there shall be one shepherd for them all. They shall walk in my judgments, keep my commandments, and perform them.

25 And they shall dwell upon the land I gave to my servant Jacob, in which your fathers dwelt. They and their sons and their sons' sons shall dwell upon it forever, and my servant David shall be their prince forever.

26 And I shall strike a covenant of peace with them; it shall be an everlasting pact for them. I shall establish them and multiply them, and I shall place my sanctuary in their midst forever.

27 And my tabernacle shall be among them. I shall be their God, and they shall be my people.

28 And the nations shall know that I am the Lord who sanctifies Israel, when my sanctuary is in their midst forever."

Chapter 38

1 And the word of the Lord came to me, saying:

2 “Son of man, set your face against Gog, the land of Magog, the chief prince of Mosoch and Thubal, and prophesy concerning him.

3 And you shall say to him: Thus says the Lord God: Behold, I am against you, Gog, chief prince of Mosoch and Thubal.

4 And I shall turn you round and place a bridle in your jaws. I shall bring you out with all your army—horses and horsemen, all clothed in breastplates, a great multitude taking up spear, shield, and sword.

5 Persians, Ethiopians, and Libyans are with them, all bearing shields and wearing helmets;

6 Gomer and all his companies; the house of Thogorma, the sides of the north, and all his strength; and many peoples with you.

7 Prepare and equip yourself, you and all your multitude assembled to you, and be a commander to them.

8 After many days you shall be visited. In the latter years you shall come to the land that has returned from the sword and has been gathered from many peoples to the mountains of Israel, which were continually deserted. This people was brought out from the peoples, and they shall all dwell confidently in it.

9 And rising like a tempest, you shall come like a cloud to cover the land—you and all your companies, and many peoples with you.

10 Thus says the Lord God: On that day words shall rise upon your heart, and you shall devise a most wicked design.

11 And you shall say, ‘I shall ascend to the land without a wall. I shall come to those who rest and dwell securely. All these dwell without a wall; they have neither bars nor gates.’

12 You shall come to seize spoil and invade prey, to lay your hand upon those who had been deserted and afterward restored, and upon the people gathered from the nations, who began to possess and inhabit the navel of the earth.

13 Saba, Dedan, the merchants of Tharsis, and all its lions shall say to you, ‘Have you come to take spoil? Behold, you have gathered your multitude to seize prey, to take silver and gold, carry away furnishings and substance, and plunder infinite spoils.’

14 Therefore prophesy, son of man, and say to Gog: Thus says the Lord God: Surely on that day, when my people Israel dwell confidently, you shall know.

15 And you shall come from your place, from the sides of the north, you and many peoples with you, all riding upon horses—a great assembly and a mighty army.

16 And you shall ascend against my people Israel like a cloud to cover the land. You shall be in the latter days, and I shall bring you upon my land so that the nations may know me when I am sanctified in you before their eyes, O Gog.

17 Thus says the Lord God: Are you then the one concerning whom I spoke in ancient days by the hand of my servants, the prophets of Israel, who prophesied in the days of those times that I would bring you upon them?

18 And it shall be on that day, on the day of Gog’s coming upon the land of Israel, says the Lord God, that my indignation shall rise in my fury.

19 And in my jealousy, in the fire of my wrath, I have spoken: On that day there shall be a great commotion upon the land of Israel.

20 Before my face the fish of the sea, the birds of heaven, the beasts of the field, every creeping thing that moves upon the soil, and all men upon the face of the earth shall be shaken. The mountains shall be overturned, the hedges shall fall, and every wall shall collapse to the earth.

21 And I shall summon the sword against him upon all my mountains, says the Lord God. The sword of each one shall be directed against his brother.

22 And I shall judge him with pestilence, blood, vehement rain, and immense stones. I shall rain fire and brimstone upon him, upon his army, and upon the many peoples with him.

23 And I shall be magnified and sanctified and known in the eyes of many nations; and they shall know that I am the Lord.”

Chapter 39

1 “But you, son of man, prophesy against Gog and say: Thus says the Lord God: Behold, I am against you, Gog, chief prince of Mosoch and Thubal.

2 And I shall turn you round and bring you out. I shall cause you to ascend from the sides of the north and bring you upon the mountains of Israel.

3 And I shall strike your bow from your left hand and cast your arrows from your right hand.

4 You shall fall upon the mountains of Israel, you and all your companies and your peoples with you. I have given you to the wild beasts, the birds, every winged creature, and the beasts of the earth to be devoured.

5 You shall fall upon the face of the field, for I have spoken, says the Lord God.

6 And I shall send fire into Magog and among those who dwell confidently in the islands; and they shall know that I am the Lord.

7 And I shall make my holy name known in the midst of my people Israel, and I shall no longer pollute my holy name. The nations shall know that I am the Lord, the Holy One of Israel.

8 Behold, it comes and has been done, says the Lord God. This is the day concerning which I spoke.

9 And the inhabitants of the cities of Israel shall go out and kindle and burn the weapons—shield and spears, bow and arrows, hand-staffs and lances. They shall kindle them with fire for seven years.

10 And they shall not carry wood from the regions or cut it from the forests, for they shall kindle the weapons with fire. They shall plunder those who had plundered them and seize spoil from those who had laid them waste, says the Lord God.

11 And it shall be on that day: I shall give Gog a renowned place as a sepulcher in Israel, the valley of travelers east of the sea, which shall cause those who pass by to stand astonished. There they shall bury Gog and all his multitude, and it shall be called the Valley of the Multitude of Gog.

12 And the house of Israel shall bury them for seven months, that they may cleanse the land.

13 And all the people of the land shall bury him, and the day on which I am glorified shall be renowned among them, says the Lord God.

14 And they shall continually appoint men to survey the land, to bury and seek those who remained upon the face of the earth, that they may cleanse it. After seven months they shall begin to search.

15 And those who travel through the land shall go round about; and when they see a human bone, they shall set a marker beside it until the buriers inter it in the Valley of the Multitude of Gog.

16 And the name of the city shall be Amona; and they shall cleanse the land.

17 But you, son of man, thus says the Lord God: Say to every winged creature, to all birds, and to all the beasts of the field: Assemble, hasten, and run together from every side to my victim, which I sacrifice for you—a great victim upon the mountains of Israel—that you may eat flesh and drink blood.

18 You shall eat the flesh of the mighty and drink the blood of the princes of the earth—of rams, lambs, he-goats, bulls, fattened animals, and all that is fat.

19 And you shall eat fat to satiety and drink blood to drunkenness from the victim I shall sacrifice for you.

20 And at my table you shall be satisfied with horse, mighty horseman, and all the men of war, says the Lord God.

21 And I shall place my glory among the nations. All the nations shall see my judgment that I executed and my hand that I placed upon them.

22 And the house of Israel shall know that I am the Lord their God from that day and thereafter.

23 And the nations shall know that the house of Israel was taken captive in its own iniquity, because they forsook me, and I hid my face from them, delivered them into the hands of their enemies, and they all fell by the sword.

24 According to their uncleanness and crime I dealt with them and hid my face from them.

25 Therefore thus says the Lord God: Now I shall turn back the captivity of Jacob, have mercy upon all the house of Israel, and take up zeal for my holy name.

26 And they shall bear their shame and every transgression by which they transgressed against me, when they dwell confidently in their land, fearing no one,

27 and when I have brought them back from the peoples, gathered them from the lands of their enemies, and been sanctified in them in the sight of very many nations.

28 And they shall know that I am the Lord their God, because I carried them away among the nations and gathered them upon their own land, leaving none of them there.

29 And I shall no longer hide my face from them, because I have poured out my spirit upon all the house of Israel, says the Lord God.”

Chapter 40

1 In the twenty-fifth year of our migration, at the beginning of the year, on the tenth of the month, in the fourteenth year after the city was struck, on that very day the hand of the Lord came upon me and brought me there.

2 In visions of God he brought me into the land of Israel and set me upon an exceedingly high mountain, upon which there was something like the building of a city inclining toward the south.

3 And he brought me there; and behold, there was a man whose appearance was like the appearance of bronze, with a linen cord in his hand and a measuring reed in his hand. And he stood in the gate.

4 And the same man spoke to me: “Son of man, see with your eyes, hear with your ears, and set your heart upon all that I shall show you, for you were brought here that these things might be shown to you. Declare all that you see to the house of Israel.”

5 And behold, there was an outer wall round about the house on every side. In the man’s hand was a measuring reed of six cubits and a palm. And he measured the width of the structure as one reed, and its height as one reed.

6 And he came to the gate that looked toward the eastern way and ascended by its steps. He measured the threshold of the gate as one reed in width—that is, one threshold, one reed in width.

7 And each chamber was one reed long and one reed wide; and between the chambers were five cubits.

8 And the threshold of the gate beside the vestibule of the gate within was one reed.

9 And he measured the vestibule of the gate as eight cubits and its front as two cubits. The vestibule of the gate was within.

10 Now the chambers of the gate toward the eastern way were three on this side and three on that side. The three had one measure, and the fronts on both sides had one measure.

11 And he measured the width of the threshold of the gate as ten cubits and the length of the gate as thirteen cubits.

12 And the border before the chambers was one cubit, and the boundary on both sides was one cubit. The chambers were six cubits on this side and on that side.

13 And he measured the gate from the roof of one chamber to its opposite roof: twenty-five cubits in width, door against door.

14 And he made the fronts sixty cubits, and at the front was the court of the gate round about on every side.

15 And from the face of the outer gate to the face of the vestibule of the inner gate was fifty cubits.

16 And there were slanting windows in the chambers and in their fronts, which were within the gate round about on every side. Likewise there were windows in the vestibules round about within, and before the fronts was a representation of palm trees.

17 And he led me out to the outer court; and behold, there were treasuries and a pavement laid with stone round about the court—thirty treasuries round about the pavement.

18 And the pavement at the front of the gates, according to the length of the gates, was lower.

19 And he measured the width from the face of the lower gate to the outer face of the inner court: one hundred cubits toward the east and toward the north.

20 He also measured the gate of the outer court that looked toward the northern way, both its length and its width.

21 And its chambers were three on this side and three on that side. Its front and its vestibule were according to the measure of the former gate: fifty cubits in length and twenty-five cubits in width.

22 Its windows, vestibule, and sculptures were according to the measure of the gate that looked toward the east. Its ascent had seven steps, and a vestibule was before it.

23 And the gate of the inner court was opposite the northern and eastern gate; and he measured from gate to gate one hundred cubits.

24 And he led me toward the southern way; and behold, there was a gate that looked toward the south. He measured its front and its vestibule according to the former measures.

25 And it had windows, and vestibules round about, like the other windows: fifty cubits long and twenty-five cubits wide.

26 And it was ascended by seven steps, and the vestibule was before its doors. Carved palm trees were on its front, one on this side and another on that side.

27 And there was a gate of the inner court on the southern way; and he measured from gate to gate on the southern way one hundred cubits.

28 And he brought me into the inner court through the southern gate; and he measured the gate according to the former measures.

29 Its chamber, its front, and its vestibule were of the same measures, as were its windows and its vestibule round about: fifty cubits long and twenty-five cubits wide.

30 And the vestibule round about was twenty-five cubits long and five cubits wide.

31 And its vestibule faced the outer court, with palm trees upon its front; and its ascent had eight steps.

32 And he brought me into the inner court by the eastern way; and he measured the gate according to the former measures.

33 Its chamber, its front, and its vestibule were as above, as were its windows and its vestibules round about: fifty cubits long and twenty-five cubits wide.

34 And its vestibule—that is, the vestibule of the outer court—and carved palm trees upon its front on this side and on that side; and its ascent had eight steps.

35 And he brought me to the gate that looked toward the north and measured it according to the former measures.

36 Its chamber, its front, its vestibule, and its windows round about were fifty cubits long and twenty-five cubits wide.

37 And its vestibule looked toward the outer court, with carved palm trees upon its front on this side and on that side; and its ascent had eight steps.

38 And at every treasury there was a doorway in the fronts of the gates. There they washed the holocaust.

39 And in the vestibule of the gate were two tables on this side and two tables on that side, that upon them the holocaust, the offering for sin, and the offering for transgression might be sacrificed.

40 And on the outer side that ascends to the entrance of the gate going toward the north were two tables; and on the other side before the vestibule of the gate were two tables.

41 Four tables were on this side and four tables on that side, along the sides of the gate—eight tables upon which they sacrificed.

42 And four tables for the holocaust were built of squared stones, one and a half cubits long, one and a half cubits wide, and one cubit high. Upon them they placed the vessels in which the holocaust and the victim were sacrificed.

43 And their rims, one palm wide, were bent inward round about; and upon the tables was the flesh of the offering.

44 And outside the inner gate were treasuries for the singers in the inner court, which was beside the gate looking toward the north; and their faces were toward the southern way. One was beside the eastern gate, looking toward the northern way.

45 And he said to me, “This treasury that looks toward the southern way shall be for the priests who keep watch over the temple.

46 But the treasury that looks toward the northern way shall be for the priests who keep watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi draw near to the Lord to minister to him.”

47 And he measured the court as a square, one hundred cubits long and one hundred cubits wide; and the altar was before the face of the temple.

48 And he brought me into the vestibule of the temple. He measured the vestibule as five cubits on this side and five cubits on that side; and the width of the gate was three cubits on this side and three cubits on that side.

49 And the length of the vestibule was twenty cubits, and its width eleven cubits; and it was ascended by eight steps. There were columns at the fronts, one on this side and another on that side.

Chapter 41

1 And he brought me into the temple and measured the fronts: six cubits wide on this side and six cubits wide on that side, the width of the tabernacle.

2 And the width of the gate was ten cubits; and the sides of the gate were five cubits on this side and five cubits on that side. He measured its length as forty cubits and its width as twenty cubits.

3 And going within, he measured two cubits at the front of the gate, the gate as six cubits, and the width of the gate as seven cubits.

4 And he measured its length as twenty cubits and its width as twenty cubits before the face of the temple. And he said to me, “This is the Holy of Holies.”

5 And he measured the wall of the house as six cubits, and the width of the side structure as four cubits round about the house on every side.

6 Now the side structures, side beside side, were twice thirty-three. And there were projections that entered through the wall of the house into the side structures round about, to support them without touching the wall of the temple.

7 And there was a walkway round about, ascending upward by a spiral and leading to the upper chamber of the temple round about. Therefore the temple was wider in its upper parts; and thus one ascended from the lower parts through the middle to the upper parts.

8 And I saw the height of the house round about, the side structures founded to the measure of a reed, a space of six cubits;

9 and the width of the outer wall of the side structure was five cubits. And the inner house was within the side structures of the house.

10 And between the treasuries there was a width of twenty cubits round about the house on every side.

11 And the entrance of the side structure was toward the place of prayer: one entrance toward the northern way and one entrance toward the southern way. And the width of the place of prayer was five cubits round about.

12 And the building that was separated and turned toward the way looking to the sea was seventy cubits wide. The wall of the building was five cubits wide round about, and its length ninety cubits.

13 And he measured the length of the house as one hundred cubits; and the separate building and its walls were one hundred cubits long.

14 And the width before the face of the house and of the separate building toward the east was one hundred cubits.

15 And he measured the length of the building opposite the face of the separate building at the rear, and the galleries on both sides, as one hundred cubits; and the inner temple and the vestibules of the court.

16 The thresholds, the slanting windows, and the galleries round about on three sides opposite each threshold were covered with wood round about. The floor reached to the windows, and the windows above the doors were closed.

17 And as far as the inner house and outside, upon every wall round about, within and without, all was according to measure.

18 And cherubim and palm trees were fashioned, with a palm tree between cherub and cherub; and each cherub had two faces:

19 the face of a man beside the palm tree on this side, and the face of a lion beside the palm tree on the other side. They were depicted throughout the whole house round about.

20 From the floor to the upper part of the gate, cherubim and palm trees were carved upon the wall of the temple.

21 The threshold was quadrangular; and the face of the sanctuary had one appearance facing another.

22 The wooden altar was three cubits high and two cubits long; its corners, its length, and its walls were of wood. And he spoke to me: “This is the table before the Lord.”

23 And there were two doors in the temple and in the sanctuary.

24 And in the two doors, on both sides, there were two little doors that folded into one another; for there were two doors on each side of the doorways.

25 And upon the doors of the temple were carved cherubim and sculptures of palm trees, as they were depicted upon the walls. Therefore the timbers at the front of the vestibule outside were thicker.

26 Above them were slanting windows and the likeness of palm trees on this side and on that side upon the shoulders of the vestibule, according to the sides of the house and the width of the walls.

Chapter 42

1 And he led me out into the outer court by the way leading north and brought me into the treasury that was opposite the separate building and opposite the structure inclining toward the north.

2 Before the length of one hundred cubits was the northern entrance, and the width was fifty cubits,

3 opposite the twenty cubits of the inner court and opposite the stone-laid pavement of the outer court, where there was a portico joined to a triple portico.

4 And before the treasuries was a walkway ten cubits wide, looking inward toward a way of one cubit. Their entrances were toward the north,

5 where the upper treasuries were lower, because the porticoes that projected from them were supported by the lower and middle parts of the building.

6 For they were three stories and did not have columns like the columns of the courts. Therefore they projected fifty cubits from the lower and middle stories above the ground.

7 And the outer enclosure beside the treasuries, which were along the way of the outer court before the treasuries, was fifty cubits long,

8 because the length of the treasuries of the outer court was fifty cubits, while the length before the face of the temple was one hundred cubits.

9 And beneath these treasuries was an entrance from the east for those entering them from the outer court.

10 Within the width of the enclosure of the court that was opposite the eastern way, before the face of the separate building, there were treasuries before the building.

11 And the way before their face was like the treasuries that were along the northern way. As their length was, so also was their width, and so were all their entrances, likenesses, and doors.

12 According to the entrances of the treasuries that were along the way looking toward the south, there was an entrance at the head of the way, which was before the separate vestibule for those entering by the eastern way.

13 And he said to me, “The northern treasuries and the southern treasuries that are before the separate building are holy treasuries, in which the priests who draw near to the Lord eat the Holy of Holies. There they shall place the Holy of Holies and the offering for sin and for transgression, for the place is holy.

14 And when the priests have entered, they shall not go out from the holy places into the outer court. There they shall lay aside the garments in which they minister, for they are holy; and they shall clothe themselves with other garments, and thus go forth to the people.”

15 And when he had completed the measurements of the inner house, he led me out by the way of the gate that looked toward the eastern way and measured it round about on every side.

16 He measured toward the east wind with the measuring reed: five hundred reeds by the measuring reed round about.

17 And he measured toward the north wind: five hundred reeds by the measuring reed round about.

18 And toward the south wind he measured five hundred reeds by the measuring reed round about.

19 And toward the west wind he measured five hundred reeds.

20 Toward the four winds he measured its wall round about on every side: five hundred cubits in length and five hundred cubits in width, dividing the sanctuary from the place of the common people.

Chapter 43

1 And he led me to the gate that looked toward the eastern way.

2 And behold, the glory of the God of Israel entered by the eastern way. His voice was like the voice of many waters, and the earth shone from his majesty.

3 And I saw a vision according to the appearance I had seen when he came to destroy the city, and an appearance according to the vision I had seen beside the river Chobar. And I fell upon my face.

4 And the majesty of the Lord entered the temple by the way of the gate that looked toward the east.

5 And the spirit lifted me up and brought me into the inner court; and behold, the house was filled with the glory of the Lord.

6 And I heard one speaking to me from the house, while the man who stood beside me

7 said to me: “Son of man, this is the place of my throne and the place of the footsteps of my feet, where I dwell in the midst of the children of Israel forever. And the house of Israel shall no longer pollute my holy name, they and their kings, by their fornications, by the ruins of their kings, and by their high places.

8 They built their threshold beside my threshold and their doorposts beside my doorposts, with only a wall between me and them; and they polluted my holy name by the abominations they committed. Therefore I consumed them in my wrath.

9 Now, therefore, let them remove their fornication and the ruins of their kings far from me, and I shall dwell in their midst always.

10 But you, son of man, show the temple to the house of Israel, that they may be confounded by their iniquities and measure the structure.

11 And let them be ashamed of all they have done. Show them the form of the house and its structure, its exits and entrances, its whole description, all its commandments, its entire order, and all its laws. And write these things before their eyes, that they may keep all its descriptions and commandments and perform them.

12 This is the law of the house upon the summit of the mountain: all its boundary round about is the Holy of Holies. This, therefore, is the law of the house.

13 Now these are the measurements of the altar according to the truest cubit, which was a cubit and a palm. Its hollow was one cubit, its width one cubit, and its boundary to its rim one palm round about. This also was the trench of the altar.

14 From the hollow at the ground to the lowest ledge were two cubits, and the width one cubit. From the smaller ledge to the larger ledge were four cubits, and the width one cubit.

15 The Ariel itself was four cubits, and from the Ariel upward were four horns.

16 And the Ariel was twelve cubits long by twelve cubits wide, quadrangular with equal sides.

17 And the ledge was fourteen cubits long by fourteen cubits wide at its four corners. Its rim round about was half a cubit, and its hollow one cubit round about. Its steps faced toward the east.”

18 And he said to me: “Son of man, thus says the Lord God: These are the rites of the altar on whatever day it is built, that a holocaust may be offered upon it and blood poured out.

19 And you shall give to the priests and Levites who are of the seed of Sadoc, who draw near to me, says the Lord God, a calf from the herd to offer to me for sin.

20 And taking some of its blood, you shall place it upon its four horns, upon the four corners of the ledge, and upon the rim round about. And you shall cleanse and expiate it.

21 And you shall take the calf offered for sin and burn it in the separate place of the house, outside the sanctuary.

22 And on the second day you shall offer an unblemished he-goat for sin; and they shall expiate the altar as they expiated it with the calf.

23 And when you have completed its expiation, you shall offer an unblemished calf from the herd and an unblemished ram from the flock.

24 And you shall offer them in the sight of the Lord. The priests shall cast salt upon them and offer them as a holocaust to the Lord.

25 For seven days you shall prepare a he-goat for sin each day; and they shall offer an unblemished calf from the herd and an unblemished ram from the flock.

26 For seven days they shall expiate the altar, cleanse it, and fill its hand.

27 And when the days are completed, on the eighth day and thereafter, the priests shall prepare upon the altar your holocausts and the things you offer for peace; and I shall be appeased toward you, says the Lord God.

Chapter 44

1 And he turned me toward the way of the outer gate of the sanctuary that looked toward the east; and it was shut.

2 And the Lord said to me: “This gate shall be shut. It shall not be opened, and no man shall pass through it, because the Lord God of Israel entered through it; and it shall remain shut

3 for the prince. The prince himself shall sit in it to eat bread before the Lord. By the way of the vestibule of the gate he shall enter, and by its way he shall go out.”

4 And he brought me by the way of the northern gate before the house. And I saw, and behold, the glory of the Lord filled the house of the Lord; and I fell upon my face.

5 And the Lord said to me: “Son of man, set your heart, see with your eyes, and hear with your ears all that I speak to you concerning all the ceremonies of the house of the Lord and all its laws. And set your heart upon the ways of the temple, through all the exits of the sanctuary.

6 And you shall say to the house of Israel that provokes me: Thus says the Lord God: Let all your crimes suffice for you, O house of Israel,

7 because you bring in foreign sons, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary and pollute my house. You offer my bread, the fat and the blood, and dissolve my pact by all your crimes.

8 And you did not keep the commandments of my sanctuary, but you appointed keepers of my observances for yourselves in my sanctuary.

9 Thus says the Lord God: No foreigner uncircumcised in heart and uncircumcised in flesh shall enter my sanctuary—no foreign son who is in the midst of the children of Israel.

10 But even the Levites who withdrew far from me in the error of the children of Israel, who strayed from me after their idols and bore their iniquity,

11 shall be attendants in my sanctuary, gatekeepers of the house and ministers of the house. They shall slay the holocausts and victims of the people and stand before them to minister to them.

12 Because they ministered to them before their idols and became a stumbling block of iniquity to the house of Israel, therefore I lifted my hand over them, says the Lord God, and they shall bear their iniquity.

13 And they shall not draw near to me to exercise the priesthood for me, nor shall they approach any of my sanctuaries beside the Holy of Holies; but they shall bear their shame and the crimes they committed.

14 And I shall make them gatekeepers of the house in all its ministry and in all that shall be done in it.

15 But the priests and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary when the children of Israel strayed from me, they shall draw near to me to minister to me. They shall stand before me to offer me fat and blood, says the Lord God.

16 They shall enter my sanctuary and draw near to my table to minister to me and keep my ceremonies.

17 And when they enter the gates of the inner court, they shall be clothed in linen garments. Nothing woolen shall come upon them when they minister at the gates of the inner court and within.

18 Linen bands shall be upon their heads, and linen undergarments shall be upon their loins; and they shall not gird themselves in sweat.

19 And when they go out to the people in the outer court, they shall take off the garments in which they ministered and lay them in the treasury of the sanctuary. They shall clothe themselves with other garments, and they shall not sanctify the people in their garments.

20 They shall not shave their heads or grow their hair long, but shall clip their heads by shearing.

21 And no priest shall drink wine when he is about to enter the inner court.

22 And they shall not take a widow or a divorced woman as wives, but virgins from the seed of the house of Israel. Yet they may take a widow who is the widow of a priest.

23 And they shall teach my people what is between holy and polluted, and show them the difference between clean and unclean.

24 And when there is a controversy, they shall stand in my judgments and judge. They shall keep my laws and my commandments in all my solemn feasts and sanctify my sabbaths.

25 And they shall not enter to a dead man, lest they be polluted, except for father, mother, son, daughter, brother, or sister who has had no other husband; by these they may be defiled.

26 And after he has been cleansed, seven days shall be counted for him.

27 And on the day of his entrance into the sanctuary, into the inner court, to minister to me in the sanctuary, he shall offer for his sin, says the Lord God.

28 But there shall be no inheritance for them: I am their inheritance. And you shall give them no possession in Israel, for I am their possession.

29 They shall eat the victim, the offering for sin, and the offering for transgression; and every vow in Israel shall be theirs.

30 And the first of all firstfruits and all the libations from all that is offered shall belong to the priests. And you shall give the first of your foods to the priest, that he may lay up a blessing for your house.

31 The priests shall not eat anything that died of itself or was captured by a beast, whether bird or animal.

Chapter 45

1 “And when you begin to divide the land by lot, separate firstfruits to the Lord, a sanctified portion of the land, twenty-five thousand long and ten thousand wide. It shall be sanctified within all its boundary round about.

2 And from all this there shall be a sanctified square, five hundred by five hundred on every side round about, with fifty cubits for its suburbs round about.

3 And from this measure you shall measure a length of twenty-five thousand and a width of ten thousand; and within it shall be the temple and the Holy of Holies.

4 The sanctified portion of the land shall be for the priests who minister in the sanctuary and draw near for the ministry of the Lord. It shall be for them as a place for houses and for the sanctuary of holiness.

5 And twenty-five thousand in length and ten thousand in width shall be for the Levites who minister to the house. They shall possess twenty treasuries.

6 And you shall give as the possession of the city a width of five thousand and a length of twenty-five thousand, alongside the separation of the sanctuary, for all the house of Israel.

7 And for the prince there shall be a portion on this side and on that side of the separation of the sanctuary and the possession of the city, opposite the face of the separation of the sanctuary and opposite the face of the possession of the city, from the side of the sea toward the sea and from the side of the east toward the east. Its length shall correspond to each portion, from the western border to the eastern border.

8 He shall have a possession from the land in Israel; and the princes shall no longer depopulate my people, but shall give the land to the house of Israel according to their tribes.

9 Thus says the Lord God: Let this suffice for you, O princes of Israel. Cease from iniquity and robbery, and perform judgment and justice. Separate your boundaries from my people, says the Lord God.

10 You shall have a just balance, a just ephi, and a just bath.

11 The ephi and the bath shall be equal and of one measure, so that the bath contains a tenth part of a cor and the ephi a tenth part of a cor. Their weighing shall be equal according to the measure of the cor.

12 Now the shekel has twenty obols; and twenty shekels, twenty-five shekels, and fifteen shekels make a mina.

13 And these are the firstfruits you shall take: a sixth part of an ephi from a cor of wheat, and a sixth part of an ephi from a cor of barley.

14 The measure of oil also, a bath of oil, is a tenth part of a cor; and ten baths make a cor, because ten baths fill a cor.

15 And one ram from a flock of two hundred, from those Israel nourishes, shall be given for sacrifice, holocaust, and peace offerings, to expiate for them, says the Lord God.

16 All the people of the land shall be bound to give these firstfruits to the prince in Israel.

17 And upon the prince shall be the holocausts, sacrifice, and libations at the solemn feasts, new moons, sabbaths, and all the solemn feasts of the house of Israel. He shall prepare the sacrifice for sin, the holocaust, and the peace offerings, to expiate for the house of Israel.

18 Thus says the Lord God: In the first month, on the first of the month, you shall take an unblemished calf from the herd and expiate the sanctuary.

19 And the priest shall take from the blood of the offering for sin and place it upon the doorposts of the house, upon the four corners of the ledge of the altar, and upon the doorposts of the gate of the inner court.

20 And thus you shall do on the seventh of the month for everyone who was ignorant and deceived by error; and you shall expiate for the house.

21 In the first month, on the fourteenth day of the month, you shall have the solemn feast of Passover. Unleavened bread shall be eaten for seven days.

22 And on that day the prince shall prepare for himself and for all the people of the land a calf for sin.

23 And during the solemn feast of seven days he shall prepare as a holocaust to the Lord seven unblemished calves and seven unblemished rams each day for seven days, and a he-goat for sin each day.

24 And he shall prepare as sacrifice one ephi for each calf and one ephi for each ram, and one hin of oil for each ephi.

25 In the seventh month, on the fifteenth day of the month, during the solemn feast, he shall do as stated above for seven days, both for the offering for sin and for the holocaust, in the sacrifice and in the oil.

Chapter 46

1 Thus says the Lord God: “The gate of the inner court that looks toward the east shall be shut during the six days in which work is done; but on the sabbath day it shall be opened, and on the day of the new moon it shall also be opened.

2 And the prince shall enter by the way of the vestibule of the gate from outside and stand at the threshold of the gate. The priests shall prepare his holocaust and his peace offerings. He shall adore upon the threshold of the gate and go out; but the gate shall not be shut until evening.

3 And the people of the land shall adore before the Lord at the entrance of that gate on the sabbaths and new moons.

4 Now this is the holocaust the prince shall offer to the Lord on the sabbath day: six unblemished lambs and one unblemished ram,

5 and as sacrifice, one ephi for the ram; but for the lambs, as much sacrifice as his hand shall give, and one hin of oil for each ephi.

6 And on the day of the new moon there shall be one unblemished calf from the herd, six unblemished lambs, and unblemished rams.

7 And he shall prepare as sacrifice one ephi for the calf and one ephi for the ram; but for the lambs, as much as his hand shall find, and one hin of oil for each ephi.

8 And when the prince is about to enter, he shall enter by the way of the vestibule of the gate and go out by the same way.

9 And when the people of the land enter before the Lord at the solemn feasts, he who enters by the northern gate to adore shall go out by the way of the southern gate. But he who enters by the way of the southern gate shall go out by the way of the northern gate. He shall not return by the way of the gate through which he entered, but shall go out opposite it.

10 And the prince shall enter in their midst with those who enter and go out with those who go out.

11 And at the markets and solemn feasts, the sacrifice shall be one ephi for a calf and one ephi for a ram; but for the lambs, as much sacrifice as his hand shall find, and one hin of oil for each ephi.

12 But when the prince prepares a voluntary holocaust or voluntary peace offerings to the Lord, the gate that looks toward the east shall be opened for him. And he shall prepare his holocaust and his peace offerings as is customarily done on the sabbath day. Then he shall go out, and the gate shall be shut after he leaves.

13 And each day he shall prepare as a holocaust to the Lord an unblemished lamb of the same year. He shall always prepare it in the morning.

14 And every morning he shall prepare with it as sacrifice a sixth part of an ephi and a third part of a hin of oil, that it may be mingled with the fine flour—a lawful, continual, and everlasting sacrifice to the Lord.

15 He shall prepare the lamb, the sacrifice, and the oil every morning as an everlasting holocaust.

16 Thus says the Lord God: If the prince gives a gift to any of his sons, it shall be an inheritance for his sons; they shall possess it by inheritance.

17 But if he gives a legacy from his inheritance to one of his servants, it shall belong to that servant until the year of release, and then it shall return to the prince. But his inheritance shall belong to his sons.

18 And the prince shall not take from the inheritance of the people by violence or from their possession, but from his own possession he shall give an inheritance to his sons, so that my people are not scattered, each one from his own possession.”

19 And he brought me through the entrance beside the gate into the treasuries of the sanctuary for the priests, which looked toward the north; and there was a place there inclining toward the west.

20 And he said to me, “This is the place where the priests shall cook the offering for sin and for transgression, where they shall cook the sacrifice, so that they do not carry it out into the outer court and the people become sanctified.”

21 And he led me out into the outer court and led me round through the four corners of the court. And behold, there was a little court at each corner of the court—one little court at every corner.

22 At the four corners of the court were little courts arranged, forty cubits long and thirty cubits wide. The four were of one measure.

23 And a wall surrounded the four little courts round about, and kitchens were built beneath the porticoes on every side.

24 And he said to me, “This is the house of kitchens in which the ministers of the house of the Lord shall cook the victims of the people.”

Chapter 47

1 And he turned me toward the gate of the house; and behold, waters went out from beneath the threshold of the house toward the east, for the face of the house looked toward the east. And the waters descended on the right side of the temple, south of the altar.

2 And he led me out by the way of the northern gate and turned me toward the way outside the outer gate, the way that looked toward the east; and behold, waters overflowed from the right side.

3 And when the man who had the cord in his hand went out toward the east, he measured one thousand cubits and led me through the water up to the ankles.

4 And again he measured one thousand and led me through the water up to the knees.

5 And he measured one thousand and led me through the water up to the loins. Then he measured one thousand more—a torrent that I could not cross, because the waters had swollen into a deep torrent that could not be forded.

6 And he said to me, “Surely you have seen, son of man.” And he led me out and turned me toward the bank of the torrent.

7 And when I had turned, behold, there were exceedingly many trees upon the bank of the torrent on both sides.

8 And he said to me, “These waters that go out toward the mounds of the eastern sand and descend into the plains of the desert shall enter the sea and flow out; and the waters shall be healed.

9 And every living soul that creeps, wherever the torrent comes, shall live. There shall be exceedingly many fish after these waters come there. The waters shall be healed, and everything to which the torrent comes shall live.

10 And fishermen shall stand beside them. From Engaddi even to Engallim there shall be a drying place for nets. Its fish shall be of very many kinds, like the fish of the great sea, an exceedingly great multitude.

11 But its shores and marshes shall not be healed, because they shall be given over to salt pits.

12 And beside the torrent, upon its banks on both sides, every fruit-bearing tree shall arise. Its leaf shall not fall, and its fruit shall not fail. Each month it shall bring forth firstfruits, because its waters go out from the sanctuary. Its fruit shall be for food, and its leaves for medicine.

13 Thus says the Lord God: This is the boundary within which you shall possess the land among the twelve tribes of Israel, for Joseph has a double portion.

14 But each one shall possess it equally with his brother, the land over which I lifted my hand to give it to your fathers. And this land shall fall to you as a possession.

15 Now this is the boundary of the land: on the northern side, from the great sea by the way of Hethalon, as one comes to Sedada,

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the boundary of Emath, the house of Tichon, which is beside the border of Auran.

17 And the boundary shall be from the sea even to the court of Enon, the border of Damascus; and from the north toward the north, the border of Emath—the northern side.

18 But the eastern side shall be from the midst of Auran, from the midst of Damascus, from the midst of Galaad, and from the midst of the land of Israel, with the Jordan dividing toward the eastern sea. You shall also measure the eastern side.

19 And the southern side toward the south shall be from Thamar even to the waters of Contradiction at Cades, and the torrent even to the great sea. This is the southern side toward the south.

20 And the side of the sea shall be the great sea from the boundary in a straight line until you come to Emath. This is the side of the sea.

21 And you shall divide this land among yourselves according to the tribes of Israel.

22 And you shall cast it as an inheritance for yourselves and for the strangers who draw near to you and beget sons in your midst. They shall be to you like native-born children among the children of Israel; they shall divide the possession with you in the midst of the tribes of Israel.

23 And in whatever tribe the stranger is, there you shall give him a possession, says the Lord God.

Chapter 48

1 “And these are the names of the tribes from the northern borders, beside the way of Hethalon as one goes to Emath, the court of Enan, the border of Damascus toward the north beside the way of Emath. And from the eastern side to the sea, one portion for Dan.

2 And above the border of Dan, from the eastern side even to the side of the sea, one portion for Aser.

3 And above the border of Aser, from the eastern side even to the side of the sea, one portion for Nephthali.

4 And above the border of Nephthali, from the eastern side even to the side of the sea, one portion for Manasses.

5 And above the border of Manasses, from the eastern side even to the side of the sea, one portion for Ephraim.

6 And above the border of Ephraim, from the eastern side even to the side of the sea, one portion for Ruben.

7 And above the border of Ruben, from the eastern side even to the side of the sea, one portion for Juda.

8 And above the border of Juda, from the eastern side even to the side of the sea, shall be the firstfruits that you shall separate, twenty-five thousand in width and in length like each of the portions from the eastern side even to the side of the sea; and the sanctuary shall be in its midst.

9 The firstfruits that you shall separate to the Lord shall be twenty-five thousand long and ten thousand wide.

10 And these shall be the firstfruits of the sanctuary for the priests: toward the north, a length of twenty-five thousand; toward the sea, a width of ten thousand; toward the east also, a width of ten thousand; and toward the south, a length of twenty-five thousand. The sanctuary of the Lord shall be in its midst.

11 The sanctuary shall be for the priests from among the sons of Sadoc, who kept my ceremonies and did not stray when the children of Israel strayed, as the Levites also strayed.

12 And they shall have the firstfruits from the firstfruits of the land, the Holy of Holies, beside the border of the Levites.

13 And likewise for the Levites, beside the borders of the priests, there shall be twenty-five thousand in length and ten thousand in width. The whole length shall be twenty-five thousand and the width ten thousand.

14 And they shall not sell from it or exchange it, nor shall the firstfruits of the land be transferred, because they are sanctified to the Lord.

15 But the five thousand remaining in width by twenty-five thousand shall be the common portion of the city, for habitation and suburbs; and the city shall be in its midst.

16 And these shall be its measurements: on the northern side, four thousand five hundred; on the southern side, four thousand five hundred; on the eastern side, four thousand five hundred; and on the western side, four thousand five hundred.

17 And the suburbs of the city shall be two hundred and fifty toward the north, two hundred and fifty toward the south, two hundred and fifty toward the east, and two hundred and fifty toward the sea.

18 And what remains in length alongside the firstfruits of the sanctuary, ten thousand toward the east and ten thousand toward the west, shall be like the firstfruits of the sanctuary. Its crops shall be bread for those who serve the city.

19 And those who serve the city shall work it from all the tribes of Israel.

20 All the firstfruits, twenty-five thousand by twenty-five thousand square, shall be separated as the firstfruits of the sanctuary and as the possession of the city.

21 And what remains shall belong to the prince on every side of the firstfruits of the sanctuary and the possession of the city: opposite the twenty-five thousand of the firstfruits even to the eastern border, and toward the sea, opposite the twenty-five thousand even to the border of the sea. Likewise these shall be among the prince’s portions; and the firstfruits of the sanctuary and the sanctuary of the temple shall be in its midst.

22 And the possession of the Levites and the possession of the city, in the midst of the prince’s portions, shall be between the border of Juda and the border of Benjamin and shall belong to the prince.

23 And for the remaining tribes, from the eastern side even to the western side, one portion for Benjamin.

24 And opposite the border of Benjamin, from the eastern side even to the western side, one portion for Simeon.

25 And above the border of Simeon, from the eastern side even to the western side, one portion for Issachar.

26 And above the border of Issachar, from the eastern side even to the western side, one portion for Zabulon.

27 And above the border of Zabulon, from the eastern side even to the side of the sea, one portion for Gad.

28 And above the border of Gad, toward the southern side in the south, the boundary shall be from Thamar even to the waters of Contradiction at Cades, and the inheritance toward the great sea.

29 This is the land that you shall cast by lot to the tribes of Israel, and these are their divisions, says the Lord God.

30 And these are the exits of the city: on the northern side you shall measure four thousand five hundred.

31 And the gates of the city shall be named from the tribes of Israel. Three gates shall be on the north: one gate of Ruben, one gate of Juda, and one gate of Levi.

32 And on the eastern side, four thousand five hundred, with three gates: one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 And on the southern side you shall measure four thousand five hundred, with three gates: one gate of Simeon, one gate of Issachar, and one gate of Zabulon.

34 And on the western side, four thousand five hundred, with their three gates: one gate of Gad, one gate of Aser, and one gate of Nephthali.

35 Round about, eighteen thousand. And the name of the city from that day shall be: The Lord Is There.

Daniel

Chapter 1

1 In the third year of the reign of Joakim king of Judah, Nabuchodonosor king of Babylon came to Jerusalem and besieged it.

2 And the Lord (YHWH) delivered Joakim king of Judah into his hand, together with part of the vessels of the house of God. And he carried them away into the land of Sennaar, into the house of his god, and brought the vessels into the treasure house of his god.

3 And the king told Asphenez, the chief of the eunuchs, to bring in some of the children of Israel, of the royal seed and of the nobles:

4 youths in whom there was no blemish, handsome in appearance, instructed in all wisdom, discerning in knowledge, learned in discipline, and able to stand in the king’s palace, that he might teach them the letters and language of the Chaldeans.

5 And the king appointed them a daily allowance from his own food and from the wine he drank, so that, nourished for three years, they might afterward stand in the king’s presence.

6 Now among them, from the children of Judah, were Daniel, Ananias, Misael, and Azarias.

7 And the chief of the eunuchs gave them names: to Daniel, Baltassar; to Ananias, Sidrach; to Misael, Misach; and to Azarias, Abdenago.

8 But Daniel resolved in his heart not to be polluted by the king’s table or by the wine he drank; and he asked the chief of the eunuchs that he might not be defiled.

9 And God gave Daniel favor and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel, “I fear my lord the king, who has appointed your food and drink. If he sees your faces leaner than those of the other youths of your age, you will make my head liable to condemnation before the king.”

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias,

12 “Test us, I beg you, your servants, for ten days, and let vegetables be given us to eat and water to drink.

13 Then look upon our faces and the faces of the youths who eat the king’s food; and deal with your servants according to what you see.”

14 And when he had heard such a proposal, he tested them for ten days.

15 But after ten days, their faces appeared better and fuller than those of all the youths who ate the king’s food.

16 Thereafter Malasar took away their food and the wine of their drink and gave them vegetables.

17 And to these youths God gave knowledge and discipline in every book and in all wisdom; but to Daniel he gave understanding of all visions and dreams.

18 When the days were completed after which the king had said they should be brought in, the chief of the eunuchs brought them into the presence of Nabuchodonosor.

19 And when the king had spoken with them, none among them all were found like Daniel, Ananias, Misael, and Azarias; and they stood in the king’s presence.

20 And in every matter of wisdom and understanding about which the king questioned them, he found them ten times beyond all the diviners and magicians who were in his entire kingdom.

21 And Daniel remained until the first year of King Cyrus.

Chapter 2

1 In the second year of the reign of Nabuchodonosor, Nabuchodonosor saw a dream; and his spirit was terrified, and his dream fled from him.

2 Then the king commanded that the diviners, magicians, sorcerers, and Chaldeans be summoned to tell the king his dreams. And when they had come, they stood before the king.

3 And the king said to them, “I saw a dream, and, confused in mind, I do not know what I saw.”

4 And the Chaldeans answered the king in Syriac, “O king, live forever! Tell the dream to your servants, and we will declare its interpretation.”

5 And the king answered and said to the Chaldeans, “The matter has departed from me. Unless you tell me the dream and its meaning, you shall perish, and your houses shall be confiscated.

6 But if you relate the dream and its meaning, you shall receive rewards, gifts, and great honor from me. Therefore tell me the dream and its interpretation.”

7 They answered a second time and said, “Let the king tell the dream to his servants, and we will declare its interpretation.”

8 The king answered and said, “I know for certain that you are buying time, because you know that the matter has departed from me.

9 Therefore, if you do not tell me the dream, there is but one sentence concerning you: that you have also composed an interpretation both false and full of deceit, to speak before me until the time passes. Tell me the dream, therefore, so that I may know that you will also speak its true interpretation.”

10 Then the Chaldeans answered before the king and said, “There is no man upon the earth who can fulfill your demand, O king; neither has any king, however great and powerful, asked such a thing of any diviner, magician, or Chaldean.

11 For the matter you ask, O king, is difficult, and no one can be found who could declare it before the king except the gods, whose dwelling is not with men.”

12 Hearing this, the king, in fury and great wrath, commanded that all the wise men of Babylon should perish.

13 And the sentence went forth, and the wise men were being slain; Daniel and his companions also were sought, that they might perish.

14 Then Daniel inquired about the law and sentence from Arioch, the commander of the king’s army, who had gone out to slay the wise men of Babylon.

15 And he asked him, who had received authority from the king, for what reason so cruel a sentence had gone forth from the king’s presence. And when Arioch had told Daniel the matter,

16 Daniel went in and asked the king to give him time to make the solution known to the king.

17 And he entered his house and told the matter to Ananias, Misael, and Azarias, his companions,

18 that they should seek mercy from the God of heaven concerning this mystery, so that Daniel and his companions might not perish with the rest of Babylon’s wise men.

19 Then the mystery was revealed to Daniel in a vision by night, and Daniel blessed the God of heaven

20 and spoke, saying, “Blessed be the name of the Lord from age to age, for wisdom and strength are his.

21 And he changes times and ages; he removes kingdoms and establishes them. He gives wisdom to the wise and knowledge to those who understand discipline.

22 He reveals deep and hidden things and knows what is established in darkness; and light is with him.

23 To you, God of our fathers, I give thanks and praise, because you have given me wisdom and strength; and now you have shown me what we asked of you, for you have disclosed the king’s matter to us.”

24 After this Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon, and spoke to him in this way: “Do not destroy the wise men of Babylon. Bring me into the king’s presence, and I will tell the king the solution.”

25 Then Arioch hurriedly brought Daniel before the king and said to him, “I have found a man among the children of Judah’s migration who will make the solution known to the king.”

26 The king answered and said to Daniel, whose name was Baltassar, “Do you truly think you can tell me the dream I saw and its interpretation?”

27 And Daniel answered before the king and said, “The mystery about which the king inquires, the wise men, magicians, diviners, and soothsayers cannot disclose to the king.

28 But there is a God in heaven who reveals mysteries, and he has shown you, King Nabuchodonosor, what is to come in the last times. Your dream and the visions of your head upon your bed were these:

29 You, O king, began to consider upon your bed what would come after these things; and he who reveals mysteries showed you what is to come.

30 To me also this mystery was revealed, not by wisdom that is in me beyond all the living, but so that the interpretation might be made manifest to the king and you might know the thoughts of your mind.

31 You, O king, were looking, and behold, something like one great statue. That statue, great and tall in stature, stood before you, and its appearance was terrible.

32 The head of this statue was of the finest gold, but its breast and arms were of silver, and its belly and thighs of bronze.

33 Its legs were of iron; part of its feet was iron, and part earthenware.

34 You looked on until a stone was cut from the mountain without hands; and it struck the statue upon its feet of iron and earthenware and crushed them.

35 Then the iron, earthenware, bronze, silver, and gold were crushed together and reduced as though to the chaff of a summer threshing floor. They were carried away by the wind, and no place was found for them; but the stone that had struck the statue became a great mountain and filled the whole earth.

36 This is the dream; we shall also tell its interpretation before you, O king.

37 You are a king of kings, and the God of heaven has given you kingdom, strength, dominion, and glory.

38 And everything in which the children of men dwell, and the beasts of the field, and the birds of heaven, he has given into your hand and placed them all under your dominion. You, therefore, are the head of gold.

39 And after you another kingdom, of silver and inferior to you, shall arise; and another, a third kingdom of bronze, which shall rule over the whole earth.

40 And the fourth kingdom shall be like iron. As iron crushes and subdues all things, so shall it crush and shatter all these.

41 But because you saw part of the feet and toes of potter’s clay and part of iron, the kingdom shall be divided; yet it shall arise from the stock of iron, according as you saw the iron mixed with earthen clay.

42 And as the toes of the feet were part iron and part earthenware, part of the kingdom shall be strong and part broken.

43 And because you saw iron mixed with earthen clay, they shall indeed be mingled with human seed, but they shall not cleave to one another, just as iron cannot be mixed with earthenware.

44 But in the days of those kingdoms, the God of heaven shall raise up a kingdom that shall never be destroyed, and his kingdom shall not be handed over to another people. It shall crush and consume all these kingdoms, and it shall stand forever,

45 just as you saw that a stone was cut from the mountain without hands and crushed the earthenware, iron, bronze, silver, and gold. The great God has shown the king what shall come afterward. The dream is true, and its interpretation is faithful.”

46 Then King Nabuchodonosor fell upon his face and worshiped Daniel, and he commanded that sacrifices and incense be offered to him.

47 Then the king spoke and said to Daniel, “Truly your God is the God of gods and the Lord of kings and the revealer of mysteries, since you were able to disclose this mystery.”

48 Then the king raised Daniel on high and gave him many great gifts; and he appointed him prince over all the provinces of Babylon and prefect of the magistrates over all the wise men of Babylon.

49 But Daniel asked the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon; Daniel himself was at the king’s gate.

Chapter 3

1 King Nabuchodonosor made a golden statue, sixty cubits high and six cubits wide, and set it up in the plain of Dura in the province of Babylon.

2 Then King Nabuchodonosor sent to gather the satraps, magistrates, judges, commanders, governors, prefects, and all the rulers of the regions, that they might assemble for the dedication of the statue King Nabuchodonosor had erected.

3 Then the satraps, magistrates, judges, commanders, governors, nobles placed in authority, and all the rulers of the regions were gathered for the dedication of the statue King Nabuchodonosor had erected. And they stood before the statue Nabuchodonosor had set up.

4 And a herald cried mightily, “To you it is commanded, peoples, tribes, and languages:

5 At the hour when you hear the sound of trumpet, pipe, harp, sackbut, psaltery, symphony, and every kind of music, fall down and worship the golden statue King Nabuchodonosor has set up.

6 But whoever does not fall down and worship shall that same hour be cast into the furnace of burning fire.”

7 Therefore, after this, as soon as all the peoples heard the sound of trumpet, pipe, harp, sackbut, psaltery, symphony, and every kind of music, all the peoples, tribes, and languages fell down and worshiped the golden statue King Nabuchodonosor had set up.

8 And immediately, at that very time, Chaldean men approached and accused the Jews.

9 And they said to King Nabuchodonosor, “O king, live forever!

10 You, O king, established a decree that every man who hears the sound of trumpet, pipe, harp, sackbut, psaltery, symphony, and every kind of music should prostrate himself and worship the golden statue;

11 and that whoever does not fall down and worship should be cast into the furnace of burning fire.

12 There are Jewish men whom you appointed over the works of the province of Babylon—Sidrach, Misach, and Abdenago. These men, O king, have despised your decree. They do not worship your gods, nor do they adore the golden statue you erected.”

13 Then Nabuchodonosor, in fury and wrath, commanded that Sidrach, Misach, and Abdenago be brought; and they were brought at once into the king’s presence.

14 And King Nabuchodonosor pronounced and said to them, “Is it true, Sidrach, Misach, and Abdenago, that you do not worship my gods or adore the golden statue I have set up?

15 Now therefore, if you are ready, at whatever hour you hear the sound of trumpet, pipe, harp, sackbut, psaltery, symphony, and every kind of music, prostrate yourselves and worship the statue I have made. But if you do not worship, that same hour you shall be cast into the furnace of burning fire. And who is the God who will deliver you from my hand?”

16 Sidrach, Misach, and Abdenago answered and said to King Nabuchodonosor, “We have no need to answer you concerning this matter.

17 For behold, our God whom we worship is able to deliver us from the furnace of burning fire and to rescue us from your hands, O king.

18 But if he is unwilling, let it be known to you, O king, that we do not worship your gods, nor shall we adore the golden statue you have erected.”

19 Then Nabuchodonosor was filled with fury, and the appearance of his face changed against Sidrach, Misach, and Abdenago. And he commanded that the furnace be heated seven times more than it was accustomed to be heated.

20 And he commanded the strongest men of his army to bind the feet of Sidrach, Misach, and Abdenago and cast them into the furnace of burning fire.

21 And at once those men, bound in their trousers, tiaras, shoes, and garments, were cast into the midst of the furnace of burning fire,

22 for the king’s command was urgent. But the furnace had been heated exceedingly, and the flame of the fire slew those men who had cast in Sidrach, Misach, and Abdenago.

23 But these three men—that is, Sidrach, Misach, and Abdenago—fell bound into the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God and blessing the Lord.

25 Then Azarias stood and prayed in this way; and opening his mouth in the midst of the fire, he said:

26 [“Blessed are you, O Lord, God of our fathers, and praiseworthy and glorious is your name forever.

27 For you are just in all that you have done to us, and all your works are true, and your ways are right, and all your judgments are true.

28 For you have executed true judgments according to all that you have brought upon us and upon Jerusalem, the holy city of our fathers; because in truth and judgment you have brought all these things upon us for our sins.

29 For we have sinned and acted iniquitously by departing from you, and we have transgressed in all things.

30 We have not listened to your commandments, nor observed them, nor done as you commanded us, that it might be well with us.

31 Therefore all that you have brought upon us and all that you have done to us, you have done in true judgment.

32 And you have delivered us into the hands of our enemies—iniquitous, utterly wicked, and transgressing—and to an unjust king, the most wicked in all the earth.

33 And now we cannot open our mouths; we, your servants and those who worship you, have become confusion and reproach.

34 We beg you, do not deliver us up forever for your name’s sake, and do not dissolve your covenant.

35 And do not take your mercy away from us, for the sake of Abraham your beloved, Isaac your servant, and Israel your holy one,

36 to whom you spoke, promising that you would multiply their seed like the stars of heaven and like the sand upon the seashore.

37 For we, O Lord, have been diminished more than all nations and are humbled in all the earth this day because of our sins.

38 And at this time there is no prince, commander, or prophet, no holocaust, sacrifice, oblation, incense, or place of firstfruits before you,

39 that we might be able to find your mercy; but may we be received with a contrite soul and a spirit of humility.

40 As in a holocaust of rams and bulls, and as in thousands of fat lambs, so let our sacrifice be in your sight this day, that it may please you; for there is no confusion for those who trust in you.

41 And now we follow you with all our heart; we fear you and seek your face.

42 Do not put us to confusion, but deal with us according to your gentleness and according to the multitude of your mercy.

43 And deliver us through your wonders, and give glory to your name, O Lord.

44 And let all who show evil to your servants be put to confusion. Let them be confounded by all your power, and let their strength be crushed.

45 And let them know that you alone are the Lord God, glorious over the whole earth.”]

46 And the king’s servants who had cast them in did not cease heating the furnace with naphtha, tow, pitch, and dry sticks.

47 And the flame poured out above the furnace forty-nine cubits,

48 and broke forth and burned those Chaldeans it found near the furnace.

49 But the angel of the Lord descended with Azarias and his companions into the furnace and drove the flame of fire out of the furnace.

50 And he made the midst of the furnace like a wind of dew blowing, and the fire did not touch them at all, nor grieve them, nor cause them any trouble.

51 Then these three, as though with one mouth, praised, glorified, and blessed God in the furnace, saying:

52 [“Blessed are you, O Lord, God of our fathers, and praiseworthy, glorious, and exalted above all forever. And blessed is your holy name of glory, and praiseworthy and exalted above all in all ages.

53 Blessed are you in the holy temple of your glory, and praiseworthy and glorious above all forever.

54 Blessed are you upon the throne of your kingdom, and praiseworthy and exalted above all forever.

55 Blessed are you who behold the depths and sit above the cherubim, and praiseworthy and exalted above all forever.

56 Blessed are you in the firmament of heaven, and praiseworthy and glorious forever.

57 Bless the Lord, all works of the Lord; praise and exalt him above all forever.

58 Bless the Lord, angels of the Lord; praise and exalt him above all forever.

59 Bless the Lord, heavens; praise and exalt him above all forever.

60 Bless the Lord, all waters that are above the heavens; praise and exalt him above all forever.

61 Bless the Lord, all powers of the Lord; praise and exalt him above all forever.

62 Bless the Lord, sun and moon; praise and exalt him above all forever.

63 Bless the Lord, stars of heaven; praise and exalt him above all forever.

64 Bless the Lord, every shower and dew; praise and exalt him above all forever.

65 Bless the Lord, all spirits of God; praise and exalt him above all forever.

66 Bless the Lord, fire and heat; praise and exalt him above all forever.

67 Bless the Lord, cold and heat; praise and exalt him above all forever.

68 Bless the Lord, dews and hoarfrost; praise and exalt him above all forever.

69 Bless the Lord, frost and cold; praise and exalt him above all forever.

70 Bless the Lord, ice and snows; praise and exalt him above all forever.

71 Bless the Lord, nights and days; praise and exalt him above all forever.

72 Bless the Lord, light and darkness; praise and exalt him above all forever.

73 Bless the Lord, lightnings and clouds; praise and exalt him above all forever.

74 Let the earth bless the Lord; let it praise and exalt him above all forever.

75 Bless the Lord, mountains and hills; praise and exalt him above all forever.

76 Bless the Lord, all things growing upon the earth; praise and exalt him above all forever.

77 Bless the Lord, fountains; praise and exalt him above all forever.

78 Bless the Lord, seas and rivers; praise and exalt him above all forever.

79 Bless the Lord, whales and all things that move in the waters; praise and exalt him above all forever.

80 Bless the Lord, all birds of heaven; praise and exalt him above all forever.

81 Bless the Lord, all beasts and cattle; praise and exalt him above all forever.

82 Bless the Lord, children of men; praise and exalt him above all forever.

83 Let Israel bless the Lord; let Israel praise and exalt him above all forever.

84 Bless the Lord, priests of the Lord; praise and exalt him above all forever.

85 Bless the Lord, servants of the Lord; praise and exalt him above all forever.

86 Bless the Lord, spirits and souls of the just; praise and exalt him above all forever.

87 Bless the Lord, holy and humble of heart; praise and exalt him above all forever.

88 Ananias, Azarias, and Misael, bless the Lord; praise and exalt him above all forever, for he has delivered us from the realm of the dead and saved us from the hand of death. He has freed us from the midst of the burning flame and delivered us from the midst of the fire.

89 Give thanks to the Lord, for he is good, for his mercy is forever.

90 All you who are devout, bless the Lord, the God of gods; praise him and give thanks to him, for his mercy is through all ages.”]

91 Then King Nabuchodonosor was astonished, and he rose in haste and said to his nobles, “Did we not cast three men, bound, into the midst of the fire?” They answered the king and said, “Truly, O king.”

92 He answered and said, “Behold, I see four men unbound and walking in the midst of the fire, and there is no harm in them; and the appearance of the fourth is like a son of God.”

93 Then Nabuchodonosor approached the door of the furnace of burning fire and said, “Sidrach, Misach, and Abdenago, servants of the Most High God, come out and come here.” And immediately Sidrach, Misach, and Abdenago came out from the midst of the fire.

94 And the satraps, magistrates, judges, and powerful men of the king gathered and looked upon those men, for the fire had exercised no power over their bodies. Not a hair of their heads was singed, their trousers were not altered, and the smell of fire had not passed over them.

95 And Nabuchodonosor broke forth and said, “Blessed is their God—the God of Sidrach, Misach, and Abdenago—who sent his angel and delivered his servants who believed in him. They defied the word of the king and gave up their bodies rather than serve or worship any god except their own God.

96 Therefore this decree is established by me: that every people, tribe, and language that speaks blasphemy against the God of Sidrach, Misach, and Abdenago shall perish, and his house shall be laid waste; for there is no other god who can save in this way.”

97 Then the king advanced Sidrach, Misach, and Abdenago in the province of Babylon.

98 King Nabuchodonosor, to all peoples, nations, and languages who dwell in the whole earth: May peace be multiplied to you.

99 The Most High God has performed signs and wonders with me. Therefore it has pleased me to proclaim
100 his signs, for they are great, and his wonders, for they are mighty. His kingdom is an everlasting kingdom, and his power is from generation to generation.

Chapter 4

1 I, Nabuchodonosor, was at rest in my house and flourishing in my palace.

2 I saw a dream that terrified me; and my thoughts upon my bed and the visions of my head troubled me.

3 And a decree was established by me that all the wise men of Babylon should be brought into my presence, that they might tell me the solution of the dream.

4 Then the diviners, magicians, Chaldeans, and soothsayers came in, and I related the dream before them; but they did not tell me its solution,

5 until at last Daniel came into my presence, whose name is Baltassar according to the name of my god, and who has the spirit of the holy gods within him; and I spoke the dream before him.

6 “Baltassar, prince of the diviners, because I know that you have the spirit of the holy gods within you and no mystery is impossible for you, tell the visions of my dreams that I saw and their solution.

7 The vision of my head upon my bed was this: I looked, and behold, a tree in the midst of the earth, and its height was exceedingly great.

8 The tree was great and strong, and its height reached heaven; the sight of it extended to the ends of the whole earth.

9 Its leaves were exceedingly beautiful, and its fruit abundant; and in it was food for all. Beneath it dwelt animals and beasts, and in its branches the birds of heaven made their home; and from it all flesh was fed.

10 I looked in the vision of my head upon my bed, and behold, a watcher and holy one descended from heaven.

11 He cried mightily and spoke in this way: ‘Cut down the tree and lop off its branches; shake off its leaves and scatter its fruit. Let the beasts beneath it flee, and the birds from its branches.

12 Nevertheless, leave the stock of its roots in the earth, and let it be bound with a band of iron and bronze among the plants outside. Let it be drenched with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

13 Let his heart be changed from a human heart, and let the heart of a beast be given to him; and let seven times pass over him.

14 By the sentence of the watchers it has been decreed, and the word and petition are of the holy ones, until the living know that the Most High rules in the kingdom of men, gives it to whomever he wills, and appoints the humblest man over it.’

15 I, King Nabuchodonosor, saw this dream. You therefore, Baltassar, tell its interpretation quickly, because all the wise men of my kingdom are unable to declare the solution to me; but you are able, because the spirit of the holy gods is in you.”

16 Then Daniel, whose name was Baltassar, began to think silently within himself for almost an hour, and his thoughts troubled him. But the king answered and said, “Baltassar, do not let the dream and its interpretation trouble you.” Baltassar answered and said, “My lord, may the dream be for those who hate you and its interpretation for your enemies.

17 The tree you saw, lofty and strong, whose height reached heaven and whose sight extended over all the earth,

18 whose branches were exceedingly beautiful and fruit abundant, in which was food for all, beneath which the beasts of the field dwelt, and in whose branches the birds of heaven made their home—

19 it is you, O king, who have become great and grown strong. Your greatness has increased and reached to heaven, and your power to the ends of the whole earth.

20 And the king saw a watcher and holy one descend from heaven and say, ‘Cut down the tree and destroy it; nevertheless, leave the stock of its roots in the earth, and let it be bound with iron and bronze among the plants outside. Let it be sprinkled with the dew of heaven, and let its food be with the wild beasts until seven times pass over it.’

21 This is the interpretation of the sentence of the Most High that has come upon my lord the king:

22 They shall cast you out from among men, and your dwelling shall be with beasts and wild animals. You shall eat grass like an ox and be drenched with the dew of heaven; and seven times shall pass over you, until you know that the Most High rules over the kingdom of men and gives it to whomever he wills.

23 But as he commanded that the stock of the tree’s roots be left, your kingdom shall remain for you after you have acknowledged that the power is heavenly.

24 Therefore, O king, let my counsel be pleasing to you: redeem your sins with alms and your iniquities with mercies to the poor; perhaps he will forgive your offenses.”

25 All these things came upon King Nabuchodonosor.

26 At the end of twelve months, he was walking in the palace of Babylon.

27 And the king answered and said, “Is this not great Babylon, which I built as the house of my kingdom by the strength of my might and in the glory of my splendor?”

28 While the word was still in the king’s mouth, a voice rushed down from heaven: “To you it is spoken, King Nabuchodonosor: Your kingdom shall pass from you.

29 They shall cast you out from among men, and your dwelling shall be with beasts and wild animals. You shall eat grass like an ox, and seven times shall pass over you, until you know that the Most High rules in the kingdom of men and gives it to whomever he wills.”

30 That same hour the word was fulfilled upon Nabuchodonosor. He was cast out from among men and ate grass like an ox, and his body was soaked with the dew of heaven, until his hair grew like eagles’ feathers and his nails like those of birds.

31 Therefore, at the end of the days, I, Nabuchodonosor, lifted my eyes to heaven, and my understanding was restored to me. And I blessed the Most High and praised and glorified him who lives forever, because his power is everlasting power and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are accounted as nothing before him; for according to his will he acts both among the powers of heaven and among the inhabitants of earth. And there is no one who can resist his hand or say to him, “Why have you done this?”

33 At that same time my understanding returned to me, and I came again to the honor and splendor of my kingdom. My appearance returned to me, my nobles and magistrates sought me, and I was restored in my kingdom; and still greater magnificence was added to me.

34 Now therefore, I, Nabuchodonosor, praise, magnify, and glorify the King of heaven, because all his works are true and his ways are judgments, and he is able to humble those who walk in pride.

Chapter 5

1 King Baltassar made a great feast for a thousand of his nobles, and each one drank according to his age.

2 And when he was already drunk, he commanded that the gold and silver vessels Nabuchodonosor his father had carried away from the temple in Jerusalem be brought, so that the king, his nobles, his wives, and his concubines might drink from them.

3 Then the gold and silver vessels carried away from the temple that had been in Jerusalem were brought, and the king, his nobles, his wives, and his concubines drank from them.

4 They drank wine and praised their gods of gold, silver, bronze, iron, wood, and stone.

5 In that same hour fingers appeared, as of a man's hand writing opposite the lampstand upon the surface of the wall of the royal hall; and the king watched the joints of the hand that wrote.

6 Then the king's face changed, and his thoughts troubled him; the joints of his loins were loosened, and his knees struck against one another.

7 Therefore the king cried mightily that the magicians, Chaldeans, and soothsayers should be brought in. And the king spoke and said to Babylon's wise men, "Whoever reads this writing and makes its interpretation manifest to me shall be clothed in purple, shall have a golden chain around his neck, and shall be third in my kingdom."

8 Then all the king's wise men entered, but they could neither read the writing nor declare the interpretation to the king.

9 Therefore King Baltassar was greatly troubled and his countenance changed; and his nobles also were disturbed.

10 But because of what had happened to the king and his nobles, the queen entered the banquet hall and spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your face change.

11 There is a man in your kingdom who has the spirit of the holy gods within him; and in the days of your father, knowledge and wisdom were found in him. For King Nabuchodonosor your father appointed him prince of the magicians, enchanters, Chaldeans, and soothsayers—your father, I say, O king—

12 because a surpassing spirit, prudence, understanding, interpretation of dreams, disclosure of secrets, and loosening of things bound were found in him, that is, in Daniel, to whom the king gave the name Baltassar. Therefore let Daniel now be summoned, and he will relate the interpretation."

13 Then Daniel was brought before the king, and the king spoke to him and said, "Are you Daniel, one of the children of Judah's captivity, whom my father the king brought from Judea?

14 I have heard of you, that you have the spirit of the gods and that surpassing knowledge, understanding, and wisdom have been found in you.

15 And now the wise men and magicians have entered my presence to read this writing and declare its interpretation to me; but they could not tell the meaning of this word.

16 But I have heard of you, that you can interpret obscure things and loose what is bound. Therefore, if you are able to read the writing and declare its interpretation to me, you shall be clothed in purple, have a golden chain around your neck, and be the third prince in my kingdom."

17 Daniel answered and said before the king, "Let your gifts be yours, and give the presents of your house to another. But I shall read the writing for you, O king, and show you its interpretation.

18 O king, the Most High God gave Nabuchodonosor your father kingdom and magnificence, glory and honor.

19 And because of the magnificence he had given him, all peoples, tribes, and languages trembled and feared him. Whom he willed, he slew; whom he willed, he struck; whom he willed, he exalted; and whom he willed, he humbled.

20 But when his heart was lifted up and his spirit hardened in pride, he was deposed from the throne of his kingdom, and his glory was taken away.

21 And he was cast out from among the children of men, his heart was placed with the beasts, and his dwelling was with wild asses. He ate grass like an ox, and his body was soaked with the dew of heaven, until he knew that the Most High held power in the kingdom of men and would raise over it whomever he willed.

22 You also, Baltassar his son, have not humbled your heart, though you knew all these things.

23 Instead, you have lifted yourself against the Ruler of heaven. The vessels of his house were brought before you, and you, your nobles, your wives, and your concubines drank wine from them. You praised gods of silver, gold, bronze, iron, wood, and stone, which neither see nor hear nor perceive; but the God who holds your breath in his hand and all your ways, you have not glorified.

24 Therefore the joint of the hand that wrote what was inscribed was sent from him.

25 And this is the writing that was set down: Mane, Thecel, Phares.

26 And this is the interpretation of the word. Mane: God has numbered your kingdom and completed it.

27 Thecel: You have been weighed in the balance and found wanting.

28 Phares: Your kingdom has been divided and given to the Medes and Persians.”

29 Then, by the king’s command, Daniel was clothed in purple, a golden chain was placed around his neck, and it was proclaimed concerning him that he should have power as third in his kingdom.

30 That same night Baltassar, king of the Chaldeans, was slain.

31 And Darius the Mede succeeded to the kingdom, being sixty-two years old.

Chapter 6

1 It pleased Darius, and he appointed one hundred twenty satraps over the kingdom, that they might be throughout his whole kingdom.

2 And over them he appointed three princes, of whom Daniel was one, so that the satraps might give account to them and the king would not suffer trouble.

3 Therefore Daniel surpassed all the princes and satraps, because the Spirit of God was more abundant in him.

4 And the king considered appointing him over the whole kingdom. Therefore the princes and satraps sought an occasion against Daniel from the king's affairs, but they could find no cause or suspicion, because he was faithful, and no fault or suspicion was found in him.

5 Then those men said, "We shall find no occasion against this Daniel unless perhaps in the law of his God."

6 Then the princes and satraps crept upon the king and spoke to him in this way: "King Darius, live forever!

7 All the princes of your kingdom, the magistrates, satraps, senators, and judges, have taken counsel that an imperial decree and edict should go forth: that anyone who makes any petition of any god or man for thirty days, except of you, O king, shall be cast into the lions' den.

8 Now therefore, O king, confirm the sentence and write the decree, so that what has been established by the Medes and Persians may not be changed, nor may anyone be permitted to transgress it."

9 Then King Darius set forth and established the edict.

10 And when Daniel learned that the law had been established, he entered his house; and with the windows of his upper room opened toward Jerusalem, three times a day he bent his knees, worshiped, and gave thanks before his God, as he had been accustomed to do before.

11 Therefore those men, searching more carefully, found Daniel praying and making supplication to his God.

12 And they approached and spoke to the king concerning the edict: "O king, did you not establish that every man who petitioned any god or man for thirty days, except you, O king, should be cast into the lions' den?" The king answered them and said, "The word is true, according to the decree of the Medes and Persians, which it is not permitted to transgress."

13 Then they answered and said before the king, "Daniel, one of the children of Judah's captivity, has paid no heed to your law or to the edict you established, but three times a day he prays his supplication."

14 When the king heard this word, he was deeply grieved; and he set his heart upon delivering Daniel, and until sunset he labored to rescue him.

15 But those men, understanding the king, said to him, "Know, O king, that it is the law of the Medes and Persians that no decree established by the king may be changed."

16 Then the king commanded, and they brought Daniel and cast him into the lions' den. And the king said to Daniel, "Your God, whom you always worship, he will deliver you."

17 And one stone was brought and placed over the mouth of the den, and the king sealed it with his ring and the ring of his nobles, so that nothing might be done against Daniel.

18 And the king went away to his house and slept without supper; no food was brought before him, and moreover sleep departed from him.

19 Then the king rose at the first light of dawn and went in haste to the lions' den.

20 And approaching the den, he called to Daniel with a tearful voice and addressed him: “Daniel, servant of the living God, has your God whom you always serve been able, do you think, to deliver you from the lions?”

21 And Daniel answered the king and said, “O king, live forever!

22 My God sent his angel and shut the mouths of the lions, and they have not harmed me, because justice was found in me before him; and before you also, O king, I have committed no offense.”

23 Then the king rejoiced exceedingly over him and commanded Daniel to be brought up from the den. And Daniel was brought up from the den, and no injury was found in him, because he believed his God.

24 But by the king’s command, those men who had accused Daniel were brought, and they, their children, and their wives were cast into the lions’ den. They had not reached the floor of the den before the lions seized them and crushed all their bones.

25 Then King Darius wrote to all peoples, tribes, and languages dwelling in the whole earth: “May peace be multiplied to you.

26 A decree has been established by me that throughout all my empire and kingdom, they tremble and fear the God of Daniel. For he is the living God, eternal through the ages; his kingdom shall not be destroyed, and his power shall endure forever.

27 He is the deliverer and savior, performing signs and wonders in heaven and upon earth, who delivered Daniel from the lions’ den.”

28 And Daniel persevered until the reign of Darius and the reign of Cyrus the Persian.

Chapter 7

1 In the first year of Baltassar king of Babylon, Daniel saw a dream and a vision of his head upon his bed. And writing the dream, he comprehended it in a brief account; and summarizing it, he said:

2 “I looked in my vision by night, and behold, the four winds of heaven were fighting upon the great sea.

3 And four great beasts, different from one another, came up from the sea.

4 The first was like a lioness and had the wings of an eagle. I watched until its wings were plucked out, and it was lifted from the earth and stood upon its feet like a man; and the heart of a man was given to it.

5 And behold, another beast, like a bear, stood to one side; and there were three rows in its mouth and between its teeth, and thus they said to it: ‘Arise, devour much flesh.’

6 After this I looked, and behold, another like a leopard, and it had four wings like those of a bird upon it; and the beast had four heads, and power was given to it.

7 After this I looked in the vision of the night, and behold, a fourth beast, terrible, wondrous, and exceedingly strong. It had great iron teeth, devouring and crushing, and trampling what remained beneath its feet. It was unlike the other beasts I had seen before it, and it had ten horns.

8 I considered the horns, and behold, another little horn arose from their midst; and three of the first horns were plucked out before it. And behold, in that horn were eyes like the eyes of a man and a mouth speaking great things.

9 I watched until thrones were set in place and the Ancient of Days sat. His garment was white as snow and the hair of his head like pure wool; his throne was flames of fire, its wheels a burning fire.

10 A swift river of fire issued from before him. Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him. The judgment sat, and the books were opened.

11 I watched because of the sound of the great words the horn was speaking; and I saw that the beast was slain, its body perished, and it was handed over to be burned with fire.

12 The power of the other beasts also was taken away, and times of life were appointed to them until a time and a time.

13 Therefore I looked in the vision of the night, and behold, with the clouds of heaven one like a son of man was coming. And he came as far as the Ancient of Days, and they presented him before him.

14 And he gave him power, honor, and kingdom; and all peoples, tribes, and languages shall serve him. His power is everlasting power that shall not be taken away, and his kingdom shall not be destroyed.

15 My spirit shuddered; I, Daniel, was terrified by these things, and the visions of my head troubled me.

16 I approached one of those standing by and sought the truth from him concerning all these things. And he told me the interpretation of the words and instructed me:

17 ‘These four great beasts are four kingdoms that shall arise from the earth.

18 But the saints of the Most High God shall receive the kingdom and possess it forever and unto the age of ages.’

19 After this I desired to learn diligently concerning the fourth beast, which was exceedingly unlike all the others and very terrible, whose teeth and claws were iron, which devoured and crushed and trampled what remained beneath its feet;

20 and concerning the ten horns it had upon its head, and the other that had arisen, before which three horns had fallen; and concerning that horn which had eyes and a mouth speaking great things and was greater than the others.

21 I watched, and behold, that horn made war against the saints and prevailed over them,

22 until the Ancient of Days came and gave judgment to the saints of the Most High; and the time arrived, and the saints possessed the kingdom.

23 And he said this: ‘The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms and shall devour the whole earth and trample and crush it.

24 And the ten horns of that kingdom shall be ten kings; and another shall arise after them, and he shall be mightier than those before him and shall humble three kings.

25 And he shall speak words against the Most High and wear down the saints of the Most High. He shall think himself able to change times and laws, and they shall be delivered into his hand until a time, times, and half a time.

26 And the judgment shall sit, that his power may be taken away, crushed, and destroyed unto the end.

27 But the kingdom, power, and greatness of the kingdom beneath the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all kings shall serve and obey him.’

28 Here is the end of the word. I, Daniel, was greatly troubled by my thoughts, and my face changed within me; but I kept the word in my heart.

Chapter 8

1 In the third year of the reign of King Baltassar, a vision appeared to me, I, Daniel, after that which I had seen at the beginning.

2 I saw in my vision, while I was in the citadel of Susa, which is in the region of Elam; and in the vision I saw myself above the gate of Ulai.

3 And I lifted my eyes and saw, and behold, one ram stood before the marsh, having high horns, one higher than the other and growing up afterward.

4 Then I saw the ram thrusting with its horns toward the west, north, and south; and no beast could withstand it or be delivered from its hand. It acted according to its will and became great.

5 And I was considering, when behold, a he-goat came from the west over the face of the whole earth without touching the ground; and the he-goat had a notable horn between its eyes.

6 And it came as far as that horned ram which I had seen standing before the gate, and it ran at him in the fury of its strength.

7 And when it had approached the ram, it raged against him and struck the ram and shattered his two horns. The ram could not withstand it; and when it had cast him to the ground, it trampled him, and no one was able to deliver the ram from its hand.

8 But the he-goat became exceedingly great; and when it had grown, the great horn was broken, and four horns arose beneath it toward the four winds of heaven.

9 But from one of them came forth one little horn, and it became great toward the south, toward the east, and toward the strength.

10 And it was magnified even to the strength of heaven; and it cast down some of the strength and the stars and trampled them.

11 And it was magnified even to the prince of the strength; and it took away from him the perpetual sacrifice and cast down the place of his sanctuary.

12 And strength was given to it against the perpetual sacrifice because of sins; and truth shall be cast down upon the earth, and it shall act and prosper.

13 And I heard one of the holy ones speaking; and one holy one said to another—I do not know to whom he spoke—“How long shall the vision, the perpetual sacrifice, and the sin of the desolation that has been made endure? And how long shall the sanctuary and the strength be trampled?”

14 And he said to him, “Until evening and morning, two thousand three hundred days; then the sanctuary shall be cleansed.”

15 And it came to pass, when I, Daniel, saw the vision and sought understanding, behold, there stood before me something like the appearance of a man.

16 And I heard the voice of a man between Ulai; and he cried and said, “Gabriel, make him understand this vision.”

17 And he came and stood beside where I was standing; and when he came, I was afraid and fell upon my face. And he said to me, “Understand, son of man, for at the time of the end the vision shall be fulfilled.”

18 And while he spoke to me, I fell prostrate upon the earth; but he touched me and set me upon my feet.

19 And he said to me, “I shall show you what is to come at the last of the curse, for the time has its end.

20 The ram you saw having horns is the king of the Medes and Persians.

21 But the he-goat is the king of the Greeks; and the great horn that was between his eyes is the first king.

22 And because, when it was broken, four arose in its place, four kings shall arise from his nation, but not with his strength.

23 And after their reign, when iniquities have grown, a king shall arise, shameless in face and understanding propositions.

24 And his strength shall be made powerful, but not by his own forces. Beyond what can be believed, he shall lay waste all things and shall prosper and act; and he shall slay the mighty and the people of the saints

25 according to his will. Deceit shall be directed in his hand, and he shall magnify his heart; and amid abundance of all things he shall slay many. He shall rise against the Prince of princes and be crushed without hand.

26 And the vision of evening and morning that was spoken is true. Therefore seal the vision, because it shall be after many days.”

27 And I, Daniel, languished and was sick for days; and when I had risen, I carried out the king’s works. I was astonished at the vision, and there was no one to interpret it.

Chapter 9

1 In the first year of Darius son of Assuerus, of the seed of the Medes, who ruled over the kingdom of the Chaldeans,

2 in the first year of his reign, I, Daniel, understood from the books the number of years concerning which the word of the Lord came to Jeremiah the prophet: that seventy years of Jerusalem's desolation should be completed.

3 And I set my face toward the Lord my God, to seek and implore him with fasting, sackcloth, and ashes.

4 And I prayed to the Lord my God and confessed and said, "I beseech you, O Lord, great and terrible God, who keeps pact and mercy with those who love you and keep your commandments:

5 We have sinned, committed iniquity, acted wickedly, and departed; and we have turned away from your commandments and judgments.

6 We have not obeyed your servants the prophets, who spoke in your name to our kings, our princes, our fathers, and all the people of the land.

7 To you, O Lord, belongs justice, but to us confusion of face, as it is this day—to the men of Judah, the inhabitants of Jerusalem, and all Israel, those who are near and those who are far away in all the lands to which you cast them for their iniquities by which they sinned against you.

8 O Lord, to us belongs confusion of face—to our kings, our princes, and our fathers, who have sinned.

9 But to you, the Lord our God, belong mercy and propitiation, because we have departed from you

10 and have not listened to the voice of the Lord our God, that we should walk in his law, which he set before us through his servants the prophets.

11 And all Israel have transgressed your law and turned away so that they would not hear your voice; and the curse and denunciation written in the book of Moses, the servant of God, have dripped down upon us, because we have sinned against him.

12 And he has established his words that he spoke against us and against our princes who judged us, that he would bring upon us a great evil such as has never been beneath all heaven, according to what was done in Jerusalem.

13 As it is written in the law of Moses, all this evil has come upon us; and we did not seek your face, O Lord our God, that we might turn back from our iniquities and consider your truth.

14 And the Lord kept watch over the evil and brought it upon us. The Lord our God is just in all the works he has done, for we did not listen to his voice.

15 And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and made yourself a name as at this day: we have sinned; we have committed iniquity.

16 O Lord, according to all your justice, I beseech you, let your wrath and fury turn away from your city Jerusalem and from your holy mountain. For because of our sins and the iniquities of our fathers, Jerusalem and your people are a reproach to all around us.

17 Now therefore, our God, hear the prayer of your servant and his petitions; and for your own sake, show your face upon your sanctuary, which is desolate.

18 Incline your ear, my God, and hear; open your eyes and see our desolation and the city upon which your name has been invoked. For we do not cast down our prayers before your face because of our justifications, but because of your many tender mercies.

19 Hear, O Lord; be appeased, O Lord; attend and act. Do not delay for your own sake, my God, because your name has been invoked upon your city and upon your people."

20 And while I was still speaking and praying, confessing my sins and the sins of my people Israel, and casting down my prayers in the presence of my God for the holy mountain of my God—

21 while I was still speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

22 And he instructed me and spoke to me and said, “Daniel, I have now come forth to teach you, that you may understand.

23 From the beginning of your prayers, the word went forth; and I have come to tell you, because you are a man of desires. Therefore attend to the word and understand the vision.

24 Seventy weeks are shortened upon your people and upon your holy city, that transgression may be consummated, sin receive an end, iniquity be blotted out, everlasting justice be brought in, vision and prophecy be fulfilled, and the Holy of Holies be anointed.

25 Know therefore and take heed: from the going forth of the word that Jerusalem should be built again until Christ the leader, there shall be seven weeks and sixty-two weeks; and the street and walls shall be built again in straitened times.

26 And after sixty-two weeks Christ shall be slain, and the people who will deny him shall no longer be his. And a people with a leader who is to come shall destroy the city and the sanctuary; and its end shall be desolation, and after the end of the war, the appointed desolation.

27 And he shall confirm the pact with many for one week; and in the middle of the week victim and sacrifice shall cease, and in the temple shall be the abomination of desolation; and until the consummation and the end, the desolation shall persist.

Chapter 10

1 In the third year of Cyrus king of the Persians, a word was revealed to Daniel, surnamed Baltassar; and the word was true, and the strength was great. And he understood the word, for understanding is needed in the vision.

2 In those days I, Daniel, mourned for the days of three weeks.

3 I ate no desirable bread; neither flesh nor wine entered my mouth, nor was I anointed with ointment, until the days of three weeks were completed.

4 And on the twenty-fourth day of the first month, I was beside the great river, which is the Tigris.

5 And I lifted my eyes and saw, and behold, one man clothed in linen, his loins girded with the finest gold.

6 His body was like chrysolite, his face like the appearance of lightning, his eyes like a burning lamp, his arms and everything downward as far as his feet like the appearance of glowing bronze, and the sound of his words like the sound of a multitude.

7 And I, Daniel, alone saw the vision; the men who were with me did not see, but an exceedingly great terror rushed upon them, and they fled into hiding.

8 But I was left alone and saw this great vision. No strength remained in me; my appearance changed within me, I withered, and I had no strength at all.

9 And I heard the sound of his words; and as I heard, I lay stunned upon my face, and my countenance clung to the earth.

10 And behold, a hand touched me and raised me upon my knees and the joints of my hands.

11 And he said to me, “Daniel, man of desires, understand the words I speak to you and stand upon your feet, for I have now been sent to you.” And when he had spoken this word to me, I stood trembling.

12 And he said to me, “Do not fear, Daniel, because from the first day you set your heart to understand and to afflict yourself in the presence of your God, your words were heard; and I have come because of your words.

13 But the prince of the kingdom of the Persians resisted me for twenty-one days; and behold, Michael, one of the chief princes, came to my aid, and I remained there beside the king of the Persians.

14 But I have come to teach you what shall come upon your people in the last days, for the vision is yet for days.”

15 And while he spoke such words to me, I cast my face toward the earth and was silent.

16 And behold, something like the likeness of a son of man touched my lips. And opening my mouth, I spoke and said to him who stood before me, “My lord, at your vision my joints have been loosened, and no strength remains in me.

17 And how can the servant of my lord speak with my lord? For no strength remains in me, and even my breath is stopped.”

18 Therefore, again something like the appearance of a man touched me and strengthened me.

19 And he said, “Do not fear, man of desires. Peace be to you. Take courage and be strong.” And while he spoke with me, I recovered strength and said, “Speak, my lord, for you have strengthened me.”

20 And he said, “Do you know why I have come to you? And now I shall return to fight against the prince of the Persians. When I was going forth, the prince of the Greeks appeared, coming.

21 Nevertheless, I shall announce to you what is expressed in the scripture of truth; and no one is my helper in all these things except Michael your prince.

Chapter 11

1 “But from the first year of Darius the Mede, I stood that he might be strengthened and fortified.

2 And now I shall announce the truth to you. Behold, three kings shall yet stand in Persia, and the fourth shall be enriched with exceedingly great wealth beyond them all; and when he has grown strong through his riches, he shall stir up all against the kingdom of Greece.

3 But a mighty king shall arise, rule with great power, and do whatever pleases him.

4 And when he has stood, his kingdom shall be broken and divided toward the four winds of heaven, but not among his descendants, nor according to the power by which he ruled; for his kingdom shall be torn apart and given even to outsiders besides these.

5 And the king of the south shall be strengthened; and one of his princes shall prevail over him and rule with dominion, for his dominion shall be great.

6 And after the end of years, they shall enter a covenant. The daughter of the king of the south shall come to the king of the north to make friendship, but she shall not retain the strength of the arm, nor shall her seed stand; and she shall be handed over, together with the young men who brought her, and those who strengthened her in those times.

7 And a plant from the stock of her roots shall stand; and he shall come with an army and enter the province of the king of the north. He shall abuse them and prevail.

8 Moreover, he shall carry captive into Egypt their gods, carved images, and precious vessels of silver and gold; he shall prevail against the king of the north.

9 And the king of the south shall enter the kingdom and return to his own land.

10 But his sons shall be provoked and gather a multitude of many armies; and he shall come hastening and overflowing. He shall return, be stirred up, and engage his strength.

11 And the king of the south, provoked, shall go forth and fight against the king of the north. He shall prepare an exceedingly great multitude, and the multitude shall be given into his hand.

12 And he shall seize the multitude, and his heart shall be exalted; and he shall cast down many thousands, but he shall not prevail.

13 For the king of the north shall return and prepare a multitude much greater than before; and at the end of times and years, he shall come hastening with a great army and exceedingly great wealth.

14 And in those times many shall rise against the king of the south; the children of the transgressors of your people also shall exalt themselves to fulfill the vision, and they shall fall.

15 And the king of the north shall come, heap up an embankment, and take the strongest cities. The arms of the south shall not withstand, and his chosen men shall rise to resist, but there shall be no strength.

16 And the one coming against him shall act according to his pleasure, and there shall be no one to stand before him. He shall stand in the glorious land, and it shall be consumed in his hand.

17 And he shall set his face to come and take possession of his entire kingdom, and he shall make fair terms with him. He shall give him a daughter of women to overthrow it, but she shall not stand, nor shall she be his.

18 And he shall turn his face toward the islands and take many; and a prince shall cause his reproach to cease, and shall turn his reproach back upon him.

19 And he shall turn his face toward the empire of his own land, and he shall stumble and fall and not be found.

20 And in his place shall stand one utterly vile and unworthy of royal splendor; and within a few days he shall be crushed, but not in fury or in battle.

21 And in his place shall stand one despised, and royal honor shall not be given to him. He shall come secretly and obtain the kingdom by fraud.

22 And the arms of the fighter shall be overthrown before his face and crushed, and moreover the leader of the covenant.

23 And after friendships are made, he shall deal deceitfully with him; and he shall ascend and overcome with a small people.

24 And he shall enter abundant and fertile cities and do what his fathers and his fathers' fathers did not do. He shall scatter their plunder, spoil, and riches, and devise plans against the strongest places, and this until a time.

25 And his strength and heart shall be stirred against the king of the south with a great army; and the king of the south shall be provoked to battle with many exceedingly strong auxiliaries, but they shall not stand, because they shall devise plans against him.

26 And those eating bread with him shall crush him, his army shall be oppressed, and very many shall fall slain.

27 The heart of the two kings also shall be set to do evil, and at one table they shall speak falsehood; but they shall not prosper, because the end is still for another time.

28 And he shall return to his land with much wealth, and his heart shall be against the holy testament; and he shall act and return to his land.

29 At the appointed time he shall return and come to the south, but the last time shall not be like the first.

30 And triremes and the Romans shall come upon him; and he shall be struck and return, and he shall be indignant against the testament of the sanctuary and shall act. And he shall return and devise against those who have forsaken the testament of the sanctuary.

31 And arms from him shall stand and pollute the sanctuary of strength, take away the perpetual sacrifice, and place the abomination unto desolation.

32 And the impious shall deceitfully feign concerning the testament; but the people who know their God shall prevail and act.

33 And the learned among the people shall teach many; and they shall fall by sword, flame, captivity, and plunder for days.

34 And when they have fallen, they shall be raised by a little help; and very many shall join themselves to them deceitfully.

35 And some of the learned shall fall, that they may be refined, chosen, and made white until the appointed time, because there shall still be another time.

36 And the king shall act according to his will; he shall be exalted and magnified against every god and shall speak great things against the God of gods. And he shall be directed until the wrath is completed, for the determination has been accomplished.

37 And he shall have no regard for the God of his fathers; he shall be amid the desires of women, and he shall care for none of the gods, because he shall rise against all things.

38 But in his place he shall worship the god Maozim; and a god whom his fathers did not know he shall honor with gold, silver, precious stone, and costly things.

39 And he shall fortify Maozim with a foreign god whom he acknowledged; he shall multiply glory and give them power over many, and he shall divide the land freely.

40 And at the appointed time the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, horsemen, and a great fleet. He shall enter the lands, crush them, and pass through.

41 And he shall enter the glorious land, and many shall fall; but these alone shall be saved from his hand: Edom, Moab, and the chief part of the children of Ammon.

42 And he shall stretch forth his hand against the lands, and the land of Egypt shall not escape.

43 And he shall rule over the treasures of gold and silver and all the precious things of Egypt; he shall also pass through Libya and Ethiopia.

44 And a report from the east and north shall trouble him, and he shall come with a great multitude to crush and slay many.

45 And he shall pitch his tabernacle at Apadno, between the seas, upon the glorious and holy mountain; and he shall come to its summit, and no one shall help him.

Chapter 12

1 “But at that time Michael shall arise, the great prince who stands for the children of your people; and there shall come a time such as has not been since nations began to exist until that time. And at that time your people shall be saved, everyone who is found written in the book.

2 And many of those who sleep in the dust of the earth shall awaken: some to everlasting life and others to reproach, that they may see it forever.

3 But those who are learned shall shine like the brightness of the firmament, and those who instruct many toward justice like stars through perpetual eternities.

4 But you, Daniel, close the words and seal the book until the appointed time. Very many shall pass through, and knowledge shall be manifold.”

5 And I, Daniel, saw, and behold, something like two others stood: one here upon one bank of the river and another there upon the other bank of the river.

6 And I said to the man clothed in linen who stood above the waters of the river, “How long until the end of these wonders?”

7 And I heard the man clothed in linen who stood above the waters of the river, when he had raised his right and left hands toward heaven and sworn by him who lives forever, that it would be for a time, times, and half a time; and when the scattering of the hand of the holy people has been completed, all these things shall be fulfilled.

8 And I heard but did not understand. And I said, “My lord, what shall be after these things?”

9 And he said, “Go, Daniel, for the words are closed and sealed until the appointed time.

10 Many shall be chosen and made white and shall be tested as by fire; and the impious shall act impiously, and none of the impious shall understand, but the learned shall understand.

11 And from the time when the perpetual sacrifice is taken away and the abomination is placed unto desolation, there shall be one thousand two hundred ninety days.

12 Blessed is he who waits and reaches one thousand three hundred thirty-five days.

13 But you, go to the appointed end; and you shall rest and stand in your lot at the end of the days.”

Chapter 13

1 And there was a man dwelling in Babylon whose name was Joakim.

2 And he took a wife named Susanna, the daughter of Helcias, exceedingly beautiful and fearing God.

3 For her parents, being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and he had an orchard adjoining his house; and the Jews flocked to him because he was more honorable than all.

5 And in that year two elders from among the people were appointed judges, of whom the Lord had spoken: “Iniquity has gone forth from Babylon, from elder judges who seemed to govern the people.”

6 These men frequented Joakim’s house, and all who had legal cases came to them.

7 But when the people had returned at midday, Susanna would enter and walk in her husband’s orchard.

8 And the elders saw her entering and walking every day, and they burned with desire for her.

9 And they perverted their understanding and turned away their eyes so that they would not look toward heaven or remember just judgments.

10 Therefore both were wounded with love for her, yet they did not disclose their pain to one another,

11 for they were ashamed to reveal to each other their desire, wishing to lie with her.

12 And every day they watched more intently to see her. And one said to the other,

13 “Let us go home, for it is the hour of the midday meal.” And going out, they departed from one another.

14 But when they had returned, they came together; and asking one another the reason, they confessed their desire. Then together they appointed a time when they might find her alone.

15 And it came to pass, as they watched for a suitable day, that she entered on a certain day, as yesterday and the day before, with only two maidservants, and wished to bathe in the orchard, for it was hot.

16 And no one was there except the two elders, hidden and watching her.

17 Therefore she said to the maidservants, “Bring me oil and washing preparations, and close the orchard doors so that I may bathe.”

18 And they did as she commanded. They closed the orchard doors and went out by the back entrance to bring what she had ordered, not knowing that the elders were hidden inside.

19 But when the maidservants had gone out, the two elders arose and ran to her and said,

20 “Behold, the orchard doors are closed, and no one sees us, and we desire you. Therefore consent to us and lie with us.

21 But if you refuse, we shall bear witness against you that a young man was with you and that for this reason you sent your maidservants away from you.”

22 Susanna groaned and said, “I am hemmed in on every side. For if I do this, it is death to me; but if I do not do it, I shall not escape your hands.

23 Yet it is better for me to fall into your hands without doing it than to sin in the sight of the Lord.”

24 And Susanna cried out with a loud voice; but the elders also cried out against her.

25 And one ran to the orchard doors and opened them.

26 Therefore, when the household servants heard the cry in the orchard, they rushed in by the back entrance to see what it was.

27 But after the elders had spoken, the servants were exceedingly ashamed, because such a thing had never been said of Susanna. And the next day came.

28 And when the people had come to Joakim her husband, the two elders also came, full of an iniquitous purpose against Susanna, that they might put her to death.

29 And they said before the people, “Send for Susanna, daughter of Helcias and wife of Joakim.” And immediately they sent for her.

30 And she came with her parents, children, and all her relatives.

31 Now Susanna was exceedingly delicate and beautiful in appearance.

32 But those iniquitous men commanded that she be uncovered—for she was veiled—so that even in this way they might satisfy themselves with her beauty.

33 Therefore her own people and all who knew her wept.

34 And the two elders rose in the midst of the people and placed their hands upon her head.

35 And weeping, she looked up toward heaven, for her heart trusted in the Lord.

36 And the elders said, “While we were walking alone in the orchard, this woman entered with two maidservants; and she closed the orchard doors and sent the maidservants away from her.

37 And a young man who had been hidden came to her and lay with her.

38 But we, being in a corner of the orchard, saw the iniquity and ran to them, and we saw them lying together.

39 We could not seize him, for he was stronger than we, and opening the doors, he leapt out.

40 But when we had seized her, we asked who the young man was, and she refused to tell us. We are witnesses of this matter.”

41 The multitude believed them as elders and judges of the people, and they condemned her to death.

42 But Susanna cried out with a loud voice and said, “Eternal God, who knows hidden things, who knows all things before they come to pass,

43 you know that they have borne false witness against me. And behold, I die, though I have done none of the things these men maliciously devised against me.”

44 And the Lord heard her voice.

45 And as she was being led to death, the Lord raised up the holy spirit of a younger boy whose name was Daniel.

46 And he cried out with a loud voice, “I am clean of this woman’s blood.”

47 And all the people turned toward him and said, “What is this word you have spoken?”

48 And standing in their midst, he said, “Are you so foolish, children of Israel, that without judging or knowing what is true, you have condemned a daughter of Israel?

49 Return to judgment, for these men have spoken false witness against her.”

50 Therefore the people returned in haste, and the elders said to him, “Come and sit in our midst and show us, because God has given you the honor of old age.”

51 And Daniel said to them, “Separate them far from one another, and I shall judge them.”

52 Therefore, when they had been divided from one another, he called one of them and said to him, “You who have grown old in evil days, now your sins that you committed before have come upon you:

53 judging unjust judgments, oppressing the innocent and releasing the guilty, though the Lord says, ‘You shall not kill the innocent and the just.’

54 Now therefore, if you saw her, tell me under what tree you saw them speaking together.” And he said, “Under a mastic tree.”

55 And Daniel said, “You have lied rightly against your own head; for behold, the angel of God, having received sentence from him, shall cut you in two.”

56 And when he had removed him, he commanded the other to come and said to him, “Seed of Canaan and not of Judah, beauty has deceived you, and desire has perverted your heart.

57 Thus you dealt with the daughters of Israel, and they, being afraid, spoke to you; but a daughter of Judah did not endure your iniquity.

58 Now therefore, tell me under what tree you caught them speaking together.” And he said, “Under a holm oak.”

59 And Daniel said to him, “You also have lied rightly against your own head; for the angel of the Lord waits, holding a sword, to cut you in two and kill you both.”

60 Then the whole assembly cried out with a loud voice and blessed God, who saves those who hope in him.

61 And they rose against the two elders—for Daniel had convicted them from their own mouths of speaking false witness—and they did to them as they had maliciously dealt against their neighbor,

62 acting according to the law of Moses. And they killed them, and innocent blood was saved that day.

63 But Helcias and his wife praised God for their daughter Susanna, together with Joakim her husband and all their relatives, because no shameful thing had been found in her.

64 And Daniel became great in the sight of the people from that day onward.

65 And King Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.

Chapter 14

1 Now Daniel was the king’s table companion and was honored above all his friends.

2 And there was also an idol among the Babylonians named Bel; and every day twelve artabas of fine flour, forty sheep, and six amphoras of wine were spent upon it.

3 The king also worshiped it and went every day to adore it, but Daniel adored his God. And the king said to him, “Why do you not adore Bel?”

4 He answered and said to him, “Because I do not worship idols made by hands, but the living God, who created heaven and earth and holds power over all flesh.”

5 And the king said to him, “Does Bel not appear to you to be a living god? Do you not see how much he eats and drinks each day?”

6 And Daniel, smiling, said, “Do not be deceived, O king, for this one is clay within and bronze without, and he has never eaten.”

7 And the king became angry and called his priests and said to them, “Unless you tell me who it is that eats these provisions, you shall die.

8 But if you show that Bel eats these things, Daniel shall die, because he has blasphemed against Bel.” And Daniel said to the king, “Let it be according to your word.”

9 Now the priests of Bel were seventy, besides their wives, little children, and sons. And the king came with Daniel into the temple of Bel.

10 And the priests of Bel said, “Behold, we are going outside. You, O king, set out the food, mix the wine, close the door, and seal it with your ring.

11 And when you enter in the morning, unless you find everything eaten by Bel, we shall die by death—or Daniel, who has lied against us.”

12 But they were unconcerned, because they had made a hidden entrance beneath the table and always entered through it and devoured the provisions.

13 Therefore, after they had gone out, the king set the food before Bel. Daniel commanded his servants, and they brought ashes, and he sifted them throughout the whole temple before the king. Then they went out, closed the door, sealed it with the king’s ring, and departed.

14 But the priests entered by night according to their custom, together with their wives and children, and they ate and drank everything.

15 And the king rose at the first light of dawn, and Daniel with him.

16 And the king said, “Are the seals intact, Daniel?” He answered, “They are intact, O king.”

17 And immediately, when he had opened the door, the king looked upon the table and cried out with a loud voice, “Great are you, O Bel, and there is no deceit with you at all.”

18 And Daniel laughed and restrained the king from entering, and said, “Behold the pavement. Notice whose footprints these are.”

19 And the king said, “I see the footprints of men, women, and children.” And the king became angry.

20 Then he seized the priests and their wives and children; and they showed him the hidden little doors through which they entered and consumed what was upon the table.

21 Therefore the king killed them and delivered Bel into Daniel’s power, and he overthrew it and its temple.

22 And there was a great dragon in that place, and the Babylonians worshiped it.

23 And the king said to Daniel, “Behold, now you cannot say that this is not a living god; therefore adore it.”

24 And Daniel said, “I adore the Lord my God, because he is the living God; but this is not a living god.

25 But you, O king, give me authority, and I shall kill the dragon without sword or club.” And the king said, “I give it to you.”

26 Therefore Daniel took pitch, fat, and hair and boiled them together; and he made lumps and gave them into the dragon’s mouth, and the dragon burst apart. And he said, “Behold what you worshiped.”

27 When the Babylonians heard this, they were exceedingly indignant; and gathering against the king, they said, “The king has become a Jew. He has destroyed Bel, killed the dragon, and slain the priests.”

28 And when they had come to the king, they said, “Deliver Daniel to us, or else we shall kill you and your house.”

29 Therefore the king saw that they were rushing violently upon him, and compelled by necessity, he delivered Daniel to them.

30 And they cast him into the lions’ den, and he was there six days.

31 Now in the den were seven lions, and two bodies and two sheep were given to them each day; but then these were not given to them, so that they might devour Daniel.

32 And the prophet Habacuc was in Judea. He had cooked a stew and crumbled bread into a bowl and was going into the field to carry it to the reapers.

33 And the angel of the Lord said to Habacuc, “Carry the meal you have into Babylon to Daniel, who is in the lions’ den.”

34 And Habacuc said, “O Lord, I have not seen Babylon, and I do not know the den.”

35 And the angel of the Lord seized him by the crown of his head and carried him by the hair of his head, and by the force of his spirit set him in Babylon above the den.

36 And Habacuc cried out, saying, “Daniel, servant of God, take the meal God has sent you.”

37 And Daniel said, “You have remembered me, O God, and have not forsaken those who love you.”

38 And Daniel arose and ate. But the angel of the Lord immediately restored Habacuc to his own place.

39 Therefore the king came on the seventh day to mourn Daniel; and he came to the den and looked within, and behold, Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying, “Great are you, O Lord, God of Daniel.” And he drew him out of the lions’ den.

41 But those who had been the cause of his destruction he cast into the den, and they were devoured in a moment before him.

42 Then the king said, “Let all who dwell in the whole earth fear the God of Daniel, because he is the Savior, performing signs and wonders upon earth, who delivered Daniel from the lions’ den.”

Hosea

Chapter 1

1 The word of the Lord (YHWH) that came to Hosea son of Beeri, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Judah, and in the days of Jeroboam son of Joas, king of Israel.

2 The beginning of the Lord's speaking through Hosea. And the Lord said to Hosea, "Go, take for yourself a wife of fornications and make for yourself children of fornications, because the land, fornicating, shall fornicate away from the Lord."

3 And he went and took Gomer daughter of Debelaim, and she conceived and bore him a son.

4 And the Lord said to him, "Call his name Jezrahel, because yet a little while, and I shall visit the blood of Jezrahel upon the house of Jehu and cause the kingdom of the house of Israel to cease.

5 And on that day I shall break the bow of Israel in the valley of Jezrahel."

6 And she conceived again and bore a daughter. And he said to him, "Call her name Without Mercy, because I shall no longer continue to have mercy upon the house of Israel, but with oblivion I shall forget them.

7 But I shall have mercy upon the house of Judah and shall save them in the Lord their God; and I shall not save them by bow, sword, battle, horses, or horsemen."

8 And she weaned her who was Without Mercy. And she conceived and bore a son.

9 And he said, "Call his name Not My People, because you are not my people, and I shall not be yours.

10 And the number of the children of Israel shall be like the sand of the sea, which is without measure and cannot be numbered. And in the place where it shall be said to them, 'You are Not My People,' it shall be said to them, 'Children of the living God.'

11 And the children of Judah and the children of Israel shall be gathered together; and they shall appoint for themselves one head and shall ascend from the land, because great is the day of Jezrahel.

Chapter 2

1 Say to your brothers, “My People,” and to your sister, “She Who Has Obtained Mercy.”

2 “Judge your mother, judge her, because she is not my wife, and I am not her husband. Let her remove her fornications from her face and her adulteries from between her breasts,

3 lest I strip her naked and set her as on the day of her birth, make her like a wilderness, set her like a pathless land, and kill her with thirst.

4 And I shall not have mercy upon her children, because they are children of fornications.

5 For their mother has fornicated; she who conceived them has been put to confusion. For she said, ‘I shall go after my lovers, who give me my bread and my waters, my wool and my flax, my oil and my drink.’

6 Because of this, behold, I shall hedge your way with thorns and enclose it with a wall, and she shall not find her paths.

7 And she shall pursue her lovers but not overtake them; she shall seek them but not find them. And she shall say, ‘I shall go and return to my former husband, because it was better for me then than now.’

8 And she did not know that it was I who gave her grain, wine, and oil, and multiplied silver and gold for her, which they made into Baal.

9 Therefore I shall turn and take my grain in its season and my wine in its season; and I shall recover my wool and my flax that covered her shame.

10 And now I shall reveal her folly before the eyes of her lovers, and no man shall deliver her from my hand.

11 And I shall cause all her joy to cease—her solemnity, her new moon, her sabbath, and all her appointed feasts.

12 And I shall destroy her vineyard and her fig tree, of which she said, ‘These are my wages, which my lovers gave me.’ And I shall turn her into a forest, and the beast of the field shall devour her.

13 And I shall visit upon her the days of the Baals, on which she burned incense and adorned herself with her earring and necklace. And she went after her lovers and forgot me,” says the Lord.

14 “Because of this, behold, I shall nurse her, lead her into the wilderness, and speak to her heart.

15 And I shall give her her vinedressers from that same place and the valley of Achor as an opening of hope; and she shall sing there as in the days of her youth and as in the days of her ascent from the land of Egypt.

16 And it shall be on that day,” says the Lord, “that she shall call me ‘My Husband’ and shall no longer call me ‘My Baal.’

17 And I shall remove the names of the Baals from her mouth, and she shall no longer remember their name.

18 And on that day I shall strike a covenant with them—with the beast of the field, the bird of heaven, and the creeping thing of the earth; and I shall break bow, sword, and war from the land and make them sleep securely.

19 And I shall espouse you to myself forever; and I shall espouse you to myself in justice and judgment, in mercy and tender mercies.

20 And I shall espouse you to myself in faith; and you shall know that I am the Lord.

21 And it shall be on that day: I shall answer,” says the Lord. “I shall answer the heavens, and they shall answer the earth.

22 And the earth shall answer the grain, wine, and oil, and these shall answer Jezrahel.

23 And I shall sow her for myself in the land and have mercy upon her who was Without Mercy.

24 And I shall say to Not My People, ‘You are my people,’ and he shall say, ‘You are my God.’”

Chapter 3

1 And the Lord said to me, “Go again and love a woman beloved by a friend and an adulteress, as the Lord loves the children of Israel, though they look to foreign gods and love the pressed cakes of grapes.”

2 And I dug her out for myself for fifteen pieces of silver and a cor of barley and half a cor of barley.

3 And I said to her, “You shall wait for me many days. You shall not fornicate, and you shall not belong to a man; and I also shall wait for you.”

4 For the children of Israel shall sit many days without king, without prince, without sacrifice, without altar, without ephod, and without theraphim.

5 And after these things the children of Israel shall return and seek the Lord their God and David their king; and in the last days they shall fearfully approach the Lord and his goodness.

Chapter 4

1 Hear the word of the Lord, children of Israel, because the Lord has a judgment with the inhabitants of the land: for there is no truth, no mercy, and no knowledge of God in the land.

2 Cursing, falsehood, murder, theft, and adultery have overflowed, and blood has touched blood.

3 Because of this the land shall mourn, and everyone who dwells in it shall grow weak, together with the beast of the field and the bird of heaven; even the fish of the sea shall be gathered away.

4 Nevertheless, let no one judge, and let no man be reproved, for your people are like those who contradict the priest.

5 And you shall fall today, and the prophet also shall fall with you. By night I have silenced your mother.

6 My people have been silent because they had no knowledge. Because you rejected knowledge, I shall reject you from serving as my priest; and because you forgot the law of your God, I also shall forget your children.

7 According to their multitude, so they sinned against me; I shall change their glory into shame.

8 They shall eat the sins of my people, and they shall lift up their souls toward their iniquity.

9 And it shall be: like people, like priest. And I shall visit his ways upon him and repay his designs to him.

10 And they shall eat but not be satisfied. They have fornicated and have not ceased, because they have forsaken the Lord by not keeping watch.

11 Fornication, wine, and drunkenness take away the heart.

12 My people consulted their wood, and their staff declared to them; for a spirit of fornications deceived them, and they fornicated away from their God.

13 They sacrificed upon the tops of the mountains and burned incense upon the hills, beneath oak, poplar, and terebinth, because their shade was good. Therefore your daughters shall fornicate and your brides shall be adulteresses.

14 I shall not visit upon your daughters when they fornicate or upon your brides when they commit adultery, because the men themselves kept company with harlots and sacrificed with the effeminate; and a people without understanding shall be beaten.

15 If you fornicate, Israel, at least let Judah not transgress. Do not enter Galgala, do not ascend into Bethaven, and do not swear, “The Lord lives!”

16 For Israel has turned aside like a wanton heifer; now the Lord shall feed them like a lamb in a broad place.

17 Ephraim is a partner of idols; let him alone.

18 Their feast has been separated; fornicating, they have fornicated. Her protectors have loved to bring shame.

19 The spirit has bound him in its wings, and they shall be put to confusion because of their sacrifices.

Chapter 5

1 Hear this, priests; attend, house of Israel; and listen, house of the king, because judgment is for you, for you have become a snare to the watch and a net spread over Thabor.

2 And you have turned victims aside into the depths; but I am the instructor of them all.

3 I know Ephraim, and Israel is not hidden from me; for now Ephraim has fornicated, and Israel is defiled.

4 They shall not direct their thoughts to return to their God, because a spirit of fornications is in their midst, and they have not known the Lord.

5 And the arrogance of Israel shall answer to his face; and Israel and Ephraim shall fall in their iniquity; Judah also shall fall with them.

6 With their flocks and herds they shall go to seek the Lord but shall not find him; he has withdrawn from them.

7 They have transgressed against the Lord, because they have begotten foreign children; now a month shall devour them with their portions.

8 Sound the horn in Gabaa, the trumpet in Rama; howl in Bethaven—behind you, Benjamin!

9 Ephraim shall be in desolation on the day of correction; among the tribes of Israel I have shown faithfulness.

10 The princes of Judah have become like those who move a boundary; upon them I shall pour out my wrath like water.

11 Ephraim suffers oppression, broken by judgment, because he began to go after filth.

12 And I am like a moth to Ephraim and like decay to the house of Judah.

13 And Ephraim saw his sickness, and Judah his bond; and Ephraim went to Assur and sent to the avenging king. But he shall not be able to heal you or release the bond from you.

14 For I am like a lioness to Ephraim and like a lion’s cub to the house of Judah. I, I shall seize and go; I shall carry away, and there is no one to deliver.

15 I shall go and return to my place until you waste away and seek my face.

Chapter 6

1 “In their tribulation they shall rise early to me: ‘Come, and let us return to the Lord,

2 for he has seized us and will heal us; he will strike and will cure us.

3 He will enliven us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know and shall follow on to know the Lord. His going forth is prepared like the dawn, and he shall come to us like the early and latter rain upon the land.’

4 What shall I do to you, Ephraim? What shall I do to you, Judah? Your mercy is like a morning cloud and like the dew passing away in the morning.

5 Because of this I have hewn through the prophets; I have slain them by the words of my mouth, and your judgments shall go forth like light.

6 For I desired mercy and not sacrifice, and knowledge of God more than holocausts.

7 But they, like Adam, transgressed the pact; there they transgressed against me.

8 Galaad is a city of those who work an idol, supplanted with blood.

9 And like the jaws of robber men, the company of priests go forth slaying on the road from Sichem, for they have committed wickedness.

10 In the house of Israel I have seen a horrible thing: there are the fornications of Ephraim; Israel is defiled.

11 But for you also, Judah, set a harvest, when I shall turn back the captivity of my people.”

Chapter 7

1 “When I wished to heal Israel, the iniquity of Ephraim and the malice of Samaria were revealed, because they practiced falsehood; and the thief entered plundering, while the robber was outside.

2 And lest they say in their hearts that I remember all their malice, now their inventions have surrounded them; they have been done before my face.

3 By their malice they made the king glad, and the princes by their falsehoods.

4 They are all adulterers, like an oven kindled by the baker. The city rested a little from mixing the leaven until the whole was leavened.

5 The day of our king: the princes began to rage from wine; he extended his hand with mockers.

6 For they applied their heart like an oven when he laid snares for them. All night the one baking them slept; in the morning he himself was kindled like a flaming fire.

7 They were all heated like an oven and devoured their judges. All their kings have fallen; there is no one among them who cries to me.

8 Ephraim himself was mingled among the peoples; Ephraim became a hearth cake that is not turned.

9 Foreigners devoured his strength, and he did not know it; even gray hairs were spread upon him, and he was unaware.

10 And the pride of Israel shall be humbled before his face; yet they have not returned to the Lord their God and have not sought him in all these things.

11 And Ephraim became like a deceived dove without a heart. They called upon Egypt; they went to the Assyrians.

12 And when they have gone forth, I shall spread my net over them; like a bird of heaven I shall draw them down. I shall strike them according to what was heard in their assembly.

13 Woe to them, because they have departed from me! They shall be laid waste, because they have transgressed against me. And I redeemed them, but they spoke falsehoods against me.

14 And they did not cry to me from their heart, but howled upon their beds. They ruminated over grain and wine; they departed from me.

15 And I instructed them and strengthened their arms, but they devised evil against me.

16 They returned so that they might be without a yoke; they became like a deceitful bow. Their princes shall fall by the sword because of the fury of their tongue. This shall be their mockery in the land of Egypt.”

Chapter 8

1 “Let the trumpet be at your throat, like an eagle over the house of the Lord, because they have transgressed my covenant and violated my law.

2 They shall call upon me: ‘My God, we Israel have known you.’

3 Israel has cast away what is good; the enemy shall pursue him.

4 They reigned, but not from me; princes arose, but I did not know them. From their silver and gold they made idols for themselves, that they might perish.

5 Your calf has been cast away, Samaria; my fury is angry against them. How long will they be unable to be cleansed?

6 For it also is from Israel: a craftsman made it, and it is no god; for the calf of Samaria shall become spiders’ webs.

7 For they shall sow wind and reap whirlwind. There is no standing stalk in it; the shoot shall make no flour. Even if it should make any, foreigners shall eat it.

8 Israel has been devoured; now he has become among the nations like an unclean vessel.

9 For they themselves went up to Assur, a wild ass alone to himself; Ephraim gave gifts to lovers.

10 But even when they hire the nations for wages, now I shall gather them, and they shall rest a little from the burden of king and princes.

11 Because Ephraim multiplied altars to sin, the altars became an offense to him.

12 I shall write for him my manifold laws, which were accounted as foreign.

13 They shall offer victims, immolate flesh, and eat it, but the Lord shall not receive them. Now he shall remember their iniquity and visit their sins; they shall return to Egypt.

14 And Israel forgot his Maker and built shrines, while Judah multiplied fortified cities; and I shall send fire upon his cities, and it shall devour his houses.”

Chapter 9

1 “Do not rejoice, Israel; do not exult like the peoples, because you have fornicated away from your God; you have loved wages upon every threshing floor of grain.

2 The threshing floor and winepress shall not feed them, and the wine shall lie to them.

3 They shall not dwell in the land of the Lord. Ephraim has returned to Egypt and has eaten what is defiled among the Assyrians.

4 They shall not pour out wine to the Lord, and they shall not please him. Their sacrifices shall be like the bread of mourners; all who eat it shall be defiled, because their bread is for their own soul and shall not enter the house of the Lord.

5 What will you do on the solemn day, on the day of the Lord’s feast?

6 For behold, they have departed because of devastation; Egypt shall gather them, Memphis shall bury them. The nettle shall inherit their desirable silver, and the bur shall be in their tents.

7 The days of visitation have come; the days of recompense have come. Know, Israel, that the prophet is foolish, the spiritual man insane, because of the multitude of your iniquity and the multitude of madness.

8 The watchman of Ephraim was with my God; the prophet has become a snare of ruin upon all his ways, madness in the house of his God.

9 They have sinned deeply, as in the days of Gabaa. He shall remember their iniquity and visit their sins.

10 Like grapes in the wilderness I found Israel; like the first fruits of the fig tree at its top I saw their fathers. But they entered into Beelphegor, alienated themselves into shame, and became abominable like the things they loved.

11 Ephraim has flown away like a bird; their glory is gone from birth, womb, and conception.

12 Even if they raise their sons, I shall make them childless among men; and woe to them also when I depart from them!

13 Ephraim, as I saw him, was Tyre founded in beauty; but Ephraim shall lead his sons to the slayer.

14 Give them, O Lord. What will you give them? Give them a womb without children and withered breasts.

15 All their wickedness is in Galgal, because there I held them hateful. Because of the malice of their inventions, I shall cast them out of my house; I shall no longer love them. All their princes are withdrawing.

16 Ephraim is struck; their root is dried up. They shall bear no fruit; and even if they beget, I shall slay the dearly loved offspring of their womb.

17 My God shall cast them away because they did not listen to him, and they shall be wanderers among the nations.”

Chapter 10

1 “Israel is a leafy vine; its fruit has equaled it. According to the abundance of his fruit, he multiplied altars; according to the fertility of his land, he abounded in images.

2 Their heart is divided; now they shall perish. He shall break their images and lay waste their altars.

3 For now they shall say, ‘We have no king, because we do not fear the Lord; and what will a king do for us?’

4 Speak words of useless vision, and you shall strike a covenant; and judgment shall spring up like bitterness upon the furrows of the field.

5 The inhabitants of Samaria worshiped the cows of Bethaven; for its people mourned over it, and its temple wardens rejoiced over it in its glory, because it migrated from them.

6 Indeed, it also was carried into Assur as a gift to the avenging king. Confusion shall seize Ephraim, and Israel shall be put to confusion in his own will.

7 Samaria caused her king to pass away like foam upon the face of the water.

8 And the high places of the idol, the sin of Israel, shall be destroyed; bur and thistle shall rise over their altars. And they shall say to the mountains, ‘Cover us,’ and to the hills, ‘Fall upon us.’

9 From the days of Gabaa Israel has sinned; there they stood. Battle in Gabaa shall not overtake them because of the children of iniquity.

10 According to my desire I shall correct them; peoples shall be gathered against them when they are corrected for their two iniquities.

11 Ephraim is a trained heifer that loves threshing, and I passed over the beauty of her neck. I shall ride upon Ephraim; Judah shall plow, and Jacob shall break the furrows for himself.

12 Sow for yourselves in justice and reap in the mouth of mercy. Renew for yourselves fallow ground; for it is time to seek the Lord, when he who will teach you justice has come.

13 You have plowed impiety and reaped iniquity; you have eaten the fruit of falsehood, because you trusted in your ways and in the multitude of your mighty men.

14 Tumult shall arise among your people, and all your fortifications shall be laid waste, as Salmana was laid waste by the house of him who judged Baal on the day of battle, when the mother was dashed upon her children.

15 Thus Bethel has done to you because of the malice of your wickedness.”

Chapter 11

1 “Like the morning, the king of Israel has passed away. Because Israel was a child, I loved him; and out of Egypt I called my son.

2 They called them, and so they went away from before them. They sacrificed to the Baals and offered sacrifice to images.

3 And I was like a foster father to Ephraim; I carried them in my arms, and they did not know that I cared for them.

4 I shall draw them with the cords of Adam, with bonds of charity; and I shall be to them like one lifting the yoke above their jaws, and I bent down to him that he might eat.

5 He shall not return to the land of Egypt, but Assur himself shall be his king, because they refused to be converted.

6 The sword has begun in his cities and shall consume his chosen ones and devour their heads.

7 And my people shall hang in suspense at my return; but a yoke shall be placed upon them together, which shall not be taken away.

8 How shall I give you up, Ephraim? How shall I protect you, Israel? How shall I give you up like Adama or make you like Seboim? My heart has turned within me; together my repentance has been troubled.

9 I shall not execute the fury of my wrath; I shall not turn to destroy Ephraim, because I am God and not man, the Holy One in your midst, and I shall not enter the city.

10 They shall walk after the Lord; he shall roar like a lion. For he himself shall roar, and the children of the sea shall tremble.

11 And they shall fly like a bird from Egypt and like a dove from the land of the Assyrians; and I shall settle them in their houses,” says the Lord.

12 “Ephraim has surrounded me with denial and the house of Israel with deceit; but Judah descended as a witness with God and is faithful with the saints.”

Chapter 12

1 “Ephraim feeds upon wind and follows heat; all day he multiplies falsehood and devastation. He entered a covenant with the Assyrians and carried oil into Egypt.

2 Therefore the Lord has a judgment with Judah and a visitation upon Jacob; according to his ways and according to his inventions he shall repay him.

3 In the womb he supplanted his brother, and in his strength he was directed with an angel.

4 And he prevailed toward the angel and was strengthened; he wept and implored him. At Bethel he found him, and there he spoke with us.

5 And the Lord God of hosts—the Lord is his memorial.

6 And you shall be converted to your God; keep mercy and judgment, and hope in your God always.

7 Canaan—in his hand is a deceitful balance; he has loved oppression.

8 And Ephraim said, ‘Nevertheless, I have become rich; I have found an idol for myself. In all my labors they shall find in me no iniquity that I have sinned.’

9 And I am the Lord your God from the land of Egypt; I shall yet cause you to dwell in tabernacles as in the days of the feast.

10 And I spoke through the prophets, and I multiplied visions, and by the hand of the prophets I was represented.

11 If Galaad is an idol, then in vain were they sacrificing oxen in Galgal; for even their altars are like heaps upon the furrows of the field.

12 Jacob fled into the region of Syria, and Israel served for a wife and kept sheep for a wife.

13 But through a prophet the Lord brought Israel out of Egypt, and through a prophet he was preserved.

14 Ephraim provoked me to wrath by his bitterness; and his blood shall come upon him, and his Lord shall restore his reproach to him.”

Chapter 13

1 “When Ephraim spoke, horror seized Israel; and he transgressed through Baal and died.

2 And now they have added to their sinning; and they made for themselves a molten thing from their silver, like the likeness of idols—the whole is the work of craftsmen. To these they themselves say, ‘Sacrifice men, you who adore calves.’

3 Therefore they shall be like a morning cloud and like the early dew that passes away, like dust swept from the threshing floor by a whirlwind and like smoke from a chimney.

4 But I am the Lord your God from the land of Egypt; you shall know no God apart from me, and there is no savior except me.

5 I knew you in the wilderness, in the land of solitude.

6 According to their pastures they were filled and satisfied; and they lifted up their heart and forgot me.

7 And I shall be to them like a lioness, like a leopard on the way of the Assyrians.

8 I shall meet them like a bear whose cubs have been seized, and I shall tear apart the innermost parts of their liver; and there I shall consume them like a lion. The beast of the field shall tear them apart.

9 Your destruction is yours, Israel; only in me is your help.

10 Where is your king? Let him now especially save you in all your cities—and your judges, of whom you said, ‘Give me a king and princes.’

11 I shall give you a king in my fury and take him away in my indignation.

12 The iniquity of Ephraim is bound up; his sin is hidden.

13 The pains of a woman in labor shall come upon him. He is an unwise son; for now he shall not stand in the breaking forth of children.

14 From the hand of death I shall deliver them; from death I shall redeem them. I shall be your death, O death! I shall be your bite, O realm of the dead! Consolation is hidden from my eyes.

15 Because he shall divide among brothers, the Lord shall bring a burning wind rising from the wilderness; it shall dry up his veins and lay waste his spring. And he shall plunder the treasure of every desirable vessel.”

Chapter 14

1 “Let Samaria perish, because she has provoked her God to bitterness! Let them perish by the sword; let their little ones be dashed, and their pregnant women be ripped open!”

2 “Be converted, Israel, to the Lord your God, because you have fallen in your iniquity.

3 Take words with you and return to the Lord, and say to him, ‘Take away all iniquity, receive what is good, and we shall render the calves of our lips.

4 Assur shall not save us; we shall not mount the horse, nor shall we any longer say, “Our gods,” to the works of our hands, because you shall have mercy upon the orphan who is in you.’

5 I shall heal their brokenness; I shall love them freely, because my fury has turned away from them.

6 I shall be like dew; Israel shall spring forth like the lily, and his root shall break forth like Lebanon.

7 His branches shall spread, his glory shall be like the olive tree, and his fragrance like Lebanon.

8 Those dwelling beneath his shadow shall return; they shall live by grain and spring forth like the vine; his memorial shall be like the wine of Lebanon.

9 Ephraim, what have I to do any longer with idols? I shall hear him and direct him; I am like a green fir tree—from me your fruit is found.

10 Who is wise and shall understand these things? Who has understanding and shall know them? For the ways of the Lord are right, and the just shall walk in them, but transgressors shall fall in them.”

Joel

Chapter 1

1 The word of the Lord (YHWH) that came to Joel son of Phatuel.

2 Hear this, elders, and perceive with your ears, all inhabitants of the land: Has such a thing happened in your days or in the days of your fathers?

3 Tell your children about it, and let your children tell their children, and their children another generation.

4 What the caterpillar left, the locust ate; what the locust left, the bruchus ate; and what the bruchus left, the blight ate.

5 Awaken, drunkards, and weep; and howl, all you who drink wine in sweetness, because it has perished from your mouth.

6 For a nation has ascended over my land, mighty and innumerable. Its teeth are like the teeth of a lion, and its molars like those of a lion’s cub.

7 It has made my vineyard a wilderness and stripped the bark from my fig tree. Stripping it bare, it has cast it away; its branches have become white.

8 Lament like a virgin girded in sackcloth for the husband of her youth.

9 Sacrifice and libation have perished from the house of the Lord; the priests, ministers of the Lord, have mourned.

10 The region has been laid waste; the ground has mourned, because the grain is devastated, the wine put to confusion, and the oil has languished.

11 The farmers are put to confusion; the vinedressers have howled over the grain and barley, because the harvest of the field has perished.

12 The vineyard is put to confusion, and the fig tree has languished. Pomegranate, palm, apple, and all the trees of the field have withered, because joy has been put to confusion away from the children of men.

13 Gird yourselves and lament, priests; howl, ministers of the altar. Enter and lie in sackcloth, ministers of my God, because sacrifice and libation have perished from the house of your God.

14 Sanctify a fast, call an assembly, gather the elders and all the inhabitants of the land into the house of your God, and cry to the Lord:

15 Ah, ah, ah, for the day! For the day of the Lord is near, and it shall come like devastation from the Mighty One.

16 Have not food, joy, and exultation perished before your eyes from the house of our God?

17 The animals have rotted in their dung; the barns have been torn down, the storehouses destroyed, because the grain is put to confusion.

18 How the animals have groaned! The herds of cattle have bellowed because there is no pasture for them; even the flocks of sheep have perished.

19 To you, O Lord, I shall cry, because fire has devoured the beautiful places of the wilderness, and flame has set all the trees of the region ablaze.

20 Even the beasts of the field have looked up to you like a threshing floor thirsting for rain, because the springs of water have dried up and fire has devoured the beautiful places of the wilderness.

Chapter 2

1 Sound the trumpet in Sion; howl upon my holy mountain. Let all the inhabitants of the land be troubled, because the day of the Lord comes, because it is near:

2 a day of darkness and gloom, a day of cloud and whirlwind. Like morning spread over the mountains comes a numerous and mighty people; none like it has existed from the beginning, nor shall there be after it through the years of generation after generation.

3 Before its face is devouring fire, and behind it a burning flame. The land before it is like a garden of delight, but behind it a wilderness of desolation; and there is no one who escapes it.

4 Their appearance is like the appearance of horses, and they shall run like horsemen.

5 They shall leap upon the tops of the mountains like the sound of chariots, like the sound of a flame of fire devouring stubble, like a mighty people prepared for battle.

6 Before its face the peoples shall be tormented; all faces shall be reduced like a pot.

7 They shall run like mighty men and climb the wall like warriors. Each shall walk in his own ways, and they shall not turn aside from their paths.

8 No one shall press his brother; each shall walk in his own track. They shall even fall through the windows and shall not be destroyed.

9 They shall enter the city, run upon the wall, climb the houses, and enter through the windows like a thief.

10 Before its face the earth trembled and the heavens were moved; the sun and moon were darkened, and the stars withdrew their brightness.

11 And the Lord gave his voice before the face of his army, because his camps are exceedingly many, because they are mighty and carry out his word. For the day of the Lord is great and exceedingly terrible, and who shall endure it?

12 “Now therefore,” says the Lord, “be converted to me with all your heart, with fasting, weeping, and lamentation.

13 And tear your hearts and not your garments, and be converted to the Lord your God, because he is gracious and merciful, patient and abundant in mercy, and ready to relent concerning evil.

14 Who knows whether he may turn and forgive and leave a blessing behind him—a sacrifice and libation to the Lord your God?

15 Sound the trumpet in Sion, sanctify a fast, call an assembly.

16 Gather the people, sanctify the assembly, unite the elders, gather the little ones and those nursing at the breasts. Let the bridegroom go out from his bed and the bride from her bridal chamber.

17 Between the vestibule and the altar, the priests, ministers of the Lord, shall weep and say, ‘Spare, O Lord, spare your people, and do not give your inheritance to reproach, that the nations should rule over them. Why do they say among the peoples: “Where is their God?”’”

18 The Lord was zealous for his land and spared his people.

19 And the Lord answered and said to his people, “Behold, I shall send you grain, wine, and oil, and you shall be filled with them; and I shall no longer make you a reproach among the nations.

20 And I shall drive the one from the north far from you and cast him into a pathless and desolate land, his face toward the eastern sea and his farthest part toward the last sea. His stench shall rise, and his rottenness shall rise, because he acted proudly.

21 Do not fear, O land; exult and rejoice, because the Lord has magnified what he has done.

22 Do not fear, animals of the region, because the beautiful places of the wilderness have sprung forth, because the tree has borne its fruit, and fig tree and vine have yielded their strength.

23 And you, children of Sion, exult and rejoice in the Lord your God, because he has given you the teacher of justice and shall cause the early and latter rain to descend upon you as at the beginning.

24 And the threshing floors shall be filled with grain, and the presses shall overflow with wine and oil.

25 And I shall restore to you the years that locust, bruchus, blight, and caterpillar ate—my great army that I sent among you.

26 And you shall eat and be satisfied, and you shall praise the name of the Lord your God, who has done wonders with you; and my people shall not be put to confusion forever.

27 And you shall know that I am in the midst of Israel, and I am the Lord your God, and there is no other; and my people shall not be put to confusion eternally.

28 And it shall be after these things: I shall pour out my Spirit upon all flesh, and your sons and daughters shall prophesy; your elders shall dream dreams, and your young men shall see visions.

29 And upon my servants and maidservants also, in those days I shall pour out my Spirit.

30 And I shall give wonders in heaven and upon earth: blood, fire, and vapor of smoke.

31 The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord comes.

32 And it shall be that everyone who calls upon the name of the Lord shall be saved; for in Mount Sion and in Jerusalem there shall be salvation, as the Lord has said, and among the remnant whom the Lord shall call.

Chapter 3

1 For behold, in those days and at that time, when I shall turn back the captivity of Judah and Jerusalem,

2 I shall gather all nations and lead them down into the valley of Josaphat; and there I shall dispute with them concerning my people and my inheritance Israel, whom they scattered among the nations and whose land they divided.

3 And they cast lots over my people; and they placed a boy in a brothel and sold a girl for wine, that they might drink.

4 Indeed, what is there between me and you, Tyre and Sidon and every border of the Palestinians? Will you repay vengeance to me? And if you avenge yourselves against me, swiftly and speedily I shall return your recompense upon your own head.

5 For you took my silver and gold and brought my desirable and most beautiful things into your shrines.

6 And you sold the children of Judah and the children of Jerusalem to the children of the Greeks, that you might remove them far from their own borders.

7 Behold, I shall raise them from the place into which you sold them and turn your recompense upon your own head.

8 And I shall sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, a distant nation, because the Lord has spoken.

9 Proclaim this among the nations: Sanctify war, awaken the mighty; let all the warriors approach and ascend.

10 Cut your plows into swords and your hoes into spears. Let the weak say, “I am strong.”

11 Break forth and come, all nations round about, and gather together; there the Lord shall cause your mighty ones to fall.

12 Let the nations arise and ascend into the valley of Josaphat, because there I shall sit to judge all the nations round about.

13 Send forth the sickles, because the harvest has ripened; come and descend, because the winepress is full and the presses overflow, because their malice has multiplied.

14 Peoples, peoples, in the valley of cutting down, because the day of the Lord is near in the valley of cutting down.

15 The sun and moon are darkened, and the stars have withdrawn their brightness.

16 And the Lord shall roar from Sion and give his voice from Jerusalem, and heaven and earth shall be moved; but the Lord is the hope of his people and the strength of the children of Israel.

17 And you shall know that I am the Lord your God, dwelling in Sion, my holy mountain; and Jerusalem shall be holy, and foreigners shall no longer pass through her.

18 And it shall be on that day: the mountains shall drip sweetness, the hills shall flow with milk, and waters shall flow through all the streams of Judah; and a fountain shall go forth from the house of the Lord and water the torrent of thorns.

19 Egypt shall be a desolation, and Idumea a wilderness of destruction, because they acted iniquitously against the children of Judah and shed innocent blood in their land.

20 And Judea shall be inhabited forever, and Jerusalem from generation to generation.

21 And I shall cleanse their blood, which I had not cleansed; and the Lord shall dwell in Sion.

Amos

Chapter 1

1 The words of Amos, who was among the shepherds of Thecua, which he saw concerning Israel in the days of Ozias king of Judah and in the days of Jeroboam son of Joas, king of Israel, two years before the earthquake.

2 And he said: “The Lord (YHWH) shall roar from Sion and give his voice from Jerusalem; and the beautiful places of the shepherds have mourned, and the summit of Carmel has dried up.

3 Thus says the Lord: For three crimes of Damascus and for four I shall not turn it back, because they threshed Galaad with iron wagons.

4 And I shall send fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I shall break the bar of Damascus; I shall destroy the inhabitant from the field of the idol and the one holding the scepter from the house of pleasure; and the people of Syria shall be transported to Cyrene,” says the Lord.

6 Thus says the Lord: “For three crimes of Gaza and for four I shall not turn it back, because they carried away a complete captivity to shut it up in Idumea.

7 And I shall send fire upon the wall of Gaza, and it shall devour its houses.

8 And I shall destroy the inhabitant from Azotus and the one holding the scepter from Ascalon; and I shall turn my hand against Accaron, and the remnant of the Philistines shall perish,” says the Lord God.

9 Thus says the Lord: “For three crimes of Tyre and for four I shall not turn it back, because they shut up a complete captivity in Idumea and did not remember the covenant of brothers.

10 And I shall send fire upon the wall of Tyre, and it shall devour its houses.”

11 Thus says the Lord: “For three crimes of Edom and for four I shall not turn it back, because he pursued his brother with the sword, violated his mercy, held his fury beyond measure, and preserved his indignation to the end.

12 I shall send fire into Theman, and it shall devour the houses of Bosra.”

13 Thus says the Lord: “For three crimes of the children of Ammon and for four I shall not turn it back, because he cut open the pregnant women of Galaad to enlarge his border.

14 And I shall kindle fire upon the wall of Rabba, and it shall devour its houses amid howling on the day of battle and whirlwind on the day of commotion.

15 And Melchom shall go into captivity, he and his princes together,” says the Lord.

Chapter 2

1 Thus says the Lord: “For three crimes of Moab and for four I shall not turn it back, because he burned the bones of the king of Idumea into ashes.

2 And I shall send fire into Moab, and it shall devour the houses of Carioth; and Moab shall die amid noise, amid the sound of the trumpet.

3 And I shall destroy the judge from its midst and slay all its princes with him,” says the Lord.

4 Thus says the Lord: “For three crimes of Judah and for four I shall not turn it back, because he rejected the law of the Lord and did not keep his commandments; for their idols deceived them, after which their fathers had gone.

5 And I shall send fire into Judah, and it shall devour the houses of Jerusalem.”

6 Thus says the Lord: “For three crimes of Israel and for four I shall not turn it back, because he sold the just for silver and the poor for sandals.

7 They crush the heads of the poor upon the dust of the earth and turn aside the way of the humble; and son and father went to the same girl, that they might violate my holy name.

8 And they reclined upon garments taken in pledge beside every altar, and drank the wine of the condemned in the house of their god.

9 But I exterminated the Amorrhite before their face, whose height was the height of cedars and who was strong like an oak; and I crushed his fruit above and his roots beneath.

10 I am he who caused you to ascend from the land of Egypt and led you in the wilderness forty years, that you might possess the land of the Amorrhite.

11 And I raised up prophets from among your sons and Nazarites from among your young men. Is it not so, children of Israel?” says the Lord.

12 “But you gave wine to the Nazarites to drink, and you commanded the prophets, saying, ‘Do not prophesy.’

13 Behold, I shall creak beneath you as a wagon loaded with hay creaks.

14 And flight shall perish from the swift, the strong shall not retain his strength, and the mighty shall not save his soul.

15 The one holding the bow shall not stand; the swift of foot shall not be saved; and the rider of the horse shall not save his soul.

16 And the stouthearted among the mighty shall flee naked on that day,” says the Lord.

Chapter 3

1 Hear the word the Lord has spoken concerning you, children of Israel, concerning the entire family I brought up from the land of Egypt, saying:

2 “You alone have I known from all the families of the earth; therefore I shall visit upon you all your iniquities.

3 Shall two walk together unless they have agreed?

4 Shall a lion roar in the forest unless he has prey? Shall a lion’s cub give its voice from its den unless it has seized something?

5 Shall a bird fall into a snare upon the earth without a fowler? Shall a snare be lifted from the earth before it has caught something?

6 If the trumpet sounds in a city, shall the people not be terrified? If there is evil in a city, has the Lord not done it?

7 For the Lord God does not do a thing unless he has revealed his secret to his servants the prophets.

8 The lion shall roar—who will not fear? The Lord God has spoken—who will not prophesy?

9 Make it heard in the houses of Azotus and in the houses of the land of Egypt, and say: ‘Gather upon the mountains of Samaria, and see the many insanities in her midst and those suffering oppression in her inner chambers.’

10 And they did not know how to do what is right,” says the Lord, “storing up iniquity and plunder in their houses.

11 Therefore thus says the Lord God: “The land shall be troubled and surrounded; your strength shall be torn from you, and your houses shall be plundered.”

12 Thus says the Lord: “As a shepherd rescues two legs or the tip of an ear from the mouth of a lion, so shall the children of Israel who dwell in Samaria be rescued—in the corner of a bed and upon the couch of Damascus.

13 Hear and bear witness in the house of Jacob,” says the Lord God of hosts.

14 “For on the day when I begin to visit Israel’s transgressions upon him, I shall also visit the altars of Bethel; and the horns of the altar shall be cut off and fall to the ground.

15 And I shall strike the winter house together with the summer house; the ivory houses shall perish, and many houses shall be destroyed,” says the Lord.

Chapter 4

1 Hear this word, fat cows who are upon the mountain of Samaria, who oppress the needy and crush the poor, who say to your lords, “Bring, and we shall drink.”

2 The Lord God has sworn by his holiness: Behold, days shall come upon you, and they shall lift you upon pikes and your remnants in boiling pots.

3 And you shall go out through the breaches, one opposite another, and you shall be cast into Armon,” says the Lord.

4 “Come to Bethel and act impiously; to Galgala, and multiply transgression. Bring your victims in the morning and your tithes every three days.

5 And sacrifice praise from what is leavened; call for voluntary offerings and proclaim them, for thus you have desired, children of Israel,” says the Lord God.

6 “Therefore I also gave you numbness of teeth in all your cities and want of bread in all your places; yet you did not return to me,” says the Lord.

7 “I also withheld rain from you when three months still remained until harvest. And I rained upon one city and did not rain upon another; one portion was rained upon, and the portion upon which I did not rain withered.

8 And two or three cities came to one city to drink water but were not satisfied; yet you did not return to me,” says the Lord.

9 “I struck you with a burning wind and mildew. The caterpillar devoured the multitude of your gardens and vineyards, your olive groves and fig groves; yet you did not return to me,” says the Lord.

10 “I sent death among you in the way of Egypt; I struck your young men with the sword, even to the captivity of your horses, and I caused the rottenness of your camps to rise into your nostrils; yet you did not return to me,” says the Lord.

11 “I overthrew you as God overthrew Sodom and Gomorrha, and you became like a firebrand snatched from the burning; yet you did not return to me,” says the Lord.

12 “Therefore I shall do these things to you, Israel; and after I have done these things to you, prepare to meet your God, Israel.

13 For behold, he forms the mountains, creates the wind, declares his word to man, makes the morning mist, and walks upon the heights of the earth; the Lord God of hosts is his name.”

Chapter 5

1 Hear this word that I raise over you as a lament: “The house of Israel has fallen and shall no longer rise.

2 The virgin Israel is cast upon her land; there is no one to raise her up.”

3 For thus says the Lord God: “The city from which a thousand went forth shall have a hundred left in it; and from that which sent forth a hundred, ten shall be left in the house of Israel.”

4 For thus says the Lord to the house of Israel: “Seek me and you shall live.

5 And do not seek Bethel; do not enter Galgala; and you shall not pass into Bersabee, because Galgala shall be led captive and Bethel shall be useless.

6 Seek the Lord and live, lest the house of Joseph burn like fire, and it devour, and there be no one to extinguish Bethel—

7 you who turn judgment into wormwood and leave justice upon the earth.”

8 He makes Arcturus and Orion, turns darkness into morning and changes day into night; he calls the waters of the sea and pours them over the face of the earth. The Lord is his name.

9 He smiles devastation upon the mighty and brings depopulation upon the powerful.

10 They hated the one who reproved at the gate and abhorred the one who spoke perfectly.

11 Therefore, because you plundered the poor and took choice spoil from him, you shall build houses of squared stone but shall not dwell in them; you shall plant most beloved vineyards but shall not drink their wine.

12 For I have known your many crimes and your powerful sins: enemies of the just, accepting a gift and oppressing the poor at the gate.

13 Therefore the prudent shall be silent at that time, because it is an evil time.

14 Seek good and not evil, that you may live; and the Lord God of hosts shall be with you, as you have said.

15 Hate evil and love good, and establish judgment at the gate; perhaps the Lord God of hosts may have mercy upon the remnant of Joseph.

16 Therefore thus says the Lord God of hosts, the Ruler: “In all the streets there shall be lamentation, and in all places outside they shall say, ‘Woe, woe!’ And they shall call the farmer to mourning and those skilled in lamentation to wailing.

17 And in all vineyards there shall be lamentation, because I shall pass through your midst,” says the Lord.

18 Woe to those who desire the day of the Lord! What is it to you? That day of the Lord is darkness and not light.

19 It is as if a man fled from the face of a lion and a bear met him; or he entered the house, leaned his hand upon the wall, and a serpent bit him.

20 Is not the day of the Lord darkness and not light, gloom and no brightness in it?

21 “I hate and have rejected your feast days, and I shall not receive the fragrance of your assemblies.

22 Even if you offer me holocausts and your gifts, I shall not receive them; and I shall not look upon the vows of your fattened animals.

23 Take away from me the tumult of your songs, and I shall not hear the songs of your lyre.

24 And judgment shall be revealed like water, and justice like a mighty torrent.

25 Did you offer me victims and sacrifice in the wilderness for forty years, house of Israel?

26 Yet you carried the tabernacle of your Moloch and the image of your idols, the star of your god, which you made for yourselves.

27 And I shall cause you to migrate beyond Damascus,” says the Lord, whose name is the God of hosts.

Chapter 6

1 Woe to you who are wealthy in Sion and trust in the mountain of Samaria—nobles, heads of the peoples, entering the house of Israel with pomp!

2 Cross over to Chalane and see; go from there into great Emath, and descend into Geth of the Palestinians and to the finest kingdoms among these. Is their border wider than your border?

3 You who are set apart for the evil day and draw near to the throne of iniquity;

4 who sleep upon ivory beds and luxuriate upon your couches; who eat a lamb from the flock and calves from the midst of the herd;

5 who sing to the sound of the psaltery and, like David, thought themselves to possess instruments of song;

6 who drink wine in bowls and are anointed with the finest ointment, yet suffered nothing over the ruin of Joseph.

7 Therefore now they shall migrate at the head of those migrating, and the faction of those luxuriating shall be taken away.

8 The Lord God has sworn by his own soul, says the Lord God of hosts: “I detest the pride of Jacob and hate his houses, and I shall deliver the city with its inhabitants.

9 And if ten men remain in one house, they also shall die.

10 And his relative shall take him and burn him, that he may carry the bones out of the house; and he shall say to the one in the inner rooms of the house, ‘Is there still anyone with you?’

11 And he shall answer, ‘It is the end.’ And he shall say to him, ‘Be silent, and do not remember the name of the Lord.’

12 For behold, the Lord shall command, and he shall strike the greater house with ruins and the lesser house with fissures.

13 Can horses run upon rocks, or can one plow with buffaloes? For you have turned judgment into bitterness and the fruit of justice into wormwood.

14 You who rejoice in nothing, who say, ‘Have we not taken horns for ourselves by our own strength?’

15 For behold, house of Israel, I shall raise up a nation against you,” says the Lord God of hosts, “and it shall crush you from the entrance of Emath to the torrent of the wilderness.”

Chapter 7

1 The Lord God showed me this: and behold, one forming the locust at the beginning of the growth from the latter rain; and behold, the latter growth came after the king’s mowing.

2 And it came to pass, when it had finished eating the grass of the land, that I said, “O Lord God, be merciful, I beg you. Who shall raise up Jacob, for he is little?”

3 The Lord had mercy concerning this. “It shall not be,” said the Lord.

4 The Lord God showed me this: and behold, the Lord God called for judgment by fire; and it devoured the great abyss and consumed a portion at once.

5 And I said, “O Lord God, cease, I beg you. Who shall raise up Jacob, for he is little?”

6 The Lord had mercy concerning this also. “This too shall not be,” said the Lord God.

7 The Lord showed me this: and behold, the Lord stood upon a plastered wall, and in his hand was a mason’s trowel.

8 And the Lord said to me, “What do you see, Amos?” And I said, “A mason’s trowel.” And the Lord said, “Behold, I shall place a trowel in the midst of my people Israel; I shall no longer continue to pass him by.

9 And the high places of the idol shall be demolished, and the sanctuaries of Israel shall be desolated; and I shall rise against the house of Jeroboam with the sword.”

10 Then Amasias, the priest of Bethel, sent to Jeroboam king of Israel, saying, “Amos has rebelled against you in the midst of the house of Israel; the land cannot endure all his words.

11 For Amos says this: ‘Jeroboam shall die by the sword, and Israel shall migrate captive from his land.’”

12 And Amasias said to Amos, “You who see, go; flee into the land of Judah, eat bread there, and prophesy there.

13 And do not continue to prophesy in Bethel, because it is the king’s sanctuary and the house of the kingdom.”

14 And Amos answered and said to Amasias, “I am not a prophet, and I am not the son of a prophet; but I am a herdsman who plucks sycamore figs.

15 And the Lord took me as I followed the flock, and the Lord said to me, ‘Go, prophesy to my people Israel.’

16 And now hear the word of the Lord: You say, ‘You shall not prophesy concerning Israel, and you shall not drip words upon the house of the idol.’

17 Therefore thus says the Lord: ‘Your wife shall fornicate in the city; your sons and daughters shall fall by the sword; your soil shall be measured by a line; and you shall die in a polluted land, and Israel shall migrate captive from his land.’”

Chapter 8

1 The Lord God showed me this: and behold, a hook of fruit.

2 And he said, “What do you see, Amos?” And I said, “A hook of fruit.” And the Lord said to me, “The end has come upon my people Israel; I shall no longer continue to pass him by.

3 And the hinges of the temple shall creak on that day,” says the Lord God. “Many shall die; in every place silence shall be cast down.”

4 Hear this, you who crush the poor and cause the needy of the land to fail,

5 saying, “When will the month pass, that we may sell merchandise? And the sabbath, that we may open the grain, diminish the measure, increase the shekel, and substitute deceitful balances,

6 that we may possess the needy for silver and the poor for sandals, and sell the refuse of the grain?”

7 The Lord has sworn by the pride of Jacob: “I shall not forget all their works, even to the end.

8 Shall the land not be moved because of this, and every inhabitant of it mourn? And shall it not rise wholly like a river, be cast out, and flow away like the river of Egypt?

9 And it shall be on that day,” says the Lord God, “that the sun shall set at midday, and I shall darken the earth on a day of light.

10 And I shall turn your feasts into mourning and all your songs into lamentation; I shall bring sackcloth upon every back and baldness upon every head. And I shall make it like mourning for an only-begotten son, and its last things like a bitter day.

11 Behold, days are coming,” says the Lord, “when I shall send famine into the land—not a famine of bread or a thirst for water, but of hearing the word of the Lord.

12 And they shall be moved from sea to sea and from the north to the east; they shall go round seeking the word of the Lord and shall not find it.

13 On that day the beautiful virgins and young men shall fail from thirst,

14 those who swear by the offense of Samaria and say, ‘Your god lives, Dan,’ and, ‘The way of Bersabee lives.’ And they shall fall and no longer rise.”

Chapter 9

1 I saw the Lord standing upon the altar, and he said, “Strike the hinge, and let the lintels be shaken, for greed is upon the head of them all; and I shall slay the last of them with the sword. There shall be no flight for them; they shall flee, but the one who flees shall not be saved.

2 If they descend as far as the realm of the dead, from there my hand shall bring them out; and if they ascend as far as heaven, from there I shall draw them down.

3 And if they hide upon the summit of Carmel, from there I shall search and take them away; and if they conceal themselves from my eyes in the depth of the sea, there I shall command the serpent, and it shall bite them.

4 And if they go into captivity before their enemies, there I shall command the sword, and it shall slay them; and I shall set my eyes upon them for evil and not for good.

5 And the Lord God of hosts touches the earth, and it shall melt, and all who dwell in it shall mourn; and all of it shall rise like a river and flow away like the river of Egypt.

6 He builds his ascent in heaven and has founded his bundle upon the earth; he calls the waters of the sea and pours them over the face of the earth. The Lord is his name.

7 Are you not like the children of the Ethiopians to me, children of Israel?” says the Lord. “Did I not cause Israel to ascend from the land of Egypt, the Palestinians from Cappadocia, and the Syrians from Cyrene?”

8 Behold, the eyes of the Lord God are upon the sinning kingdom, and I shall crush it from the face of the earth. Nevertheless, crushing, I shall not crush the house of Jacob,” says the Lord.

9 “For behold, I shall command, and I shall shake the house of Israel among all nations as grain is shaken in a sieve, and not one little stone shall fall upon the earth.

10 All the sinners of my people shall die by the sword, those who say, ‘Evil shall not approach or come upon us.’

11 On that day I shall raise up the tabernacle of David that has fallen; and I shall rebuild the breaches of its walls and restore what had fallen, and I shall rebuild it as in the ancient days,

12 that they may possess the remnant of Idumea and all nations, because my name has been invoked upon them,” says the Lord who does these things.

13 “Behold, days are coming,” says the Lord, “when the plowman shall overtake the reaper, and the treader of grapes the one casting seed; and the mountains shall drip sweetness, and all the hills shall be cultivated.

14 And I shall turn back the captivity of my people Israel; and they shall build the deserted cities and dwell in them. They shall plant vineyards and drink their wine, make gardens and eat their fruit.

15 And I shall plant them upon their soil, and I shall no longer uproot them from their land that I gave them,” says the Lord your God.

Obadiah

Chapter 1

1 The vision of Obadiah. Thus says the Lord (YHWH) God to Edom: “We have heard a report from the Lord, and he has sent an envoy to the nations: ‘Arise, and let us rise against him in battle.’

2 Behold, I have made you little among the nations; you are exceedingly contemptible.

3 The pride of your heart has lifted you up, you who dwell in the clefts of the rocks and exalt your throne, who say in your heart, ‘Who shall bring me down to the earth?’

4 Though you be exalted like the eagle, and though you set your nest among the stars, from there I shall bring you down,” says the Lord.

5 “If thieves had entered to you, if robbers by night, how would you have been silent? Would they not have stolen enough for themselves? If grape-gatherers had entered to you, would they not at least have left you a cluster?

6 How they have searched Esau and investigated his hidden things!

7 They have sent you as far as the border. All the men of your covenant have mocked you; the men of your peace who eat with you have prevailed against you and shall place snares beneath you. There is no prudence in him.

8 Shall I not on that day,” says the Lord, “destroy the wise from Idumea and prudence from Mount Esau?

9 And your mighty men from the south shall fear, so that man may perish from Mount Esau.

10 Because of the slaughter and because of the iniquity against your brother Jacob, confusion shall cover you, and you shall perish forever.

11 On the day when you stood against him, when foreigners seized his army, strangers entered his gates, and they cast lots over Jerusalem, you also were like one of them.

12 And you shall not look with contempt on the day of your brother, on the day of his migration; and you shall not rejoice over the children of Judah on the day of their destruction; and you shall not magnify your mouth on the day of distress.

13 Nor shall you enter the gate of my people on the day of their ruin; nor shall you also look with contempt upon his evils on the day of his devastation. And you shall not be sent against his army on the day of his devastation,

14 nor stand at the exits to slay those who flee; and you shall not shut up his remnant on the day of tribulation.

15 For the day of the Lord is near upon all nations. As you have done, so shall it be done to you; your recompense shall return upon your own head.

16 For as you drank upon my holy mountain, all nations shall drink continually; and they shall drink and swallow, and they shall be as though they were not.

17 But upon Mount Sion there shall be salvation, and it shall be holy; and the house of Jacob shall possess those who had possessed them.

18 And the house of Jacob shall be fire, the house of Joseph flame, and the house of Esau stubble. They shall be kindled among them and devour them, and there shall be no remnant of the house of Esau, because the Lord has spoken.

19 And those who are toward the south shall inherit Mount Esau, and those in the plains shall inherit the Philistines; and they shall possess the region of Ephraim and the region of Samaria, and Benjamin shall possess Galaad.

20 And the migration of this army of the children of Israel shall possess all the places of the Canaanites as far as Sarepta; and the migration of Jerusalem that is in the Bosphorus shall possess the cities of the south.

21 And saviors shall ascend Mount Sion to judge Mount Esau, and the kingdom shall belong to the Lord.”

Jonah

Chapter 1

1 And the word of the Lord (YHWH) came to Jonah, the son of Amathi, saying:

2 “Arise, and go to Nineveh, the great city, and preach in it, because its wickedness has ascended before me.”

3 And Jonah arose to flee to Tharsis from the face of the Lord. He went down to Joppa and found a ship going to Tharsis; and he paid its fare and went down into it, to go with them to Tharsis from the face of the Lord.

4 But the Lord sent a great wind upon the sea, and a great tempest arose in the sea, and the ship was in danger of being broken.

5 And the sailors were afraid, and each man cried to his god; and they cast the vessels that were in the ship into the sea, so that it might be lightened of them. But Jonah went down into the inner part of the ship and slept in a heavy slumber.

6 And the shipmaster came to him and said to him, “Why are you weighed down with sleep? Arise, call upon your God, if perhaps God may think of us, and we may not perish.”

7 And each man said to his companion, “Come, and let us cast lots, so that we may know why this evil has come upon us.” And they cast lots, and the lot fell upon Jonah.

8 And they said to him, “Tell us: for whose cause has this evil come upon us? What is your work? What is your land, and where are you going? Or from what people are you?”

9 And he said to them, “I am a Hebrew, and I fear the Lord God of heaven, who made the sea and the dry land.”

10 And the men feared with a great fear and said to him, “Why have you done this?” For the men knew that he was fleeing from the face of the Lord, because he had told them.

11 And they said to him, “What shall we do to you, so that the sea may cease from raging against us?” For the sea continued to rise and swell.

12 And he said to them, “Take me and cast me into the sea, and the sea shall cease from raging against you; for I know that because of me this great tempest has come upon you.”

13 And the men rowed to return to dry land, but they were not able, because the sea continued to rise and swell against them.

14 And they cried to the Lord and said, “We beseech you, O Lord, let us not perish for the soul of this man, and do not lay innocent blood upon us; for you, O Lord, have done as you willed.”

15 And they took Jonah and cast him into the sea, and the sea ceased from its fury.

16 And the men feared the Lord with a great fear; and they sacrificed victims to the Lord and made vows.

Chapter 2

1 And the Lord prepared a great fish to swallow Jonah; and Jonah was in the belly of the fish three days and three nights.

2 And Jonah prayed to the Lord his God from the belly of the fish,

3 and said: “I cried out from my tribulation to the Lord, and he heard me; from the belly of the realm of the dead I cried out, and you heard my voice.

4 And you cast me into the deep, in the heart of the sea, and the flood surrounded me; all your whirlpools and your waves passed over me.

5 And I said, ‘I am cast away from before your eyes’; nevertheless, I shall again see your holy temple.

6 The waters surrounded me even to the soul; the abyss enclosed me; the sea covered my head.

7 I descended to the extremities of the mountains; the bars of the earth enclosed me forever. Yet you shall lift up my life from corruption, O Lord my God.

8 When my soul was in anguish within me, I remembered the Lord, that my prayer might come to you, to your holy temple.

9 Those who keep vain things to no purpose forsake their own mercy.

10 But I shall sacrifice to you with a voice of praise; whatever I have vowed, I shall render to the Lord for salvation.”

11 And the Lord spoke to the fish, and it vomited Jonah onto the dry land.

Chapter 3

1 And the word of the Lord came to Jonah a second time, saying:

2 “Arise, and go to Nineveh, the great city, and preach in it the preaching that I speak to you.”

3 And Jonah arose and went to Nineveh according to the word of the Lord. Now Nineveh was a great city, a journey of three days.

4 And Jonah began to enter the city by a journey of one day; and he cried out and said, “Yet forty days, and Nineveh shall be overthrown.”

5 And the men of Nineveh believed in God; and they proclaimed a fast and were clothed in sackcloth, from the greatest even to the least.

6 And the word reached the king of Nineveh; and he arose from his throne, cast off his garment from himself, was clothed in sackcloth, and sat in ashes.

7 And he proclaimed and spoke in Nineveh, by the mouth of the king and his princes, saying, “Let men and beasts, oxen and sheep, taste nothing; let them neither feed nor drink water.

8 And let men and beasts be covered with sackcloth, and let them cry to the Lord with strength; and let every man turn from his evil way and from the iniquity that is in their hands.

9 Who knows whether God may turn and forgive, and turn away from the fury of his wrath, so that we may not perish?”

10 And God saw their works, that they had turned from their evil way; and God had mercy concerning the evil that he had spoken to do to them, and he did not do it.

Chapter 4

1 And Jonah was afflicted with a great affliction, and he was angry.

2 And he prayed to the Lord and said, “I beseech you, O Lord, was this not my word while I was still in my own land? Because of this I went beforehand to flee to Tharsis; for I know that you are a gracious and merciful God, patient and of great compassion, and forgiving concerning evil.

3 And now, O Lord, take, I beseech you, my soul from me, for death is better for me than life.”

4 And the Lord said, “Do you think you are right to be angry?”

5 And Jonah went out of the city and sat toward the east of the city; and he made himself a shelter there and sat beneath it in the shade, until he might see what would happen to the city.

6 And the Lord God prepared an ivy, and it rose over Jonah’s head, so that there might be shade over his head and it might protect him—for he was suffering. And Jonah rejoiced over the ivy with great joy.

7 And God prepared a worm at the rising of dawn on the next day; and it struck the ivy, and it withered.

8 And when the sun had risen, the Lord commanded a hot and burning wind; and the sun beat upon Jonah’s head, and he grew faint. And he asked for his soul that he might die, and said, “It is better for me to die than to live.”

9 And the Lord said to Jonah, “Do you think you are right to be angry over the ivy?” And he said, “I am right to be angry, even unto death.”

10 And the Lord said, “You grieve over the ivy for which you did not labor, nor did you cause it to grow; it came into being in one night and perished in one night.

11 And shall I not spare Nineveh, the great city, in which there are more than one hundred twenty thousand people who do not know what lies between their right hand and their left, and many beasts?”

Micah

Chapter 1

1 The word of the Lord (YHWH) that came to Micah the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all peoples, and let the earth attend, and its fullness; and let the Lord God be a witness against you, the Lord from his holy temple.

3 For behold, the Lord shall go forth from his place; and he shall descend and tread upon the high places of the earth.

4 And the mountains shall be consumed beneath him, and the valleys shall be split like wax before the face of fire, and like waters that rush down a precipice.

5 All this is for the crime of Jacob and for the sins of the house of Israel. What is the crime of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?

6 And I shall make Samaria like a heap of stones in a field when a vineyard is planted; and I shall drag its stones down into the valley and reveal its foundations.

7 And all its carved images shall be cut down, and all its wages shall be burned with fire, and I shall place all its idols in perdition; for they were gathered from the wages of a prostitute, and to the wages of a prostitute they shall return.

8 Over this I shall lament and wail; I shall go stripped and naked. I shall make lamentation like dragons and mourning like ostriches,

9 because her wound is desperate, because it has come even to Judah; it has touched the gate of my people, even Jerusalem.

10 Do not announce it in Geth; do not weep with tears. In the house of dust, sprinkle yourselves with dust.

11 Pass on for yourselves, O beautiful habitation, confounded with shame. She who dwells at the exit has not gone out; the neighboring house shall receive lamentation from you, though it stood by itself.

12 For she who dwells in bitterness has grown weak for good, because evil has descended from the Lord to the gate of Jerusalem.

13 A tumult of the chariot of astonishment is for her who dwells in Lachis. She is the beginning of sin for the daughter of Sion, because in you the crimes of Israel were found.

14 Therefore she shall send emissaries over the inheritance of Geth; the house of falsehood shall be a deception to the kings of Israel.

15 Yet I shall bring an heir to you, O inhabitant of Maresa; the glory of Israel shall come as far as Odollam.

16 Make yourself bald and be shorn for the children of your delights; enlarge your baldness like the eagle, because they have been led captive from you.

Chapter 2

1 Woe to you who devise what is useless and work evil upon your beds! In the morning light they do it, because their hand is against God.

2 And they coveted fields and took them violently; and they seized houses and falsely accused a man and his house—a man and his inheritance.

3 Therefore thus says the Lord: “Behold, I am devising evil against this family, from which you shall not remove your necks; and you shall not walk proudly, because it is a most evil time.

4 On that day a parable shall be taken up against you, and a song shall be sung with sweetness by those saying, ‘We have been devastated by desolation; the portion of my people has been changed. How shall it withdraw from me, when he returns who divides our regions?’

5 Because of this, there shall be no one for you to cast the measuring cord of a lot in the assembly of the Lord.

6 Do not speak, you who speak; it shall not drip upon these, and confusion shall not overtake them.

7 The house of Jacob says, ‘Has the Spirit of the Lord been shortened, or are these his thoughts?’ Are not my words good with him who walks uprightly?

8 But, on the contrary, my people have risen as an adversary. You have taken away the cloak from over the tunic, and those who passed by innocently you have turned toward war.

9 You have cast the women of my people out of the house of their delights; from their little children you have taken away my praise forever.

10 Arise and go, because you have no rest here. Because of its uncleanness, it shall be corrupted with a most evil decay.

11 Would that I were not a man having the spirit, but rather spoke a lie! I shall drip to you concerning wine and drunkenness; and this shall be the people upon whom it is dripped.

12 With gathering I shall gather all of you, O Jacob; I shall bring together the remnant of Israel. I shall place him together like a flock in the fold, like sheep in the midst of the pens; they shall make a tumult because of the multitude of men.

13 For he who opens the way shall ascend before them. They shall divide and pass through the gate, and they shall enter through it; and their king shall pass before them, and the Lord at their head.

Chapter 3

1 And I said: Hear, O princes of Jacob and leaders of the house of Israel: Is it not yours to know judgment,

2 you who hate good and love evil, who violently tear their skins from upon them and their flesh from upon their bones;

3 who have eaten the flesh of my people, flayed their skin from upon them, broken their bones, and cut them to pieces as in a kettle and like flesh in the midst of a pot?

4 Then they shall cry to the Lord, and he shall not hear them; and he shall hide his face from them at that time, just as they acted wickedly in their inventions.

5 Thus says the Lord concerning the prophets who lead my people astray, who bite with their teeth and proclaim peace, but if anyone does not put something into their mouth, they sanctify war against him.

6 Therefore night shall be yours instead of vision, and darkness yours instead of divination; and the sun shall set upon the prophets, and the day shall grow dark over them.

7 And those who see visions shall be confounded, and the diviners shall be confounded; and they shall all cover their faces, because there is no answer from God.

8 Nevertheless, I am filled with the strength of the Spirit of the Lord, with judgment and power, to announce to Jacob his crime and to Israel his sin.

9 Hear this, O princes of the house of Jacob and judges of the house of Israel, who abhor judgment and pervert everything upright,

10 who build Sion with blood and Jerusalem with iniquity.

11 Her princes judged for gifts, her priests taught for wages, and her prophets divined for money; yet they rested upon the Lord, saying, “Is not the Lord in our midst? Evils shall not come upon us.”

12 Because of this, on account of you, Sion shall be plowed like a field, Jerusalem shall become like a heap of stones, and the mountain of the temple like the high places of forests.

Chapter 4

1 And it shall be: In the last days, the mountain of the house of the Lord shall be prepared upon the summit of the mountains and exalted above the hills; and peoples shall flow to it.

2 And many nations shall hasten and say, “Come, let us ascend to the mountain of the Lord and to the house of the God of Jacob. And he shall teach us of his ways, and we shall walk in his paths; for from Sion the law shall go forth, and the word of the Lord from Jerusalem.”

3 And he shall judge among many peoples and rebuke strong nations from afar. And they shall cut their swords into plowshares and their spears into hoes; nation shall not take up sword against nation, nor shall they learn warfare any longer.

4 And each man shall sit beneath his vine and beneath his fig tree, and there shall be no one to terrify him, because the mouth of the Lord of hosts has spoken.

5 For all peoples shall walk, each one in the name of his god; but we shall walk in the name of the Lord our God, forever and beyond.

6 “On that day,” says the Lord, “I shall gather her who limps, and I shall collect her whom I had cast out and her whom I had afflicted.

7 And I shall make her who limps into a remnant, and her who suffered into a strong nation; and the Lord shall reign over them on Mount Sion, from now and even forever.

8 And you, O cloudy tower of the flock of the daughter of Sion, to you it shall come; and the first power shall come, the kingdom of the daughter of Jerusalem.

9 Now why are you contracted with grief? Is there no king in you, or has your counselor perished, because pain has seized you like a woman in labor?

10 Grieve and labor, O daughter of Sion, like a woman giving birth; for now you shall go forth from the city and dwell in the countryside, and you shall come even to Babylon. There you shall be delivered; there the Lord shall redeem you from the hand of your enemies.

11 And now many nations have gathered against you, saying, “Let her be stoned, and let our eye look upon Sion.”

12 But they have not known the thoughts of the Lord, nor have they understood his counsel, because he has gathered them like the hay of the threshing floor.

13 Arise and thresh, O daughter of Sion, because I shall make your horn iron and your hooves bronze; and you shall crush many peoples and slay their spoils to the Lord, and their strength to the Lord of the whole earth.

Chapter 5

1 Now you shall be devastated, O daughter of the robber. They have laid siege against us; with a rod they shall strike the cheek of the judge of Israel.

2 And you, Bethlehem Ephrata, are little among the thousands of Judah; from you shall go forth for me one who is to be ruler in Israel, and his going forth is from the beginning, from the days of eternity.

3 Because of this, he shall give them up until the time when she who gives birth shall bring forth; and the remnant of his brothers shall be converted to the children of Israel.

4 And he shall stand and feed in the strength of the Lord, in the sublimity of the name of the Lord his God; and they shall be converted, because now he shall be magnified even to the ends of the earth.

5 And this one shall be peace. When the Assyrian comes into our land and when he treads in our houses, we shall raise against him seven shepherds and eight chief men.

6 And they shall feed the land of Assur with the sword and the land of Nemrod with its spears; and he shall deliver from Assur when he comes into our land and when he treads within our borders.

7 And the remnant of Jacob shall be in the midst of many peoples like dew from the Lord and like drops upon the grass, which does not await man nor wait for the children of men.

8 And the remnant of Jacob shall be among the nations, in the midst of many peoples, like a lion among the beasts of the forests and like a lion’s cub among flocks of sheep, which, when it passes through and tramples and seizes, has no one to rescue.

9 Your hand shall be exalted over your enemies, and all your enemies shall perish.

10 “And it shall be on that day,” says the Lord, “I shall take away your horses from your midst and destroy your chariots.

11 And I shall destroy the cities of your land and tear down all your fortifications; and I shall take sorceries from your hand, and divinations shall not be in you.

12 And I shall cause your carved images and your statues to perish from your midst, and you shall no longer adore the works of your hands.

13 And I shall uproot your sacred groves from your midst, and I shall crush your cities.

14 And in fury and indignation I shall execute vengeance upon all nations that have not heard.”

Chapter 6

1 Hear what the Lord speaks: “Arise, contend in judgment against the mountains, and let the hills hear your voice.”

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth; for the Lord has a judgment with his people, and he shall be judged with Israel.

3 “My people, what have I done to you? Or how have I been burdensome to you? Answer me.

4 For I brought you out of the land of Egypt and delivered you from the house of servants, and I sent Moses and Aaron and Miriam before your face.

5 My people, remember, I beseech you, what Balach king of Moab devised and what Balaam son of Beor answered him, from Setim even to Galgala, so that you might know the just deeds of the Lord.”

6 What worthy thing shall I offer to the Lord? Shall I bend the knee to the Most High God? Shall I offer him holocausts and year-old calves?

7 Can the Lord be appeased by thousands of rams or by many thousands of fat goats? Shall I give my firstborn for my crime, the fruit of my womb for the sin of my soul?

8 I shall show you, O man, what is good and what the Lord requires of you: surely, to do judgment, to love mercy, and to walk carefully with your God.

9 The voice of the Lord cries to the city, and salvation shall be for those who fear your name: Hear, O tribes—and who shall approve it?

10 Is there still fire in the house of the wicked, treasures of iniquity, and a smaller measure full of wrath?

11 Shall I justify wicked scales and the deceitful weights of the bag,

12 by which her rich are filled with iniquity, and those who dwell in her speak falsehood, and their tongue is deceitful in their mouth?

13 And therefore I have begun to strike you with destruction for your sins.

14 You shall eat and not be satisfied, and your humiliation shall be in your midst; and you shall seize but not save, and those whom you save I shall give to the sword.

15 You shall sow and not reap; you shall tread the olive but not be anointed with oil, and the new wine but not drink the wine.

16 And you have kept the precepts of Amri and every work of the house of Achab, and you have walked in their wills, so that I might give you to perdition, and those who dwell in her to hissing; and you shall bear the reproach of my people.

Chapter 7

1 Woe is me, because I have become like one who gathers the clusters of the vintage in autumn! There is no cluster to eat; my soul desired early figs.

2 The holy man has perished from the earth, and there is no upright one among men. All lie in ambush for blood; each man hunts his brother to death.

3 They call the evil of their hands good. The prince demands, and the judge is ready to repay; and the great man has spoken the desire of his soul, and they have troubled it.

4 The best among them is like the buckthorn, and he who is upright like a thorn from the hedge. The day of your watch, your visitation, has come; now shall be their devastation.

5 Do not believe a friend, and do not trust in a leader; from her who sleeps in your bosom, guard the barriers of your mouth.

6 For the son dishonors the father, and the daughter rises against her mother, the daughter-in-law against her mother-in-law; and a man’s enemies are those of his own household.

7 But I shall look to the Lord; I shall wait for God my Savior. My God shall hear me.

8 Do not rejoice over me, O my enemy, because I have fallen. I shall rise; when I sit in darkness, the Lord is my light.

9 I shall bear the wrath of the Lord, because I have sinned against him, until he judges my cause and executes my judgment. He shall bring me out into the light; I shall see his justice.

10 And my enemy shall see and shall be covered with confusion, she who says to me, “Where is the Lord your God?” My eyes shall look upon her; now she shall be for trampling like the mud of the streets.

11 The day shall come for your walls to be built; on that day the law shall be removed far away.

12 On that day they shall come even to you from Assur and even from fortified cities, and from fortified cities even to the river, and from sea to sea and from mountain to mountain.

13 And the land shall be for desolation because of its inhabitants and because of the fruit of their thoughts.

14 Feed your people with your rod, the flock of your inheritance, dwelling alone in the forest in the midst of Carmel. They shall feed in Basan and Galaad as in the ancient days.

15 As in the days of your departure from the land of Egypt, I shall show him wonders.

16 The nations shall see and be confounded over all their strength. They shall place a hand over their mouth; their ears shall be deaf.

17 They shall lick dust like serpents; like creeping things of the earth, they shall be troubled in their dwellings. They shall dread the Lord our God, and they shall fear you.

18 Who is a God like you, who takes away iniquity and passes over the sin of the remnant of your inheritance? He shall no longer send forth his fury, because he wills mercy.

19 He shall return and have mercy upon us; he shall cast down our iniquities and cast all our sins into the depth of the sea.

20 You shall give truth to Jacob, mercy to Abraham, which you swore to our fathers from the ancient days.

Nahum

Chapter 1

1 The burden of Nineveh. The book of the vision of Nahum the Elcesite.

2 God is jealous, and the Lord (YHWH) is avenging; the Lord is avenging and possesses fury. The Lord takes vengeance upon his enemies, and he himself is angry with his adversaries.

3 The Lord is patient and great in strength, and in cleansing he shall not make innocent. The Lord’s way is in tempest and whirlwind, and the clouds are the dust of his feet.

4 He rebukes the sea and dries it up, and he leads all rivers into desert. Basan has grown weak, and Carmel; and the flower of Lebanon has withered.

5 The mountains have been moved by him, and the hills have been made desolate; and the earth has trembled before his face—the world and all who dwell in it.

6 Who shall stand before the face of his indignation? And who shall resist the wrath of his fury? His indignation has been poured out like fire, and the rocks have been dissolved by him.

7 The Lord is good and gives strength in the day of tribulation, and he knows those who hope in him.

8 And with an overflowing flood he shall make an end of its place, and darkness shall pursue his enemies.

9 What do you devise against the Lord? He himself shall make an end; double tribulation shall not arise,

10 because just as thorns embrace one another, so does their banquet of those drinking together; they shall be consumed like stubble filled with dryness.

11 From you shall go forth one who devises wickedness against the Lord, pondering transgression in his mind.

12 Thus says the Lord: “Though they be complete and so very many, even so they shall be shorn, and he shall pass through. I have afflicted you, and I shall afflict you no more.

13 And now I shall break his rod from off your back, and I shall burst your bonds.

14 And the Lord shall command concerning you: No more shall seed be sown from your name. From the house of your god I shall destroy the carved image and the molten image; I shall make your grave, because you are dishonored.

15 Behold, upon the mountains are the feet of one who brings good news and announces peace. Celebrate your festivals, O Judah, and render your vows, because Belial shall no longer pass through you; he has utterly perished.

Chapter 2

1 He who scatters has ascended before you, he who keeps the siege. Watch the road; strengthen your loins; fortify your power exceedingly.

2 For the Lord has restored the pride of Jacob, as the pride of Israel, because the ravagers have scattered them and corrupted their branches.

3 The shield of his mighty men is fiery; the men of the army are in scarlet. The reins of the chariot are fiery on the day of his preparation, and the drivers are stupefied.

4 They have been thrown into confusion on the roads; the chariots have collided in the streets. Their appearance is like lamps, like lightning running to and fro.

5 He shall remember his mighty men; they shall fall upon their roads. They shall ascend her walls swiftly, and a shelter shall be prepared.

6 The gates of the rivers have been opened, and the temple has been torn down to the ground.

7 And the captive soldier has been led away, and her maidservants were driven along, groaning like doves, murmuring in their hearts.

8 And Nineveh is like a pool of waters—her waters—but they have fled. “Stand, stand!” Yet there is no one who turns back.

9 Plunder the silver; plunder the gold. There is no end to the riches from all the desirable vessels.

10 She has been scattered and split and torn apart; and the heart melts, the knees dissolve, all loins fail, and all their faces are like the blackness of a pot.

11 Where is the dwelling of the lions and the pasture of the lion cubs, to which the lion went so that the lion cub might enter there, with no one to terrify them?

12 The lion seized enough for his cubs and killed for his lionesses; and he filled his caves with prey and his den with plunder.

13 “Behold, I am against you,” says the Lord of hosts, “and I shall burn your chariots even to smoke, and the sword shall devour your young lions. And I shall exterminate your prey from the earth, and the voice of your messengers shall be heard no more.”

Chapter 3

1 Woe to the city of blood, entirely filled with the tearing of falsehood! Plunder shall not depart from you.

2 The sound of the whip, and the sound of the rushing wheel, and the neighing horse, and the raging chariot, and the ascending horseman,

3 and the flashing sword, and the gleaming spear, and the multitude of the slain, and the grievous ruin. There is no end to the corpses, and they shall fall upon their bodies.

4 Because of the multitude of the fornications of the beautiful and pleasing prostitute who possesses sorceries, who sold nations by her fornications and families by her sorceries:

5 “Behold, I am against you,” says the Lord of hosts, “and I shall reveal your shameful parts before your face; and I shall show your nakedness to the nations and your disgrace to kingdoms.

6 And I shall cast abominations upon you, afflict you with insults, and make you an example.

7 And it shall be that everyone who sees you shall recoil from you and say, ‘Nineveh has been devastated.’ Who shall shake his head over you? From where shall I seek a comforter for you?

8 Are you better than Alexandria of the peoples, which dwells among rivers? Waters are around it; its wealth is the sea, waters are its walls.

9 Ethiopia was its strength, and Egypt, and there is no end; Africa and the Libyans were your help.

10 Yet she also was led away in migration into captivity. Her little children were dashed to pieces at the head of every road; they cast lots over her renowned men, and all her nobles were bound in fetters.

11 Therefore you also shall become drunk and shall be despised; you also shall seek help from the enemy.

12 All your fortifications are like fig trees with their unripe figs; if they are shaken, they shall fall into the mouth of the one who eats.

13 Behold, your people are women in your midst. The gates of your land shall be opened wide to your enemies; fire shall devour your bars.

14 Draw water for yourself because of the siege; build up your fortifications. Enter into the clay and tread it; take hold of the brick mold.

15 There fire shall devour you; you shall perish by the sword; it shall devour you like the bruchus. Gather yourself like the bruchus; multiply like the locust.

16 You have made your commerce more numerous than the stars of heaven; the bruchus has spread out and flown away.

17 Your guards are like locusts, and your little ones like swarms of locusts that settle in hedges on a cold day. The sun has risen, and they have flown away; and the place where they were is not known.

18 Your shepherds have slumbered, O king of Assur; your princes shall be buried. Your people have hidden in the mountains, and there is no one to gather them.

19 Your ruin is not hidden; your wound is exceedingly grievous. All who have heard the report of you have clapped their hands over you, for over whom has your wickedness not passed continually?

Habakkuk

Chapter 1

1 The burden that Habakkuk the prophet saw.

2 How long, O Lord (YHWH), shall I cry out and you not hear? I shall cry aloud to you, suffering violence, and you shall not save?

3 Why have you shown me iniquity and suffering, to see plunder and injustice against me? And judgment has come to pass, and contradiction is more powerful.

4 Because of this, the law has been torn apart, and judgment does not reach its end; because the wicked prevails against the just, therefore perverted judgment goes forth.

5 Look among the nations and see; wonder and be astonished. For a work has been done in your days that no one shall believe when it is told.

6 For behold, I shall raise up the Chaldeans, a bitter and swift nation, walking over the breadth of the earth to possess dwellings not their own.

7 It is dreadful and terrible; from itself its judgment and its burden shall go forth.

8 Its horses are swifter than leopards and faster than evening wolves; and its horsemen shall spread abroad. For its horsemen shall come from afar; they shall fly like an eagle hastening to devour.

9 They shall all come for plunder; their faces are a burning wind, and it shall gather captivity like sand.

10 And it shall triumph over kings, and tyrants shall be its ridicule. It shall laugh at every fortress, heap up an embankment, and capture it.

11 Then its spirit shall change and pass through, and it shall fall. This is the strength of its god.

12 Are you not from the beginning, O Lord my God, my Holy One? And we shall not die. O Lord, you have appointed him for judgment, and established him strong so that you might correct.

13 Your eyes are pure, so that you cannot see evil, and you cannot look upon iniquity. Why do you look upon those who act wickedly, and remain silent while the wicked devours one more just than himself?

14 And you make men like the fish of the sea and like a creeping thing that has no ruler.

15 He has lifted up all of it with a hook, dragged it in his seine, and gathered it into his net. Over this he shall rejoice and exult.

16 Therefore he shall sacrifice to his seine and offer sacrifice to his net, because through them his portion has become fat and his food choice.

17 Because of this, therefore, he spreads out his seine and shall not spare continually to kill nations.

Chapter 2

1 I shall stand upon my watch, and I shall set my step upon the fortress; and I shall watch to see what may be said to me and what I may answer to the one who reproves me.

2 And the Lord answered me and said: “Write the vision and make it plain upon tablets, so that he who reads it may run through it.

3 For the vision is still far off, and it shall appear at the end and shall not lie. If it delays, wait for it, because in coming it shall come and shall not be late.

4 Behold, the one who is unbelieving—his soul shall not be upright within himself; but the just shall live by his faith.

5 And just as wine deceives the one drinking, so shall the proud man be, and he shall not be adorned. He has enlarged his soul like the realm of the dead; and he is like death and is not filled. And he shall gather all nations to himself and heap all peoples together to himself.

6 Shall not all these take up a parable against him and an enigmatic saying concerning him? And it shall be said: ‘Woe to him who multiplies what is not his own! How long shall he load thick clay against himself?’

7 Shall those who bite you not suddenly arise, and those who tear you awake, and you become plunder for them?

8 Because you have despoiled many nations, all who remain of the peoples shall despoil you, because of human blood and the iniquity of the land, the city, and all who dwell in it.

9 Woe to him who gathers evil greed for his house, so that his nest may be on high, and who thinks himself delivered from the hand of evil!

10 You have devised confusion for your house; you have cut down many peoples, and your soul has sinned.

11 For the stone shall cry out from the wall, and the wood that is between the joints of the buildings shall answer.

12 Woe to him who builds a city with blood and prepares a city in iniquity!

13 Are not these things from the Lord of hosts? For peoples shall labor in a great fire, and nations for emptiness, and they shall fail.

14 For the earth shall be filled, that they may know the glory of the Lord, like waters covering the sea.

15 Woe to him who gives drink to his friend, sending forth his gall and making him drunk so that he may look upon his nakedness!

16 You are filled with disgrace instead of glory. You also, drink and fall into a stupor. The cup of the Lord’s right hand shall surround you, and the vomit of disgrace shall come upon your glory.

17 For the iniquity of Lebanon shall cover you, and the devastation of beasts shall terrify them, because of human blood and the iniquity of the land, the city, and all who dwell in it.

18 What profit is there in a carved image, because its maker has carved it—a molten image and a false image? For its maker has trusted in the thing he formed, making mute idols.

19 Woe to him who says to wood, ‘Awake,’ and to the silent stone, ‘Arise!’ Can it teach? Behold, it is covered with gold and silver, and there is no breath at all within it.

20 But the Lord is in his holy temple; let all the earth be silent before his face.

Chapter 3

1 A prayer of Habakkuk the prophet, for ignorances.

2 O Lord, I have heard your report, and I was afraid. O Lord, give life to your work in the midst of the years; in the midst of the years you shall make it known. When you are angry, you shall remember mercy.

3 God shall come from the south, and the Holy One from Mount Pharan. His glory has covered the heavens, and the earth is full of his praise.

4 His splendor shall be like light; horns are in his hands. There his strength is hidden.

5 Death shall go before his face, and the devil shall go forth before his feet.

6 He stood and measured the earth; he looked and dissolved the nations. The mountains of the age were crushed; the hills of the world were bowed down by the journeys of his eternity.

7 Because of iniquity I saw the tents of Ethiopia; the skins of the land of Madian shall be troubled.

8 Were you angry with the rivers, O Lord? Or was your fury against the rivers, or your indignation against the sea—you who shall ascend upon your horses, and your chariots are salvation?

9 In awakening, you shall awaken your bow—the oaths to the tribes that you spoke. You shall split the rivers of the earth.

10 The mountains saw you and grieved; the torrent of waters passed by. The abyss gave its voice; the height lifted up its hands.

11 The sun and moon stood still in their dwelling; they shall go by the light of your arrows, by the brightness of your flashing spear.

12 With roaring you shall tread the earth; in fury you shall astonish the nations.

13 You went forth for the salvation of your people, for salvation with your Christ. You struck the head from the house of the wicked; you laid bare its foundation even to the neck.

14 You cursed his scepters, the head of his warriors, who came like a whirlwind to scatter me. Their exultation was like that of one who devours the poor in secret.

15 You made a way in the sea for your horses, in the mud of many waters.

16 I heard, and my belly was troubled; at the sound my lips trembled. Let decay enter my bones and swarm beneath me, so that I may rest in the day of tribulation, that I may ascend to our girded people.

17 For the fig tree shall not blossom, and there shall be no shoot in the vineyards. The work of the olive shall lie, and the fields shall bring forth no food. The flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I shall rejoice in the Lord, and I shall exult in God my Jesus (my salvation).

19 The Lord God is my strength, and he shall make my feet like those of deer; and the victor shall lead me upon my high places, singing in psalms.

Zephaniah

Chapter 1

1 The word of the Lord (YHWH) that came to Zephaniah, son of Chusi, son of Godolias, son of Amarias, son of Ezechias, in the days of Josias, son of Amon, king of Judah.

2 “In gathering, I shall gather all things from the face of the earth,” says the Lord.

3 “I shall gather man and beast; I shall gather the birds of heaven and the fish of the sea. And there shall be the ruins of the wicked, and I shall destroy men from the face of the earth,” says the Lord.

4 “And I shall stretch out my hand over Judah and over all who dwell in Jerusalem; and from this place I shall destroy the remnant of Baal and the names of the temple keepers with the priests,

5 and those who worship the host of heaven upon the housetops, who worship and swear by the Lord and swear by Melchom,

6 and those who turn away from following behind the Lord, and who have not sought the Lord nor investigated him.”

7 Be silent before the face of the Lord God, because the day of the Lord is near; for the Lord has prepared a victim and sanctified those he has called.

8 “And it shall be on the day of the Lord’s victim that I shall visit the princes and the king’s sons and all who are clothed in foreign garments.

9 And on that day I shall visit everyone who enters arrogantly over the threshold, those who fill the house of the Lord their God with iniquity and deceit.

10 And on that day,” says the Lord, “there shall be the sound of a cry from the Fish Gate, and wailing from the Second, and a great crushing from the hills.

11 Wail, inhabitants of the Mortar! All the people of Canaan have fallen silent; all who are wrapped in silver have perished.

12 And it shall be at that time: I shall search Jerusalem with lamps, and I shall visit the men settled upon their dregs, who say in their hearts, ‘The Lord shall do no good, and he shall do no evil.’

13 And their strength shall become plunder, and their houses a desert. They shall build houses and not dwell in them; and they shall plant vineyards and not drink their wine.”

14 The great day of the Lord is near; it is near and exceedingly swift. The voice of the day of the Lord is bitter; there the mighty man shall be troubled.

15 That day is a day of wrath, a day of tribulation and anguish, a day of calamity and misery, a day of darkness and gloom, a day of cloud and whirlwind,

16 a day of trumpet and alarm against fortified cities and against lofty corners.

17 “And I shall trouble men, and they shall walk like the blind because they have sinned against the Lord; and their blood shall be poured out like soil, and their bodies like dung.

18 But neither their silver nor their gold shall be able to deliver them on the day of the Lord’s wrath. In the fire of his jealousy the whole earth shall be devoured, because he shall make a swift end of all who dwell upon the earth.”

Chapter 2

1 Come together; be gathered, O nation not worthy of love,

2 before the command brings forth the day like passing dust, before the wrath of the Lord’s fury comes upon you, before the day of the Lord’s indignation comes upon you.

3 Seek the Lord, all you meek of the earth who have performed his judgment; seek what is just, seek what is meek, if somehow you may be hidden on the day of the Lord’s fury.

4 For Gaza shall be destroyed, and Ascalon shall become a desert. They shall cast out Azotus at midday, and Accaron shall be uprooted.

5 Woe to you who dwell along the coastline, O nation of the perishing! The word of the Lord is against you, O Canaan, land of the Philistines; and I shall destroy you so that there shall be no inhabitant.

6 And the coastline shall become a resting place for shepherds and folds for sheep.

7 And it shall be the portion of the remnant of the house of Judah. There they shall feed; in the houses of Ascalon they shall rest in the evening, because the Lord their God shall visit them and turn away their captivity.

8 “I have heard the reproach of Moab and the blasphemies of the children of Ammon, by which they reproached my people and magnified themselves over their borders.

9 Therefore, as I live,” says the Lord of hosts, the God of Israel, “Moab shall become like Sodom, and the children of Ammon like Gomorrah: a dryness of thorns, heaps of salt, and a desert forever. The remnant of my people shall plunder them, and the residue of my nation shall possess them.

10 This shall come upon them for their pride, because they blasphemed and magnified themselves against the people of the Lord of hosts.”

11 The Lord shall be dreadful over them, and he shall make all the gods of the earth waste away; and men shall worship him, each from his own place, all the islands of the nations.

12 “But you also, O Ethiopians, shall be slain by my sword.”

13 And he shall stretch out his hand over the north and destroy Assur; and he shall make the beautiful city a wilderness, trackless and like a desert.

14 And flocks shall lie down in its midst, all the beasts of the nations. The pelican and the hedgehog shall dwell upon its thresholds; the voice of one singing shall be in the window, and the raven upon the lintel, because I shall make its strength waste away.

15 This is the glorious city that dwelt in confidence, which said in her heart, “I am, and besides me there is no other.” How has she become a desert, a lair of beasts? Everyone who passes through her shall hiss and wave his hand.

Chapter 3

1 Woe to the provoking and redeemed city, the dove!

2 She did not hear the voice, nor did she receive discipline; she did not trust in the Lord, nor did she draw near to her God.

3 Her princes in her midst are like roaring lions; her judges are evening wolves that left nothing for the morning.

4 Her prophets are senseless, faithless men; her priests have polluted the holy place and acted unjustly against the law.

5 The just Lord in her midst shall not do iniquity; morning after morning he shall bring his judgment to light, and it shall not be hidden. But the wicked one has not known confusion.

6 “I have destroyed nations, and their corners have been scattered. I have made their roads desolate so that no one passes through; their cities have been laid waste, with no man remaining and no inhabitant at all.

7 I said, ‘Nevertheless, you shall fear me; you shall receive discipline, and her habitation shall not perish because of all the things for which I visited her.’ Yet, rising at dawn, they corrupted all their thoughts.

8 Therefore wait for me,” says the Lord, “until the day of my resurrection in the future; for my judgment is to gather nations and collect kingdoms, and to pour out upon them my indignation, all the wrath of my fury. For in the fire of my jealousy the whole earth shall be devoured.

9 For then I shall restore to the peoples a chosen lip, so that they may all call upon the name of the Lord and serve him with one shoulder.

10 From beyond the rivers of Ethiopia, from there my suppliants, the children of my dispersed, shall bring me a gift.

11 On that day you shall not be confounded over all your inventions by which you transgressed against me; for then I shall remove from your midst those who boast in your pride, and you shall no longer continue to be exalted upon my holy mountain.

12 And I shall leave in your midst a poor and needy people, and they shall hope in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak falsehood; and a deceitful tongue shall not be found in their mouth. For they shall feed and lie down, and there shall be no one to terrify them.

14 Praise, O daughter of Sion; shout for joy, O Israel. Rejoice and exult with all your heart, O daughter of Jerusalem.

15 The Lord has taken away your judgment; he has turned aside your enemies. The Lord, the King of Israel, is in your midst; you shall fear evil no more.

16 On that day it shall be said to Jerusalem, “Do not fear,” and to Sion, “Let not your hands grow weak.”

17 The Lord your God is mighty in your midst; he himself shall save. He shall rejoice over you with gladness; he shall be silent in his love; he shall exult over you with praise.

18 I shall gather the triflers who had withdrawn from the law, because they were from you, so that you may no longer bear reproach over them.

19 Behold, at that time I shall kill all who afflicted you; and I shall save her who limps, and gather her who had been cast out. And I shall set them for praise and for a name in every land of their confusion,

20 at that time when I bring you in and at the time when I gather you. For I shall give you for a name and
for praise among all the peoples of the earth, when I turn back your captivity before your eyes,” says the
Lord.

Haggai

Chapter 1

1 In the second year of King Darius, in the sixth month, on the first day of the month, the word of the Lord (YHWH) came by the hand of Haggai the prophet to Zorobabel, son of Salathiel, leader of Judah, and to Jesus, son of Josedec, the high priest, saying:

2 Thus says the Lord of hosts: “This people says, ‘The time for the house of the Lord to be built has not yet come.’”

3 And the word of the Lord came by the hand of Haggai the prophet, saying:

4 “Is it time for you to dwell in paneled houses while this house is desolate?

5 And now, thus says the Lord of hosts: Set your hearts upon your ways.

6 You have sown much and brought in little; you have eaten and have not been satisfied; you have drunk and have not been filled with drink; you have clothed yourselves and have not been warmed; and he who gathered wages put them into a bag full of holes.

7 Thus says the Lord of hosts: Set your hearts upon your ways.

8 Ascend the mountain, carry wood, and build the house; and it shall be acceptable to me, and I shall be glorified,” says the Lord.

9 “You looked for more, and behold, it became less; and you brought it into the house, and I blew it away. For what reason?” says the Lord of hosts. “Because my house is desolate, while each of you hastens to his own house.

10 Because of this, the heavens over you have been forbidden to give dew, and the earth has been forbidden to give its growth.

11 And I called drought upon the land and upon the mountains, upon the grain and upon the wine and upon the oil, upon whatever the soil brings forth, upon men and upon beasts, and upon every labor of the hands.”

12 And Zorobabel, son of Salathiel, and Jesus, son of Josedec, the high priest, and all the remnant of the people heard the voice of the Lord their God and the words of Haggai the prophet, just as the Lord their God had sent him to them; and the people feared before the face of the Lord.

13 And Haggai, the messenger of the Lord from among the messengers of the Lord, spoke to the people, saying, “‘I am with you,’ says the Lord.”

14 And the Lord stirred up the spirit of Zorobabel, son of Salathiel, leader of Judah, and the spirit of Jesus, son of Josedec, the high priest, and the spirit of the remnant of all the people; and they entered and did the work in the house of the Lord of hosts, their God.

Chapter 2

1 On the twenty-fourth day of the month, in the sixth month, in the second year of King Darius.

2 In the seventh month, on the twenty-first day of the month, the word of the Lord came by the hand of Haggai the prophet, saying:

3 “Speak to Zorobabel, son of Salathiel, leader of Judah, and to Jesus, son of Josedec, the high priest, and to the remnant of the people, saying:

4 ‘Who among you remains who saw this house in its first glory? And how do you see it now? Is it not as though it did not exist in your eyes?

5 And now take courage, Zorobabel,’ says the Lord, ‘and take courage, Jesus, son of Josedec, high priest; and take courage, all the people of the land,’ says the Lord of hosts, ‘and work—for I am with you,’ says the Lord of hosts.

6 ‘The word that I covenanted with you when you came out of the land of Egypt—and my Spirit shall be in your midst. Do not fear.

7 For thus says the Lord of hosts: Yet one little while, and I shall shake heaven and earth, the sea and the dry land.

8 And I shall shake all nations, and the Desired One of all nations shall come; and I shall fill this house with glory,’ says the Lord of hosts.

9 ‘The silver is mine, and the gold is mine,’ says the Lord of hosts.

10 ‘The glory of this latter house shall be greater than that of the first,’ says the Lord of hosts, ‘and in this place I shall give peace,’ says the Lord of hosts.”

11 On the twenty-fourth day of the ninth month, in the second year of King Darius, the word of the Lord came to Haggai the prophet, saying:

12 “Thus says the Lord of hosts: Ask the priests concerning the law, saying:

13 If a man carries sanctified flesh in the edge of his garment, and its edge touches bread or cooked food or wine or oil or any food, shall it be sanctified?” And the priests answered and said, “No.”

14 And Haggai said, “If one polluted in soul touches any of these things, shall it be contaminated?” And the priests answered and said, “It shall be contaminated.”

15 And Haggai answered and said: “‘So is this people, and so is this nation before my face,’ says the Lord, ‘and so is every work of their hands; and all that they have offered there shall be contaminated.

16 And now set your hearts from this day and upward, before stone was laid upon stone in the temple of the Lord.

17 When you approached a heap of twenty measures and it became ten, and entered the winepress to press fifty jars and they became twenty,

18 I struck you with a burning wind and mildew and hail—all the works of your hands; and there was no one among you who returned to me,’ says the Lord.

19 ‘Set your hearts from this day and into the future, from the twenty-fourth day of the ninth month—from the day when the foundations of the Lord’s temple were laid, set it upon your heart.

20 Is the seed already in the shoot? And still the vine and the fig tree and the pomegranate and the olive tree have not blossomed. From this day I shall bless.’”

21 And the word of the Lord came a second time to Haggai on the twenty-fourth day of the month, saying:

22 “Speak to Zorobabel, leader of Judah, saying: ‘I shall shake heaven and earth together.

23 And I shall overthrow the throne of kingdoms and crush the strength of the kingdom of the nations; and I shall overthrow chariot and rider, and horses and their riders shall fall, each man by the sword of his brother.

24 On that day,’ says the Lord of hosts, ‘I shall take you, Zorobabel, son of Salathiel, my servant,’ says the Lord, ‘and I shall set you like a signet, because I have chosen you,’ says the Lord of hosts.”

Zechariah

Chapter 1

1 In the eighth month, in the second year of King Darius, the word of the Lord (YHWH) came to Zechariah, son of Barachias, son of Addo, the prophet, saying:

2 “The Lord was angry with your fathers—with anger.

3 And you shall say to them: Thus says the Lord of hosts: ‘Turn to me,’ says the Lord of hosts, ‘and I shall turn to you,’ says the Lord of hosts.

4 Do not be like your fathers, to whom the former prophets cried out, saying, ‘Thus says the Lord of hosts: Turn from your evil ways and from your most wicked thoughts.’ But they did not hear nor attend to me, says the Lord.

5 Your fathers—where are they? And shall the prophets live forever?

6 Nevertheless, did not my words and my statutes, which I commanded my servants the prophets, overtake your fathers? And they turned and said, ‘Just as the Lord of hosts devised to do to us according to our ways and according to our inventions, so he has done to us.’”

7 On the twenty-fourth day of the eleventh month, which is Sabath, in the second year of Darius, the word of the Lord came to Zechariah, son of Barachias, son of Addo, the prophet, saying:

8 I saw by night, and behold, a man riding upon a red horse; and he stood among the myrtle trees that were in the deep, and behind him were red, speckled, and white horses.

9 And I said, “What are these, my lord?” And the angel who spoke in me said to me, “I shall show you what these are.”

10 And the man who stood among the myrtle trees answered and said, “These are those whom the Lord has sent to walk throughout the earth.”

11 And they answered the angel of the Lord, who stood among the myrtle trees, and said, “We have walked throughout the earth, and behold, all the earth is inhabited and at rest.”

12 And the angel of the Lord answered and said, “O Lord of hosts, how long shall you not have mercy upon Jerusalem and the cities of Judah, with which you have been angry? This is now the seventieth year.”

13 And the Lord answered the angel who spoke in me with good words, consoling words.

14 And the angel who spoke in me said to me, “Cry out, saying: Thus says the Lord of hosts: ‘I have been jealous for Jerusalem and Sion with a great jealousy,

15 and with great anger I am angry against the wealthy nations; for I was angry a little, but they helped toward evil.

16 Therefore thus says the Lord: I shall return to Jerusalem with mercies, and my house shall be built in it,’ says the Lord of hosts, ‘and a measuring line shall be stretched over Jerusalem.’

17 Cry out again, saying: Thus says the Lord of hosts: ‘My cities shall yet overflow with good things, and the Lord shall yet console Sion and shall yet choose Jerusalem.’”

18 And I lifted up my eyes and saw, and behold, four horns.

19 And I said to the angel who spoke in me, “What are these?” And he said to me, “These are the horns that scattered Judah and Israel and Jerusalem.”

20 And the Lord showed me four craftsmen.

21 And I said, “What have these come to do?” And he spoke, saying, “These are the horns that scattered
Judah, man by man, so that none of them lifted up his head. And these have come to terrify them, to cast
down the horns of the nations that lifted up the horn over the land of Judah to scatter it.”

Chapter 2

1 And I lifted up my eyes and saw, and behold, a man, and in his hand was a measuring line.

2 And I said, “Where are you going?” And he said to me, “To measure Jerusalem and see how great its width is and how great its length.”

3 And behold, the angel who spoke in me was going out, and another angel was going out to meet him.

4 And he said to him, “Run, speak to this young man, saying: Jerusalem shall be inhabited without a wall because of the multitude of men and beasts in its midst.

5 And I shall be to her,” says the Lord, “a wall of fire all around, and I shall be in glory in her midst.”

6 “O, O, flee from the land of the north,” says the Lord, “because I have scattered you into the four winds of heaven,” says the Lord.

7 “O Sion, flee, you who dwell with the daughter of Babylon!

8 For thus says the Lord of hosts: After glory he sent me to the nations that despoiled you; for he who touches you touches the pupil of my eye.

9 For behold, I lift my hand over them, and they shall become plunder for those who served them; and you shall know that the Lord of hosts has sent me.

10 Praise and rejoice, O daughter of Sion, because behold, I come, and I shall dwell in your midst,” says the Lord.

11 “And many nations shall be joined to the Lord on that day, and they shall become my people; and I shall dwell in your midst, and you shall know that the Lord of hosts has sent me to you.

12 And the Lord shall possess Judah as his portion in the sanctified land, and he shall yet choose Jerusalem.

13 Let all flesh be silent before the face of the Lord, because he has risen from his holy habitation.”

Chapter 3

1 And the Lord showed me Jesus the high priest, standing before the angel of the Lord; and Satan stood at his right hand to oppose him.

2 And the Lord said to Satan, “May the Lord rebuke you, Satan! And may the Lord who chose Jerusalem rebuke you! Is this not a brand plucked from the fire?”

3 And Jesus was clothed in filthy garments and stood before the face of the angel.

4 And he answered and spoke to those who stood before him, saying, “Remove the filthy garments from him.” And he said to him, “Behold, I have removed your iniquity from you, and I have clothed you in garments of change.”

5 And he said, “Place a clean turban upon his head.” And they placed a clean turban upon his head and clothed him with garments; and the angel of the Lord stood there.

6 And the angel of the Lord testified to Jesus, saying:

7 “Thus says the Lord of hosts: If you walk in my ways and keep my charge, you also shall judge my house and keep my courts; and I shall give you those who walk among these who now stand here.

8 Hear, O Jesus the high priest, you and your friends who dwell before you, because they are men of portent. For behold, I shall bring my servant, the East.

9 For behold, the stone that I have set before Jesus: upon one stone are seven eyes. Behold, I shall engrave its engraving,” says the Lord of hosts, “and I shall remove the iniquity of that land in one day.

10 On that day,” says the Lord of hosts, “each man shall call his friend beneath the vine and beneath the fig tree.”

Chapter 4

1 And the angel who spoke in me returned and awakened me, like a man awakened from his sleep.

2 And he said to me, “What do you see?” And I said, “I saw, and behold, a lampstand entirely of gold, and its lamp upon its top, and its seven lamps upon it, and seven funnels for the lamps that were upon its top.

3 And two olive trees above it, one at the right of the lamp and one at its left.”

4 And I answered and spoke to the angel who spoke in me, saying, “What are these, my lord?”

5 And the angel who spoke in me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.”

6 And he answered and spoke to me, saying, “This is the word of the Lord to Zorobabel, saying: ‘Not by army nor by strength, but by my Spirit,’ says the Lord of hosts.

7 What are you, O great mountain, before Zorobabel? You shall become a plain. And he shall bring forth the chief stone, and he shall make its grace equal to its grace.”

8 And the word of the Lord came to me, saying:

9 “The hands of Zorobabel have founded this house, and his hands shall complete it; and you shall know that the Lord of hosts has sent me to you.

10 For who has despised the small days? They shall rejoice and see the tin stone in the hand of Zorobabel. These seven are the eyes of the Lord, which run throughout the whole earth.”

11 And I answered and said to him, “What are these two olive trees at the right of the lampstand and at its left?”

12 And I answered a second time and said to him, “What are the two olive branches that are beside the two golden beaks, in which are the golden pouring vessels?”

13 And he spoke to me, saying, “Do you not know what these are?” And I said, “No, my lord.”

14 And he said, “These are the two sons of oil who stand before the Ruler of the whole earth.”

Chapter 5

1 And I turned and lifted up my eyes and saw, and behold, a flying scroll.

2 And he said to me, “What do you see?” And I said, “I see a flying scroll; its length is twenty cubits, and its width ten cubits.”

3 And he said to me, “This is the curse that goes forth over the face of the whole earth; for every thief, as it is written there, shall be judged, and everyone who swears shall likewise be judged by it.

4 I shall bring it forth,” says the Lord of hosts, “and it shall come to the house of the thief and to the house of him who swears falsely in my name; and it shall remain in the midst of his house and consume it, both its timber and its stones.”

5 And the angel who spoke in me went out and said to me, “Lift up your eyes and see what this is that goes forth.”

6 And I said, “What is it?” And he said, “This is an amphora going forth.” And he said, “This is their eye in the whole earth.”

7 And behold, a talent of lead was being carried, and behold, one woman sitting in the midst of the amphora.

8 And he said, “This is ungodliness.” And he cast her into the midst of the amphora and cast the mass of lead upon its mouth.

9 And I lifted up my eyes and saw, and behold, two women going forth; and there was spirit in their wings, and they had wings like the wings of a kite, and they lifted the amphora between earth and heaven.

10 And I said to the angel who spoke in me, “Where are these carrying the amphora?”

11 And he said to me, “That a house may be built for it in the land of Sennaar, and that it may be established and set there upon its base.”

Chapter 6

1 And I turned and lifted up my eyes and saw, and behold, four chariots going forth from between two mountains; and the mountains were mountains of bronze.

2 In the first chariot were red horses, and in the second chariot black horses,

3 and in the third chariot white horses, and in the fourth chariot speckled and strong horses.

4 And I answered and said to the angel who spoke in me, “What are these, my lord?”

5 And the angel answered and said to me, “These are the four winds of heaven, which go forth to stand before the Ruler of the whole earth.

6 The one in which were the black horses went forth into the land of the north; and the white went forth after them, and the speckled went forth toward the land of the south.

7 But those that were strongest went forth and sought to go and run throughout the whole earth.” And he said, “Go, walk throughout the earth.” And they walked throughout the earth.

8 And he called me and spoke to me, saying, “Behold, those who go forth into the land of the north have made my Spirit rest in the land of the north.”

9 And the word of the Lord came to me, saying:

10 “Take from the migration—from Holdai and from Tobias and from Idaias—and you shall come on that day and enter the house of Josias, son of Zephaniah, who have come from Babylon.

11 And you shall take gold and silver and make crowns, and you shall place them upon the head of Jesus, son of Josedec, the high priest.

12 And you shall speak to him, saying: Thus says the Lord of hosts: ‘Behold the man whose name is the East; and beneath him he shall spring up, and he shall build a temple to the Lord.

13 And he himself shall build a temple to the Lord; and he himself shall bear glory, and he shall sit and rule upon his throne. And he shall be a priest upon his throne, and the counsel of peace shall be between those two.’

14 And the crowns shall be for Helem and Tobias and Idaias and Hem, son of Zephaniah, as a memorial in the temple of the Lord.

15 And those who are far away shall come and build in the temple of the Lord; and you shall know that the Lord of hosts has sent me to you. And this shall be, if in hearing you shall hear the voice of the Lord your God.”

Chapter 7

1 And it came to pass in the fourth year of King Darius that the word of the Lord came to Zechariah on the fourth day of the ninth month, which is Casleu.

2 And Sarasar and Rogommelech and the men who were with him sent to the house of God to entreat the face of the Lord,

3 that they might speak to the priests of the house of the Lord of hosts and to the prophets, saying, “Must I weep in the fifth month, or must I sanctify myself, as I have now done for many years?”

4 And the word of the Lord of hosts came to me, saying:

5 “Speak to all the people of the land and to the priests, saying: When you fasted and mourned in the fifth and seventh months through these seventy years, did you fast a fast for me?

6 And when you ate and drank, did you not eat for yourselves and drink for yourselves?

7 Are these not the words that the Lord spoke by the hand of the former prophets, when Jerusalem was still inhabited and prosperous, she and the cities around her, and when the south and the plains were inhabited?”

8 And the word of the Lord came to Zechariah, saying:

9 Thus says the Lord of hosts: “Judge true judgment, and practice mercy and acts of compassion, each one with his brother.

10 And do not falsely accuse the widow and the orphan, the stranger and the poor; and let no man devise evil against his brother in his heart.”

11 But they refused to attend; and they turned away a withdrawing shoulder and made their ears heavy so that they would not hear.

12 And they made their heart like adamant, so that they would not hear the law and the words that the Lord of hosts sent by his Spirit through the hand of the former prophets; and great indignation came from the Lord of hosts.

13 “And it came to pass that just as he spoke and they did not hear, so they shall cry and I shall not hear,” says the Lord of hosts.

14 “And I scattered them throughout all kingdoms that they did not know; and the land was desolated behind them so that no one passed through or returned; and they made the desirable land into a desert.”

Chapter 8

1 And the word of the Lord of hosts came, saying:

2 Thus says the Lord of hosts: “I have been jealous for Sion with a great jealousy, and with great indignation I have been jealous for her.”

3 Thus says the Lord of hosts: “I have returned to Sion and shall dwell in the midst of Jerusalem; and Jerusalem shall be called the city of truth, and the mountain of the Lord of hosts the sanctified mountain.”

4 Thus says the Lord of hosts: “Old men and old women shall yet dwell in the streets of Jerusalem, each man with his staff in his hand because of the multitude of his days.

5 And the streets of the city shall be filled with boys and girls playing in its streets.”

6 Thus says the Lord of hosts: “If it shall seem difficult in the eyes of the remnant of this people in those days, shall it therefore be difficult in my eyes?” says the Lord of hosts.

7 Thus says the Lord of hosts: “Behold, I shall save my people from the land of the east and from the land of the setting sun.

8 And I shall bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I shall be their God, in truth and in justice.”

9 Thus says the Lord of hosts: “Let your hands be strengthened, you who in these days hear these words from the mouth of the prophets, on the day when the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no wage for men, nor was there a wage for beasts; and there was no peace for the one entering or the one going out because of tribulation. And I sent every man against his neighbor.

11 But now I shall not deal with the remnant of this people as in the former days,” says the Lord of hosts.

12 “Rather, there shall be a seed of peace: the vine shall give its fruit, the earth shall give its growth, and the heavens shall give their dew; and I shall cause the remnant of this people to possess all these things.

13 And it shall be that just as you were a curse among the nations, O house of Judah and house of Israel, so I shall save you, and you shall be a blessing. Do not fear; let your hands be strengthened.”

14 For thus says the Lord of hosts: “Just as I devised to afflict you when your fathers provoked me to anger,” says the Lord,

15 “and I did not have mercy, so, having turned, I have devised in these days to do good to the house of Judah and Jerusalem. Do not fear.

16 These, then, are the words that you shall do: Speak truth, each one with his neighbor; judge truth and the judgment of peace in your gates.

17 And let none of you devise evil against his friend in your hearts, nor love a false oath; for all these are things that I hate,” says the Lord.

18 And the word of the Lord of hosts came to me, saying:

19 Thus says the Lord of hosts: “The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall become joy and gladness and glorious solemnities for the house of Judah. Only love truth and peace.”

20 Thus says the Lord of hosts: “Peoples shall yet come and dwell in many cities,

21 and the inhabitants shall go, one to another, saying, ‘Let us go and entreat the face of the Lord and seek the Lord of hosts; I also shall go.’

22 And many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to entreat the face of the Lord.”

23 Thus says the Lord of hosts: “In those days, ten men from every language of the nations shall take hold; and they shall take hold of the fringe of a Jewish man, saying, ‘We shall go with you, for we have heard that God is with you.’”

Chapter 9

1 The burden of the word of the Lord in the land of Hadrach and of Damascus, his resting place, because the eye of man and of all the tribes of Israel belongs to the Lord.

2 Emath also is within its borders, and Tyre and Sidon; for they have assumed great wisdom for themselves.

3 And Tyre built her fortress and heaped up silver like soil and gold like the mud of the streets.

4 Behold, the Lord shall possess her; and he shall strike her strength in the sea, and she shall be devoured by fire.

5 Ascalon shall see and fear, and Gaza shall grieve exceedingly, and Accaron, because her hope has been confounded. And the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And a divider shall sit in Azotus, and I shall destroy the pride of the Philistines.

7 And I shall remove his blood from his mouth and his abominations from between his teeth; and he also shall be left for our God and shall be like a leader in Judah, and Accaron like the Jebusite.

8 And I shall surround my house with those who fight for me, going and returning; and the oppressor shall no longer pass over them, because now I have seen with my eyes.

9 Exult greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem. Behold, your king shall come to you, just and Savior. He is poor and riding upon a she-ass and upon a colt, the son of a she-ass.

10 And I shall destroy the chariot from Ephraim and the horse from Jerusalem, and the bow of war shall be broken. And he shall speak peace to the nations, and his dominion shall be from sea to sea and from the rivers even to the ends of the earth.

11 You also, by the blood of your covenant, have sent forth your prisoners from the pit in which there is no water.

12 Turn to the fortress, O prisoners of hope; today also I announce that I shall render double to you.

13 For I have stretched Judah for myself like a bow; I have filled Ephraim. And I shall raise your sons, O Sion, against your sons, O Greece, and I shall make you like the sword of the mighty.

14 And the Lord God shall be seen over them, and his weapon shall go forth like lightning; and the Lord God shall sound the trumpet and shall go in the whirlwind of the south.

15 The Lord of hosts shall protect them; and they shall devour and subdue with slingstones. And as they drink they shall become drunk as with wine, and they shall be filled like bowls and like the horns of the altar.

16 And the Lord their God shall save them on that day as the flock of his people, because holy stones shall be lifted up over his land.

17 For what is his good, and what is his beauty, except the grain of the chosen and wine bringing forth virgins?

Chapter 10

1 Ask the Lord for rain in the time of the latter rain, and the Lord shall make snows; and he shall give them showers of rain, to each one grass in the field.

2 For the idols have spoken what is useless, and the diviners have seen falsehood; and dreamers have spoken in vain and comforted without purpose. Therefore they were led away like a flock; they shall be afflicted because they have no shepherd.

3 “My fury has been angry against the shepherds, and I shall visit the he-goats; for the Lord of hosts has visited his flock, the house of Judah, and has made them like the horse of his glory in battle.

4 From him is the cornerstone, from him the peg, from him the bow of battle; from him every oppressor shall go forth together.

5 And they shall be like mighty men treading the mud of the roads in battle; and they shall fight because the Lord is with them, and the riders of horses shall be confounded.

6 And I shall strengthen the house of Judah and save the house of Joseph; and I shall turn them back because I shall have mercy upon them. And they shall be as they were when I had not cast them away, for I am the Lord their God, and I shall hear them.

7 And they shall be like the mighty men of Ephraim, and their heart shall rejoice as from wine; and their children shall see and rejoice, and their heart shall exult in the Lord.

8 I shall whistle for them and gather them, because I have redeemed them; and I shall multiply them as they were multiplied before.

9 And I shall sow them among the peoples, and from afar they shall remember me; and they shall live with their children and return.

10 And I shall bring them back from the land of Egypt and gather them from among the Assyrians; and I shall lead them to the land of Galaad and Lebanon, and no place shall be found for them.

11 And he shall pass through the strait of the sea and strike the waves in the sea, and all the depths of the river shall be confounded; and the pride of Assur shall be humbled, and the scepter of Egypt shall depart.

12 I shall strengthen them in the Lord, and they shall walk in his name,” says the Lord.

Chapter 11

1 Open your gates, O Lebanon, and let fire devour your cedars.

2 Wail, O fir tree, because the cedar has fallen, because the magnificent have been devastated. Wail, O oaks of Basan, because the fortified forest has been cut down.

3 The sound of the wailing of shepherds, because their magnificence has been devastated; the sound of the roaring of lions, because the pride of the Jordan has been devastated.

4 Thus says the Lord my God: “Feed the flock of slaughter,

5 which those who possessed them killed and did not grieve, and sold them, saying, ‘Blessed be the Lord! We have become rich.’ And their shepherds did not spare them.

6 And I shall no longer spare those who dwell in the land,” says the Lord. “Behold, I shall deliver the men, each one into the hand of his neighbor and into the hand of his king; and they shall cut down the land, and I shall not rescue them from their hand.”

7 And I shall feed the flock of slaughter because of this, O poor of the flock. And I took for myself two staffs; one I called Beauty, and the other I called Cord; and I fed the flock.

8 And I cut off three shepherds in one month; and my soul was contracted toward them, for their soul also varied toward me.

9 And I said, “I shall not feed you. What dies, let it die; and what is cut off, let it be cut off; and let those who remain devour, each one the flesh of his neighbor.”

10 And I took my staff that was called Beauty and cut it apart, that I might make void my covenant that I had struck with all the peoples.

11 And it was made void on that day; and thus the poor of the flock who kept watch for me knew that it was the word of the Lord.

12 And I said to them, “If it is good in your eyes, bring my wages; and if not, be still.” And they weighed my wages: thirty pieces of silver.

13 And the Lord said to me, “Cast it to the statuary—the splendid price at which I was valued by them.” And I took the thirty pieces of silver and cast them into the house of the Lord, to the statuary.

14 And I cut apart my second staff, which was called Cord, that I might dissolve the brotherhood between Judah and Israel.

15 And the Lord said to me, “Take for yourself yet again the implements of a foolish shepherd.

16 For behold, I shall raise up a shepherd in the land who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish what stands; but he shall eat the flesh of the fat and tear apart their hooves.

17 O shepherd and idol who forsakes the flock! The sword shall be upon his arm and upon his right eye. His arm shall wither with dryness, and his right eye shall be darkened with darkness.”

Chapter 12

1 The burden of the word of the Lord concerning Israel. The Lord says—he who stretches out heaven and founds the earth and forms the spirit of man within him:

2 “Behold, I shall make Jerusalem a lintel of drunkenness to all the peoples around; but Judah also shall be in the siege against Jerusalem.

3 And it shall be on that day that I shall make Jerusalem a stone of burden for all peoples. All who lift it shall be torn with cutting, and all the kingdoms of the earth shall be gathered against it.

4 On that day,” says the Lord, “I shall strike every horse with astonishment and its rider with madness; and I shall open my eyes over the house of Judah, and strike every horse of the peoples with blindness.

5 And the leaders of Judah shall say in their heart, ‘Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.’

6 On that day I shall make the leaders of Judah like a furnace of fire among wood and like a torch of fire among hay; and they shall devour all the peoples around, to the right and to the left. And Jerusalem shall again be inhabited in her own place, in Jerusalem.

7 And the Lord shall save the tents of Judah as at the beginning, so that the house of David may not boast magnificently, nor the glory of the inhabitants of Jerusalem against Judah.

8 On that day the Lord shall protect the inhabitants of Jerusalem; and he who stumbles among them on that day shall be like David, and the house of David like God, like the angel of the Lord before them.

9 And it shall be on that day: I shall seek to crush all the nations that come against Jerusalem.

10 And I shall pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and prayers; and they shall look upon me whom they pierced, and they shall mourn for him with mourning as for an only-begotten son, and shall grieve over him as one is accustomed to grieve at the death of a firstborn.

11 On that day there shall be great mourning in Jerusalem, like the mourning of Adadremmon in the field of Mageddon.

12 And the land shall mourn, family by family separately: the families of the house of David separately, and their women separately;

13 the families of the house of Nathan separately, and their women separately; the families of the house of Levi separately, and their women separately; the families of Semei separately, and their women separately;

14 all the remaining families, family by family separately, and their women separately.

Chapter 13

1 On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, for the washing of the sinner and the menstruant.

2 “And it shall be on that day,” says the Lord of hosts, “that I shall destroy the names of idols from the land, and they shall be remembered no more; and I shall remove the false prophets and the unclean spirit from the land.

3 And it shall be that when anyone prophesies any longer, his father and his mother who begot him shall say to him, ‘You shall not live, because you have spoken a lie in the name of the Lord.’ And his father and his mother, his parents, shall pierce him when he prophesies.

4 And it shall be on that day that the prophets shall be confounded, each one by his vision when he prophesies; nor shall they be covered with a sackcloth cloak in order to lie.

5 But he shall say, ‘I am not a prophet; I am a man who works the soil, because Adam has been my example from my youth.’

6 And it shall be said to him, ‘What are these wounds in the midst of your hands?’ And he shall say, ‘With these I was wounded in the house of those who loved me.’

7 Sword, awake against my shepherd and against the man who cleaves to me,” says the Lord of hosts. “Strike the shepherd, and the sheep shall be scattered; and I shall turn my hand toward the little ones.

8 And there shall be in all the land,” says the Lord, “two parts in it shall be scattered and fail, and the third part shall be left in it.

9 And I shall lead the third part through fire and burn them as silver is burned, and test them as gold is tested. He shall call upon my name, and I shall hear him. I shall say, ‘You are my people,’ and he shall say, ‘The Lord is my God.’”

Chapter 14

1 Behold, the days of the Lord shall come, and your spoils shall be divided in your midst.

2 And I shall gather all nations to Jerusalem for battle; and the city shall be captured, the houses shall be devastated, and the women shall be violated. And half the city shall go forth into captivity, but the remnant of the people shall not be taken away from the city.

3 And the Lord shall go forth and fight against those nations, as he fought on the day of battle.

4 And his feet shall stand on that day upon the Mount of Olives, which is opposite Jerusalem toward the east; and the Mount of Olives shall be split through its middle toward the east and toward the west, with an exceedingly great rupture. And half the mountain shall be separated toward the north, and half of it toward the south.

5 And you shall flee to the valley of those mountains, because the valley of the mountains shall be joined even to the nearest place. And you shall flee as you fled before the earthquake in the days of Ozias king of Judah; and the Lord my God shall come, and all the saints with him.

6 And it shall be on that day: there shall be no light, but cold and frost.

7 And there shall be one day that is known to the Lord, neither day nor night; and at evening time there shall be light.

8 And it shall be on that day that living waters shall go forth from Jerusalem, half of them toward the eastern sea and half of them toward the last sea; they shall be in summer and in winter.

9 And the Lord shall be King over the whole earth. On that day the Lord shall be one, and his name shall be one.

10 And all the land shall return even to the desert, from the hill of Remmon to the south of Jerusalem; and she shall be exalted and shall dwell in her place, from the Gate of Benjamin even to the place of the former gate and even to the Gate of the Corners, and from the tower of Hananeel even to the king’s winepresses.

11 And they shall dwell in it, and there shall be no curse any longer; but Jerusalem shall sit secure.

12 And this shall be the plague with which the Lord shall strike all the nations that fought against Jerusalem: the flesh of each one shall waste away while he stands upon his feet, and his eyes shall waste away in their sockets, and their tongue shall waste away in their mouth.

13 On that day there shall be a great tumult from the Lord among them; and a man shall seize the hand of his neighbor, and his hand shall be joined upon the hand of his neighbor.

14 But Judah also shall fight against Jerusalem; and the riches of all the nations around shall be gathered—gold and silver and exceedingly many garments.

15 And such shall be the ruin of the horse and mule and camel and donkey and all the beasts that shall be in those camps, like this ruin.

16 And all who remain of all the nations that came against Jerusalem shall ascend from year to year to adore the King, the Lord of hosts, and to celebrate the Feast of Tabernacles.

17 And it shall be that upon anyone from the families of the earth who does not ascend to Jerusalem to adore the King, the Lord of hosts, there shall be no rain.

18 But if the family of Egypt does not ascend and does not come, neither shall it be upon them; instead there shall be the ruin with which the Lord shall strike all nations that do not ascend to celebrate the Feast of Tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations that do not ascend to celebrate the Feast of Tabernacles.

20 On that day, what is upon the horse’s bridle shall be holy to the Lord; and the kettles in the house of the Lord shall be like bowls before the altar.

21 And every kettle in Jerusalem and Judah shall be sanctified to the Lord of hosts; and all who sacrifice shall come and take from them and cook in them. And there shall no longer be a merchant in the house of the Lord of hosts on that day.

Malachi

Chapter 1

1 The burden of the word of the Lord (YHWH) to Israel by the hand of Malachi.

2 “I have loved you,” says the Lord. And you said, “In what way have you loved us?” “Was not Esau Jacob’s brother?” says the Lord. “And I loved Jacob,

3 but Esau I hated; and I made his mountains a wilderness and his inheritance for the dragons of the desert.

4 But if Idumea says, ‘We have been destroyed, but returning, we shall build what has been destroyed,’ thus says the Lord of hosts: ‘They shall build, and I shall destroy; and they shall be called the borders of ungodliness and the people with whom the Lord is angry forever.’

5 And your eyes shall see, and you shall say, ‘May the Lord be magnified beyond the border of Israel.’

6 A son honors his father, and a servant his master. If, then, I am Father, where is my honor? And if I am Lord, where is my fear?” says the Lord of hosts. “To you, O priests, who despise my name, and you have said, ‘In what way have we despised your name?’

7 You offer polluted bread upon my altar, and you say, ‘In what way have we polluted you?’ In that you say, ‘The table of the Lord is despised.’

8 If you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? Offer it to your leader, if it might please him or if he might receive your face,” says the Lord of hosts.

9 “And now entreat the face of God, that he may have mercy upon you—for this has been done by your hand—if somehow he may receive your faces,” says the Lord of hosts.

10 “Who is there among you who would close the doors and kindle my altar without payment? I have no pleasure in you,” says the Lord of hosts, “and I shall not receive a gift from your hand.

11 For from the rising of the sun even to its setting, my name is great among the nations; and in every place sacrifice is offered, and a pure offering is offered to my name, because my name is great among the nations,” says the Lord of hosts.

12 “But you have polluted it in that you say, ‘The table of the Lord is contaminated, and what is placed upon it is contemptible, together with the fire that devours it.’

13 And you have said, ‘Behold, it is from labor,’ and you have blown it away,” says the Lord of hosts. “And you brought what was taken by plunder, and the lame and sick, and you brought it as a gift. Shall I receive it from your hand?” says the Lord.

14 “Cursed is the deceitful man who has a male in his flock and, making a vow, sacrifices what is weak to the Lord; for I am a great King,” says the Lord of hosts, “and my name is dreadful among the nations.”

Chapter 2

1 And now, O priests, this command is for you.

2 “If you refuse to hear and refuse to set it upon your heart, to give glory to my name,” says the Lord of hosts, “I shall send poverty upon you and curse your blessings; and I shall curse them, because you have not set it upon your heart.

3 Behold, I shall cast the arm to you and scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent this command to you, that my pact might be with Levi,” says the Lord of hosts.

5 “My pact was with him, of life and peace; and I gave him fear, and he feared me and trembled before the face of my name.

6 The law of truth was in his mouth, and iniquity was not found upon his lips; he walked with me in peace and equity and turned many away from iniquity.

7 For the lips of the priest shall keep knowledge, and they shall seek the law from his mouth, because he is the angel of the Lord of hosts.

8 But you have withdrawn from the way and caused many to stumble in the law; you have made void the pact of Levi,” says the Lord of hosts.

9 “Because of this, I also have made you contemptible and low before all peoples, just as you have not kept my ways and have accepted a face in the law.

10 Do we not all have one Father? Has not one God created us? Why, then, does each one of us despise his brother, violating the pact of our fathers?

11 Judah has transgressed, and an abomination has been committed in Israel and in Jerusalem, because Judah has contaminated the sanctification of the Lord, which he loved, and has taken the daughter of a foreign god.

12 The Lord shall destroy the man who has done this, master and disciple, from the tabernacles of Jacob, and him who offers a gift to the Lord of hosts.

13 And this again you have done: you covered the altar of the Lord with tears, with weeping and bellowing, so that I no longer look upon the sacrifice nor receive anything appeasing from your hand.

14 And you have said, “For what reason?” Because the Lord has testified between you and the wife of your puberty, whom you have despised; yet she is your partner and the wife of your covenant.

15 Did not one make them, and the residue of his Spirit is his? And what does the one seek except the seed of God? Therefore guard your spirit, and do not despise the wife of your youth.

16 “When you have hated her, put her away,” says the Lord God of Israel. “But iniquity shall cover his garment,” says the Lord of hosts. “Guard your spirit, and do not despise.”

17 You have made the Lord labor with your words, and you have said, “In what way have we made him labor?” In that you say, “Everyone who does evil is good in the sight of the Lord, and such people please him”; or certainly, “Where is the God of judgment?”

Chapter 3

1 “Behold, I send my angel, and he shall prepare the way before my face. And immediately the Ruler whom you seek shall come to his temple, and the angel of the covenant whom you desire. Behold, he comes,” says the Lord of hosts.

2 And who shall be able to consider the day of his coming, and who shall stand to see him? For he is like a refining fire and like the herb of fullers.

3 And he shall sit, refining and purifying silver; and he shall purify the sons of Levi and filter them like gold and like silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Judah and Jerusalem shall please the Lord, as in the days of the age and as in ancient years.

5 “And I shall draw near to you in judgment, and I shall be a swift witness against sorcerers and adulterers and perjurers, and those who falsely accuse the wages of the hired worker, widows and orphans, and who oppress the stranger and have not feared me,” says the Lord of hosts.

6 “For I am the Lord, and I do not change; and you, O sons of Jacob, have not been consumed.

7 For from the days of your fathers you have withdrawn from my statutes and have not kept them. Return to me, and I shall return to you,” says the Lord of hosts. And you have said, “In what way shall we return?”

8 “Shall a man afflict God, because you pierce me?” And you have said, “In what way do we pierce you?” “In tithes and firstfruits.

9 And in poverty you are cursed, and you pierce me—the whole nation.

10 Bring every tithe into the storehouse, and let there be food in my house; and test me in this,” says the Lord, “whether I shall not open for you the floodgates of heaven and pour out blessing for you even to abundance.

11 And for your sake I shall rebuke the devourer, and it shall not corrupt the fruit of your land, nor shall the vine in the field be barren,” says the Lord of hosts.

12 “And all nations shall call you blessed, for you shall be a desirable land,” says the Lord of hosts.

13 “Your words have grown strong against me,” says the Lord.

14 And you have said, “What have we spoken against you?” You have said, “He who serves God is vain. And what profit is there because we have kept his commands and because we have walked sorrowful before the Lord of hosts?

15 Therefore now we call the arrogant blessed, since those who practice ungodliness have been built up; and they have tested God and have been saved.”

16 Then those who feared the Lord spoke, each one with his neighbor; and the Lord attended and heard, and a book of remembrance was written before him for those who fear the Lord and think upon his name.

17 “And they shall be mine,” says the Lord of hosts, “on the day that I act, as a special possession; and I shall spare them as a man spares his son who serves him.

18 And you shall turn and see what lies between the just and the wicked, and between him who serves God and him who does not serve him.

Chapter 4

1 For behold, the day shall come, kindled like a furnace; and all the proud and all who practice ungodliness shall be stubble. And the coming day shall set them aflame,” says the Lord of hosts, “and it shall leave them neither root nor shoot.

2 But for you who fear my name, the sun of justice shall rise, and healing shall be in his wings; and you shall go forth and leap like calves from the herd.

3 And you shall tread down the wicked when they have become ashes beneath the soles of your feet, on the day that I act,” says the Lord of hosts.

4 “Remember the law of Moses my servant, which I commanded him at Horeb for all Israel—the commands and judgments.

5 Behold, I shall send you Elias the prophet before the great and dreadful day of the Lord comes.

6 And he shall turn the heart of the fathers to the sons and the heart of the sons to their fathers, lest perhaps I come and strike the land with anathema.”

Matthew

Chapter 1

1 The book of the generation of Jesus Christ, son of David, son of Abraham.

2 Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judah and his brothers.

3 And Judah begot Perez and Zerah by Tamar. And Perez begot Hezron. And Hezron begot Ram.

4 And Ram begot Amminadab. And Amminadab begot Nahshon. And Nahshon begot Salmon.

5 And Salmon begot Boaz by Rahab. And Boaz begot Obed by Ruth. And Obed begot Jesse. And Jesse begot David the king.

6 And David the king begot Solomon by her who had been Uriah’s.

7 And Solomon begot Rehoboam. And Rehoboam begot Abijah. And Abijah begot Asa.

8 And Asa begot Jehoshaphat. And Jehoshaphat begot Joram. And Joram begot Uzziah.

9 And Uzziah begot Jotham. And Jotham begot Ahaz. And Ahaz begot Hezekiah.

10 And Hezekiah begot Manasseh. And Manasseh begot Amon. And Amon begot Josiah.

11 And Josiah begot Jechoniah and his brothers at the migration to Babylon.

12 And after the migration to Babylon, Jechoniah begot Shealtiel. And Shealtiel begot Zerubbabel.

13 And Zerubbabel begot Abiud. And Abiud begot Eliakim. And Eliakim begot Azor.

14 And Azor begot Zadok. And Zadok begot Achim. And Achim begot Eliud.

15 And Eliud begot Eleazar. And Eleazar begot Matthan. And Matthan begot Jacob.

16 And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 Therefore, all the generations from Abraham to David were fourteen generations; and from David to the migration to Babylon, fourteen generations; and from the migration to Babylon to Christ, fourteen generations.

18 Now the generation of Christ was in this way: when his mother Mary had been betrothed to Joseph, before they came together, she was found having conceived in her womb from the Holy Spirit.

19 But Joseph her husband, being just and unwilling to expose her publicly, resolved to put her away secretly.

20 But as he considered these things, behold, an angel of the Lord (YHWH) appeared to him in a dream, saying, “Joseph, son of David, do not fear to receive Mary as your wife, for what has been born in her is from the Holy Spirit.

21 And she shall bear a son, and you shall call his name Jesus, for he shall save his people from their sins.”

22 Now all this was done that what was spoken by the Lord through the prophet might be fulfilled, saying:

23 “Behold, the virgin shall have a child in her womb and shall bear a son, and they shall call his name Emmanuel,” which is interpreted, “God with us.”

24 And Joseph, rising from sleep, did as the angel of the Lord had commanded him and received his wife.

25 And he did not know her until she bore her firstborn son; and he called his name Jesus.

Chapter 2

1 Therefore, when Jesus had been born in Bethlehem of Judah in the days of King Herod, behold, Magi from the east came to Jerusalem,

2 saying, “Where is he who has been born King of the Jews? For we have seen his star in the east and have come to adore him.”

3 But when King Herod heard this, he was troubled, and all Jerusalem with him.

4 And assembling all the chief priests and scribes of the people, he inquired of them where Christ would be born.

5 And they said to him, “In Bethlehem of Judah, for thus it is written through the prophet:

6 ‘And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for from you shall come forth a leader who shall rule my people Israel.’”

7 Then Herod, secretly summoning the Magi, learned diligently from them the time of the star that had appeared to them.

8 And sending them into Bethlehem, he said, “Go and inquire diligently concerning the child; and when you have found him, report to me, so that I also may come and adore him.”

9 And when they had heard the king, they departed. And behold, the star that they had seen in the east went before them, until, coming, it stood above where the child was.

10 And seeing the star, they rejoiced with exceedingly great joy.

11 And entering the house, they found the child with Mary his mother; and falling down, they adored him. And opening their treasures, they offered him gifts: gold, frankincense, and myrrh.

12 And having received an answer in a dream that they should not return to Herod, they went back to their own country by another way.

13 And when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Rise, and take the child and his mother, and flee into Egypt, and remain there until I tell you. For it will come to pass that Herod will seek the child to destroy him.”

14 And rising, he took the child and his mother by night and withdrew into Egypt.

15 And he was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, “Out of Egypt I called my son.”

16 Then Herod, seeing that he had been deceived by the Magi, became exceedingly angry; and sending men, he killed all the boys who were in Bethlehem and in all its borders, from two years old and under, according to the time that he had diligently learned from the Magi.

17 Then was fulfilled what was spoken through Jeremiah the prophet, saying:

18 “A voice was heard in Ramah, weeping and great wailing: Rachel weeping for her sons, and she refused to be comforted, because they are not.”

19 But when Herod had died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

20 saying, “Rise, and take the child and his mother, and go into the land of Israel, for those who sought the soul of the child are dead.”

21 And rising, he took the child and his mother and came into the land of Israel.

22 But hearing that Archelaus reigned in Judea in place of his father Herod, he was afraid to go there; and having been warned in a dream, he withdrew into the regions of Galilee.

23 And coming, he dwelt in a city called Nazareth, that what was spoken through the prophets might be fulfilled: “He shall be called a Nazarene.”

Chapter 3

1 Now in those days John the Baptist came preaching in the desert of Judea,

2 and saying, “Do penance, for the kingdom of heaven has drawn near.”

3 For this is he who was spoken of through Isaiah the prophet, saying, “A voice of one crying in the desert: Prepare the way of the Lord; make his paths straight.”

4 Now John himself had a garment of camel hair and a leather belt around his waist, and his food was locusts and wild honey.

5 Then Jerusalem went out to him, and all Judea, and all the region around the Jordan;

6 and they were baptized by him in the Jordan, confessing their sins.

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers, who showed you how to flee from the wrath to come?

8 Therefore, produce fruit worthy of penance.

9 And do not presume to say within yourselves, ‘We have Abraham as our father.’ For I tell you that God is able to raise up children of Abraham from these stones.

10 For already the axe has been laid to the root of the trees. Therefore, every tree that does not produce good fruit shall be cut down and cast into the fire.

11 I indeed baptize you in water unto penance; but he who is to come after me is mightier than I, whose sandals I am not worthy to carry. He shall baptize you in the Holy Spirit and fire.

12 His winnowing fan is in his hand, and he shall thoroughly cleanse his threshing floor; and he shall gather his wheat into the barn, but the chaff he shall burn with unquenchable fire.”

13 Then Jesus came from Galilee to John at the Jordan, that he might be baptized by him.

14 But John tried to prevent him, saying, “I ought to be baptized by you, and you come to me?”

15 And Jesus, answering, said to him, “Permit it now, for thus it is fitting for us to fulfill all justice.” Then he permitted him.

16 And when Jesus had been baptized, immediately he came up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming upon him.

17 And behold, a voice from the heavens, saying, “This is my beloved Son, in whom I am well pleased.”

Chapter 4

1 Then Jesus was led into the desert by the Spirit, that he might be tempted by the devil.

2 And when he had fasted forty days and forty nights, afterward he was hungry.

3 And the tempter, drawing near, said to him, “If you are the Son of God, command that these stones become loaves of bread.”

4 But he answered and said, “It is written: Man does not live by bread alone, but by every word that proceeds from the mouth of God.”

5 Then the devil took him into the holy city and set him upon the pinnacle of the temple,

6 and said to him, “If you are the Son of God, cast yourself down. For it is written: ‘He has commanded his angels concerning you,’ and, ‘In their hands they shall bear you up, lest perhaps you strike your foot against a stone.’”

7 Jesus said to him, “Again it is written: You shall not tempt the Lord your God.”

8 Again the devil took him up onto an exceedingly high mountain and showed him all the kingdoms of the world and their glory,

9 and said to him, “All these I shall give you, if you will fall down and adore me.”

10 Then Jesus said to him, “Go, Satan. For it is written: You shall adore the Lord your God, and him alone shall you serve.”

11 Then the devil left him. And behold, angels drew near and ministered to him.

12 Now when Jesus had heard that John had been handed over, he withdrew into Galilee.

13 And leaving the city of Nazareth, he came and dwelt in Capernaum by the sea, within the borders of Zebulun and Naphtali,

14 that what was spoken through Isaiah the prophet might be fulfilled:

15 “Land of Zebulun and land of Naphtali, the way of the sea beyond the Jordan, Galilee of the nations:

16 the people who sat in darkness have seen a great light; and for those sitting in the region of the shadow of death, a light has risen.”

17 From that time Jesus began to preach and to say, “Do penance, for the kingdom of heaven has drawn near.”

18 And as Jesus walked beside the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.

19 And he said to them, “Come after me, and I shall make you become fishers of men.”

20 And immediately, leaving their nets, they followed him.

21 And proceeding from there, he saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, mending their nets; and he called them.

22 And immediately, leaving their nets and father, they followed him.

23 And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every sickness and every infirmity among the people.

24 And his fame went throughout all Syria; and they brought to him all who were ill, seized by various sicknesses and torments, and those who had demons, and lunatics, and paralytics; and he healed them.

25 And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

Chapter 5

1 And seeing the crowds, Jesus ascended the mountain; and when he had sat down, his disciples drew near to him.

2 And opening his mouth, he taught them, saying:

3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed are the meek, for they shall possess the land.

5 Blessed are those who mourn, for they shall be comforted.

6 Blessed are those who hunger and thirst for justice, for they shall be filled.

7 Blessed are the merciful, for they shall obtain mercy.

8 Blessed are the clean of heart, for they shall see God.

9 Blessed are the peacemakers, for they shall be called sons of God.

10 Blessed are those who suffer persecution for the sake of justice, for theirs is the kingdom of heaven.

11 Blessed are you when they curse you and persecute you and, lying, say every evil thing against you because of me.

12 Rejoice and exult, for your reward is abundant in heaven. For so they persecuted the prophets who were before you.

13 You are the salt of the earth. But if the salt loses its savor, with what shall it be salted? It is no longer useful for anything except to be cast outside and trampled by men.

14 You are the light of the world. A city set upon a mountain cannot be hidden.

15 Nor do they light a lamp and place it under a bushel, but upon a lampstand, so that it may shine for all who are in the house.

16 So let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

17 Do not think that I came to dissolve the law or the prophets. I came not to dissolve, but to fulfill.

18 For amen I say to you: until heaven and earth pass away, not one iota or one apex shall pass from the law until all things are accomplished.

19 Therefore, whoever dissolves one of these least commandments and teaches men so shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

20 For I say to you that unless your justice abounds more than that of the scribes and Pharisees, you shall not enter the kingdom of heaven.

21 You have heard that it was said to the ancients: ‘You shall not kill’; and whoever kills shall be liable to judgment.

22 But I say to you that everyone who is angry with his brother shall be liable to judgment. And whoever says to his brother, ‘Raca,’ shall be liable to the council; but whoever says, ‘Fool,’ shall be liable to the Gehenna of fire.

23 Therefore, if you offer your gift at the altar and there remember that your brother has something against you,

24 leave your gift there before the altar, and go first to be reconciled to your brother; and then, coming, you shall offer your gift.

25 Come to agreement with your adversary quickly while you are on the way with him, lest perhaps the adversary hand you over to the judge, and the judge hand you over to the officer, and you be cast into prison.

26 Amen I say to you: you shall not come out from there until you repay the last farthing.

27 You have heard that it was said to the ancients: ‘You shall not commit adultery.’

28 But I say to you that everyone who looks upon a woman in order to desire her has already committed adultery with her in his heart.

29 And if your right eye scandalizes you, tear it out and cast it away from you; for it is expedient for you that one of your members perish rather than that your whole body be cast into Gehenna.

30 And if your right hand scandalizes you, cut it off and cast it away from you; for it is expedient for you that one of your members perish rather than that your whole body go into Gehenna.

31 And it was said: ‘Whoever puts away his wife, let him give her a writ of divorce.’

32 But I say to you that everyone who puts away his wife, except for the cause of fornication, makes her commit adultery; and whoever marries her who has been put away commits adultery.

33 Again, you have heard that it was said to the ancients: ‘You shall not swear falsely, but you shall render your oaths to the Lord.’

34 But I say to you: do not swear at all, neither by heaven, because it is the throne of God;

35 nor by the earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King.

36 Nor shall you swear by your head, because you cannot make one hair white or black.

37 But let your word be ‘Yes, yes; no, no.’ And what is more than these is from evil.

38 You have heard that it was said: ‘An eye for an eye and a tooth for a tooth.’

39 But I say to you: do not resist evil; but if anyone strikes you on your right cheek, present the other to him also.

40 And to him who wishes to contend with you in judgment and take away your tunic, release your cloak to him also.

41 And whoever compels you to go a thousand paces, go with him another two thousand.

42 Give to him who asks of you; and do not turn away from him who wishes to borrow from you.

43 You have heard that it was said: ‘You shall love your neighbor and shall hate your enemy.’

44 But I say to you: love your enemies, do good to those who hate you, and pray for those who persecute and falsely accuse you,

45 that you may be sons of your Father who is in heaven, who makes his sun rise upon the good and the evil and rains upon the just and the unjust.

46 For if you love those who love you, what reward shall you have? Do not even the publicans do this?

47 And if you greet only your brothers, what more do you do? Do not even the Gentiles do this?

48 Therefore, be perfect, as your heavenly Father also is perfect.

Chapter 6

1 Take care not to practice your justice before men in order to be seen by them; otherwise, you shall have no reward with your Father who is in heaven.

2 Therefore, when you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and streets, that they may be honored by men. Amen I say to you: they have received their reward.

3 But when you give alms, do not let your left hand know what your right hand is doing,

4 so that your alms may be in secret; and your Father, who sees in secret, shall repay you.

5 And when you pray, you shall not be like the hypocrites, who love to pray standing in the synagogues and at the corners of the streets, that they may be seen by men. Amen I say to you: they have received their reward.

6 But when you pray, enter your chamber and, having closed the door, pray to your Father in secret; and your Father, who sees in secret, shall repay you.

7 And when praying, do not speak many words, as the Gentiles do; for they think that in their abundance of words they shall be heard.

8 Therefore, do not become like them, for your Father knows what you need before you ask him.

9 Therefore, you shall pray in this way: “Our Father, who are in heaven, hallowed be your name.

10 May your kingdom come. May your will be done, as in heaven, so also on earth.

11 Give us today our supersubstantial bread.

12 And forgive us our debts, as we also forgive our debtors.

13 And do not lead us into temptation, but deliver us from evil. Amen.”

14 For if you forgive men their sins, your heavenly Father shall also forgive you your offenses.

15 But if you do not forgive men, neither shall your Father forgive you your sins.

16 And when you fast, do not become gloomy like the hypocrites. For they disfigure their faces, that they may appear to men to be fasting. Amen I say to you: they have received their reward.

17 But when you fast, anoint your head and wash your face,

18 so that you may not appear to men to be fasting, but to your Father who is in secret; and your Father, who sees in secret, shall repay you.

19 Do not store up treasures for yourselves on earth, where rust and moth destroy, and where thieves dig through and steal.

20 But store up treasures for yourselves in heaven, where neither rust nor moth destroys, and where thieves do not dig through or steal.

21 For where your treasure is, there your heart is also.

22 The lamp of your body is your eye. If your eye is simple, your whole body shall be full of light.

23 But if your eye is evil, your whole body shall be dark. Therefore, if the light that is in you is darkness, how great shall the darkness itself be?

24 No one can serve two masters. For either he shall hate the one and love the other, or he shall sustain the one and despise the other. You cannot serve God and mammon.

25 Therefore I say to you: do not be anxious for your soul, what you shall eat, nor for your body, what you shall put on. Is not the soul more than food and the body more than clothing?

26 Look upon the birds of heaven, for they neither sow nor reap nor gather into barns; and your heavenly Father feeds them. Are you not of much greater value than they?

27 And which of you, by thinking, can add one cubit to his stature?

28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they do not labor, nor do they spin.

29 Yet I say to you that not even Solomon in all his glory was clothed like one of these.

30 But if God so clothes the grass of the field, which is here today and tomorrow is cast into the oven, how much more you, O you of little faith?

31 Therefore, do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘With what shall we be clothed?’

32 For the nations seek all these things. For your Father knows that you need all these things.

33 Therefore, seek first the kingdom of God and his justice, and all these things shall be added to you.

34 Therefore, do not be anxious for tomorrow, for tomorrow shall be anxious for itself. Sufficient for the day is its own evil.

Chapter 7

1 Do not judge, that you may not be judged.

2 For with the judgment by which you judge, you shall be judged; and with the measure by which you measure, it shall be measured back to you.

3 And why do you see the speck in your brother’s eye but do not see the beam in your own eye?

4 Or how do you say to your brother, ‘Permit me to cast the speck from your eye,’ and behold, a beam is in your own eye?

5 Hypocrite, first cast the beam from your own eye, and then you shall see to cast the speck from your brother’s eye.

6 Do not give what is holy to dogs, nor cast your pearls before swine, lest perhaps they trample them under their feet and, turning, tear you apart.

7 Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.

8 For everyone who asks receives; and he who seeks finds; and to him who knocks, it shall be opened.

9 Or what man among you, if his son asks him for bread, will hand him a stone?

10 Or if he asks for a fish, will hand him a serpent?

11 Therefore, if you, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to those who ask him?

12 Therefore, whatever you desire that men should do to you, do the same also to them; for this is the law and the prophets.

13 Enter through the narrow gate, for wide is the gate and spacious is the way that leads to destruction, and many are those who enter through it.

14 How narrow is the gate and constricted the way that leads to life, and few are those who find it!

15 Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.

16 By their fruits you shall know them. Do they gather grapes from thorns or figs from thistles?

17 Thus every good tree produces good fruits, but an evil tree produces evil fruits.

18 A good tree cannot produce evil fruits, nor can an evil tree produce good fruits.

19 Every tree that does not produce good fruit shall be cut down and cast into the fire.

20 Therefore, by their fruits you shall know them.

21 Not everyone who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven shall enter the kingdom of heaven.

22 Many shall say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and perform many mighty works in your name?’

23 And then I shall declare to them, ‘I never knew you. Depart from me, you who work iniquity.’

24 Therefore, everyone who hears these words of mine and does them shall be likened to a wise man who built his house upon rock.

25 And the rain descended, and the rivers came, and the winds blew and rushed upon that house, and it did not fall, for it had been founded upon rock.

26 And everyone who hears these words of mine and does not do them shall be like a foolish man who built his house upon sand.

27 And the rain descended, and the rivers came, and the winds blew and rushed upon that house; and it fell, and great was its ruin.

28 And it came to pass, when Jesus had completed these words, that the crowds marveled at his teaching.

29 For he was teaching them as one having authority, and not as their scribes and Pharisees.

Chapter 8

1 And when he had descended from the mountain, great crowds followed him.

2 And behold, a leper came and adored him, saying, “Lord, if you will, you can cleanse me.”

3 And Jesus, stretching out his hand, touched him, saying, “I will. Be cleansed.” And immediately his leprosy was cleansed.

4 And Jesus said to him, “See that you tell no one; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

5 And when he had entered Capernaum, a centurion drew near to him, pleading with him

6 and saying, “Lord, my servant lies paralyzed at home and is grievously tormented.”

7 And Jesus said to him, “I shall come and heal him.”

8 And the centurion answered and said, “Lord, I am not worthy that you should enter beneath my roof; but only speak the word, and my servant shall be healed.

9 For I also am a man placed under authority, having soldiers under me; and I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

10 And hearing this, Jesus marveled and said to those following him, “Amen I say to you: I have not found such great faith in Israel.

11 And I say to you that many shall come from east and west and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven.

12 But the sons of the kingdom shall be cast into the exterior darkness; there shall be weeping and gnashing of teeth.”

13 And Jesus said to the centurion, “Go, and as you have believed, so let it be done for you.” And the servant was healed in that hour.

14 And when Jesus had come into Peter’s house, he saw his mother-in-law lying sick with a fever.

15 And he touched her hand, and the fever left her; and she arose and ministered to them.

16 And when evening had come, they brought to him many who had demons; and he cast out the spirits with a word and healed all who were ill,

17 that what was spoken through Isaiah the prophet might be fulfilled, saying, “He took our infirmities and bore our sicknesses.”

18 And Jesus, seeing great crowds around him, commanded them to go across the strait.

19 And one scribe, drawing near, said to him, “Master, I shall follow you wherever you go.”

20 And Jesus said to him, “Foxes have dens, and the birds of heaven have nests; but the Son of Man has nowhere to rest his head.”

21 And another of his disciples said to him, “Lord, permit me first to go and bury my father.”

22 But Jesus said to him, “Follow me, and leave the dead to bury their dead.”

23 And as he entered the little boat, his disciples followed him.

24 And behold, a great movement arose in the sea, so that the little boat was covered by the waves; but he was sleeping.

25 And his disciples drew near to him and awakened him, saying, “Lord, save us; we are perishing.”

26 And Jesus said to them, “Why are you fearful, O you of little faith?” Then rising, he commanded the winds and the sea, and a great calm came to pass.

27 And the men marveled, saying, “What manner of man is this, that the winds and the sea obey him?”

28 And when he had come across the strait into the region of the Gerasenes, two men having demons met him, coming out from the tombs, exceedingly fierce, so that no one could pass by that way.

29 And behold, they cried out, saying, “What is there between us and you, Jesus, Son of God? Have you come here to torment us before the time?”

30 Now not far from them was a herd of many swine feeding.

31 And the demons pleaded with him, saying, “If you cast us out from here, send us into the herd of swine.”

32 And he said to them, “Go.” And they, going out, went into the swine. And behold, the whole herd rushed violently down the precipice into the sea, and they died in the waters.

33 And the herdsmen fled; and coming into the city, they reported everything, including what had happened to those who had demons.

34 And behold, the whole city went out to meet Jesus; and seeing him, they pleaded that he would pass away from their borders.

Chapter 9

1 And entering the little boat, he crossed the strait and came into his own city.

2 And behold, they were bringing him a paralytic lying on a bed. And Jesus, seeing their faith, said to the paralytic, “Take heart, son; your sins are forgiven you.”

3 And behold, some of the scribes said within themselves, “This man blasphemes.”

4 And when Jesus had seen their thoughts, he said, “Why do you think evil things in your hearts?

5 Which is easier to say: ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’?

6 But that you may know that the Son of Man has authority on earth to forgive sins”—then he said to the paralytic—“Rise, take up your bed, and go into your house.”

7 And he arose and went away into his house.

8 But the crowds, seeing this, were afraid and glorified God, who gave such authority to men.

9 And as Jesus passed on from there, he saw a man named Matthew sitting at the tax booth. And he said to him, “Follow me.” And rising, he followed him.

10 And it came to pass, as he reclined in the house, behold, many publicans and sinners came and reclined with Jesus and his disciples.

11 And the Pharisees, seeing this, said to his disciples, “Why does your master eat with publicans and sinners?”

12 But Jesus, hearing this, said, “Those who are well have no need of a physician, but those who are ill.

13 But go and learn what this means: ‘I desire mercy and not sacrifice.’ For I came not to call the just, but sinners.”

14 Then the disciples of John drew near to him, saying, “Why do we and the Pharisees fast frequently, but your disciples do not fast?”

15 And Jesus said to them, “Can the sons of the bridegroom mourn as long as the bridegroom is with them? But days shall come when the bridegroom shall be taken away from them, and then they shall fast.

16 And no one puts a patch of unshrunk cloth into an old garment, for it takes its fullness away from the garment, and the tear becomes worse.

17 Neither do they put new wine into old wineskins; otherwise the wineskins burst, and the wine is poured out, and the wineskins perish. But they put new wine into new wineskins, and both are preserved.”

18 While he was speaking these things to them, behold, one ruler drew near and adored him, saying, “Lord, my daughter has just died; but come, lay your hand upon her, and she shall live.”

19 And Jesus, rising, followed him, and his disciples also.

20 And behold, a woman who had suffered a flow of blood for twelve years came up behind him and touched the fringe of his garment.

21 For she said within herself, “If I only touch his garment, I shall be saved.”

22 But Jesus, turning and seeing her, said, “Take heart, daughter; your faith has saved you.” And the woman was saved from that hour.

23 And when Jesus had come into the ruler’s house and had seen the flute players and the crowd making a tumult, he said,

24 “Withdraw, for the girl is not dead, but sleeps.” And they ridiculed him.

25 And when the crowd had been cast out, he entered and took hold of her hand, and the girl arose.

26 And this fame went out throughout all that land.

27 And as Jesus passed on from there, two blind men followed him, crying out and saying, “Have mercy on us, Son of David.”

28 And when he had come into the house, the blind men drew near to him. And Jesus said to them, “Do you believe that I am able to do this for you?” They said to him, “Indeed, Lord.”

29 Then he touched their eyes, saying, “According to your faith, let it be done for you.”

30 And their eyes were opened; and Jesus sternly charged them, saying, “See that no one knows it.”

31 But going out, they spread his fame throughout all that land.

32 And as they were going out, behold, they brought him a mute man who had a demon.

33 And when the demon had been cast out, the mute man spoke; and the crowds marveled, saying, “Never has anything like this appeared in Israel.”

34 But the Pharisees said, “By the prince of demons he casts out demons.”

35 And Jesus went about all the cities and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every sickness and every infirmity.

36 But seeing the crowds, he had mercy on them, because they were harassed and lying prostrate, like sheep having no shepherd.

37 Then he said to his disciples, “The harvest indeed is abundant, but the workers are few.

38 Therefore, pray the Lord of the harvest to send workers into his harvest.”

Chapter 10

1 And calling together his twelve disciples, he gave them authority over unclean spirits, that they might cast them out and heal every sickness and every infirmity.

2 Now these are the names of the twelve apostles: first, Simon, who is called Peter, and Andrew his brother;

3 James son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James son of Alphaeus, and Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also handed him over.

5 These twelve Jesus sent, commanding them and saying, “Do not go into the way of the nations, and do not enter the cities of the Samaritans;

6 but go rather to the sheep of the house of Israel who have perished.

7 And as you go, preach, saying, ‘The kingdom of heaven has drawn near.’

8 Heal the sick, raise the dead, cleanse lepers, cast out demons. You received freely; give freely.

9 Do not possess gold, or silver, or money in your belts;

10 no bag on the way, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food.

11 And into whatever city or town you enter, inquire who in it is worthy, and remain there until you depart.

12 And entering the house, greet it, saying, ‘Peace to this house.’

13 And if that house is indeed worthy, your peace shall come upon it; but if it is not worthy, your peace shall return to you.

14 And whoever does not receive you or hear your words, go outside that house or city and shake the dust from your feet.

15 Amen I say to you: it shall be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that city.

16 Behold, I send you as sheep in the midst of wolves. Therefore, be prudent as serpents and simple as doves.

17 But beware of men. For they shall hand you over in councils, and in their synagogues they shall scourge you;

18 and you shall be led before governors and kings because of me, as a testimony to them and to the nations.

19 But when they hand you over, do not think about how or what you shall speak; for what you shall speak shall be given you in that hour.

20 For it is not you who speak, but the Spirit of your Father who speaks in you.

21 And brother shall hand brother over to death, and a father his son; and children shall rise up against parents and put them to death.

22 And you shall be hated by all because of my name; but he who perseveres to the end, this one shall be saved.

23 But when they persecute you in this city, flee into another. Amen I say to you: you shall not finish the cities of Israel until the Son of Man comes.

24 A disciple is not above his master, nor a servant above his lord.

25 It is enough for the disciple that he be like his master, and the servant like his lord. If they have called the father of the household Beelzebub, how much more those of his household?

26 Therefore, do not fear them. For nothing is covered that shall not be revealed, nor hidden that shall not be known.

27 What I say to you in darkness, speak in the light; and what you hear in the ear, preach upon the housetops.

28 And do not fear those who kill the body but cannot kill the soul; rather, fear him who can destroy both soul and body in Gehenna.

29 Are not two sparrows sold for an as? And not one of them shall fall upon the ground without your Father.

30 But all the hairs of your head are numbered.

31 Therefore, do not fear; you are better than many sparrows.

32 Therefore, everyone who confesses me before men, I also shall confess him before my Father who is in heaven.

33 But he who denies me before men, I also shall deny him before my Father who is in heaven.

34 Do not suppose that I came to send peace upon the earth. I came not to send peace, but a sword.

35 For I came to separate a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

36 and a man’s enemies shall be those of his own household.

37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter above me is not worthy of me.

38 And he who does not take his cross and follow me is not worthy of me.

39 He who finds his soul shall lose it; and he who loses his soul because of me shall find it.

40 He who receives you receives me; and he who receives me receives him who sent me.

41 He who receives a prophet in the name of a prophet shall receive a prophet’s reward; and he who receives a just man in the name of a just man shall receive a just man’s reward.

42 And whoever gives one of these least ones only a cup of cold water to drink in the name of a disciple, amen I say to you, he shall not lose his reward.”

Chapter 11

1 And it came to pass, when Jesus had finished commanding his twelve disciples, that he passed from there to teach and preach in their cities.

2 Now when John had heard in bonds of the works of Christ, he sent two of his disciples

3 and said to him, “Are you he who is to come, or do we await another?”

4 And Jesus answered and said to them, “Go and report to John what you have heard and seen:

5 the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, and the poor are evangelized.

6 And blessed is he who shall not be scandalized in me.”

7 And as they were going away, Jesus began to say to the crowds concerning John, “What did you go out into the desert to see? A reed shaken by the wind?

8 But what did you go out to see? A man clothed in soft garments? Behold, those who are clothed in soft garments are in the houses of kings.

9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

10 For this is he of whom it is written: ‘Behold, I send my angel before your face, who shall prepare your way before you.’

11 Amen I say to you: among those born of women, there has not arisen one greater than John the Baptist; but he who is lesser in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent seize it.

13 For all the prophets and the law prophesied until John;

14 and if you are willing to receive it, he is Elijah who is to come.

15 He who has ears to hear, let him hear.

16 But to what shall I compare this generation? It is like children sitting in the marketplace who call to their companions

17 and say, ‘We sang to you, and you did not dance; we lamented, and you did not mourn.’

18 For John came neither eating nor drinking, and they say, ‘He has a demon.’

19 The Son of Man came eating and drinking, and they say, ‘Behold, a man who is a glutton and a drinker of wine, a friend of publicans and sinners.’ And wisdom has been justified by her children.”

20 Then he began to reproach the cities in which very many of his mighty works had been done, because they had not done penance:

21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works that were done in you had been done in Tyre and Sidon, they would long ago have done penance in sackcloth and ashes.

22 Nevertheless, I say to you: it shall be easier for Tyre and Sidon on the day of judgment than for you.

23 And you, Capernaum, shall you be exalted as far as heaven? You shall descend as far as the realm of the dead. For if the mighty works that were done in you had been done in Sodom, perhaps they would have remained until this day.

24 Nevertheless, I say to you: it shall be easier for the land of Sodom on the day of judgment than for you.”

25 At that time Jesus answered and said, “I confess to you, Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent and revealed them to little ones.

26 Yes, Father, for so it was pleasing before you.

27 All things have been handed over to me by my Father. And no one knows the Son except the Father; neither does anyone know the Father except the Son, and he to whom the Son wills to reveal him.

28 Come to me, all you who labor and are burdened, and I shall refresh you.

29 Take my yoke upon you and learn from me, for I am meek and humble of heart; and you shall find rest for your souls.

30 For my yoke is sweet, and my burden is light.”

Chapter 12

1 At that time Jesus went through the grainfields on the Sabbath; and his disciples, being hungry, began to pluck ears of grain and eat.

2 But the Pharisees, seeing this, said to him, “Behold, your disciples are doing what it is not lawful to do on Sabbaths.”

3 But he said to them, “Have you not read what David did when he was hungry, with those who were with him:

4 how he entered the house of God and ate the loaves of proposition, which it was not lawful for him to eat, nor for those who were with him, but only for the priests?

5 Or have you not read in the law that on Sabbaths the priests in the temple violate the Sabbath and are without guilt?

6 But I say to you that here is one greater than the temple.

7 And if you had known what this means, ‘I desire mercy and not sacrifice,’ you would never have condemned the innocent.

8 For the Son of Man is Lord even of the Sabbath.”

9 And when he had passed from there, he came into their synagogue.

10 And behold, there was a man with a withered hand; and they questioned him, saying, “Is it lawful to heal on Sabbaths?”—that they might accuse him.

11 But he said to them, “What man among you who has one sheep, if it falls into a pit on Sabbaths, will not take hold of it and lift it out?

12 How much better is a man than a sheep? Therefore, it is lawful to do good on Sabbaths.”

13 Then he said to the man, “Extend your hand.” And he extended it, and it was restored to health like the other.

14 But the Pharisees went out and took counsel against him as to how they might destroy him.

15 But Jesus, knowing it, withdrew from there; and many followed him, and he healed them all.

16 And he commanded them not to make him manifest,

17 that what was spoken through Isaiah the prophet might be fulfilled, saying:

18 “Behold my servant, whom I chose, my beloved, in whom my soul was well pleased. I shall place my Spirit upon him, and he shall announce judgment to the nations.

19 He shall not contend, nor cry out, nor shall anyone hear his voice in the streets.

20 A bruised reed he shall not break, and smoking flax he shall not extinguish, until he casts judgment forth unto victory;

21 and in his name the nations shall hope.”

22 Then there was brought to him a man who had a demon, blind and mute; and he healed him, so that he spoke and saw.

23 And all the crowds were astounded and said, “Can this be the Son of David?”

24 But the Pharisees, hearing this, said, “This man does not cast out demons except by Beelzebub, prince of demons.”

25 But Jesus, knowing their thoughts, said to them, “Every kingdom divided against itself shall be laid waste; and every city or house divided against itself shall not stand.

26 And if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand?

27 And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they themselves shall be your judges.

28 But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

29 Or how can anyone enter the house of a strong man and plunder his vessels unless he first binds the strong man? And then he shall plunder his house.

30 He who is not with me is against me; and he who does not gather with me scatters.

31 Therefore I say to you: every sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven.

32 And whoever says a word against the Son of Man, it shall be forgiven him; but he who speaks against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the future.

33 Either make the tree good and its fruit good, or make the tree evil and its fruit evil; for indeed, the tree is recognized by its fruit.

34 Brood of vipers, how can you speak good things, since you are evil? For from the abundance of the heart the mouth speaks.

35 A good man brings forth good things from a good treasure, and an evil man brings forth evil things from an evil treasure.

36 But I say to you that every idle word men shall have spoken, they shall render an account of it on the day of judgment.

37 For by your words you shall be justified, and by your words you shall be condemned.”

38 Then some of the scribes and Pharisees answered him, saying, “Master, we wish to see a sign from you.”

39 But he answered and said to them, “An evil and adulterous generation seeks a sign, and no sign shall be given it except the sign of Jonah the prophet.

40 For as Jonah was in the belly of the whale for three days and three nights, so shall the Son of Man be in the heart of the earth for three days and three nights.

41 The men of Nineveh shall rise in judgment with this generation and condemn it, because they did penance at the preaching of Jonah; and behold, more than Jonah is here.

42 The queen of the south shall rise in judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here.

43 And when an unclean spirit has gone out from a man, it walks through dry places seeking rest, and does not find it.

44 Then it says, ‘I shall return into my house, from which I came out.’ And coming, it finds it vacant, swept, and adorned.

45 Then it goes and takes with it seven other spirits more wicked than itself; and entering, they dwell there. And the last things of that man become worse than the former things. So shall it be also for this most evil generation.”

46 While he was still speaking to the crowds, behold, his mother and brothers stood outside, seeking to speak to him.

47 And someone said to him, “Behold, your mother and your brothers are standing outside, seeking you.”

48 But answering the one who spoke to him, he said, “Who is my mother, and who are my brothers?”

49 And stretching out his hand toward his disciples, he said, “Behold my mother and my brothers.

50 For whoever does the will of my Father who is in heaven, this one is my brother and sister and mother.”

Chapter 13

1 On that day Jesus went out of the house and sat beside the sea.

2 And great crowds were gathered to him, so that he entered the little boat and sat; and the whole crowd stood on the shore.

3 And he spoke many things to them in parables, saying, “Behold, the sower went out to sow.

4 And while he sowed, some fell beside the way, and the birds of heaven came and ate them.

5 And others fell upon rocky places, where they did not have much earth; and immediately they sprang up, because they had no depth of earth.

6 But when the sun had risen, they were scorched; and because they had no root, they withered.

7 And others fell among thorns; and the thorns grew and choked them.

8 And others fell upon good earth and yielded fruit: some a hundredfold, some sixtyfold, and some thirtyfold.

9 He who has ears to hear, let him hear.”

10 And the disciples drew near and said to him, “Why do you speak to them in parables?”

11 He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

12 For he who has, to him shall be given, and he shall abound; but he who does not have, even what he has shall be taken away from him.

13 Therefore, I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

14 And in them is fulfilled the prophecy of Isaiah, saying: ‘Hearing, you shall hear and shall not understand; and seeing, you shall see and shall not see.

15 For the heart of this people has grown fat, and with their ears they have heard heavily, and they have closed their eyes, lest at any time they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.’

16 But blessed are your eyes because they see, and your ears because they hear.

17 For amen I say to you that many prophets and just men longed to see the things you see and did not see them, and to hear the things you hear and did not hear them.

18 You, therefore, hear the parable of the sower.

19 Everyone who hears the word of the kingdom and does not understand: the evil one comes and snatches away what was sown in his heart. This is the one sown beside the way.

20 But the one sown upon rocky places is he who hears the word and immediately receives it with joy;

21 yet he has no root in himself, but is temporary. And when tribulation and persecution arise because of the word, he is immediately scandalized.

22 And the one sown among thorns is he who hears the word, and the anxiety of this age and the deceit of riches choke the word, and it becomes fruitless.

23 But the one sown upon good earth is he who hears the word and understands, and he bears fruit and produces, one indeed a hundredfold, another sixtyfold, and another thirtyfold.”

24 He set another parable before them, saying, “The kingdom of heaven has become like a man who sowed good seed in his field.

25 But while men slept, his enemy came and sowed darnel amid the wheat and went away.

26 And when the blade had grown and produced fruit, then the darnel also appeared.

27 And the servants of the father of the household drew near and said to him, ‘Lord, did you not sow good seed in your field? From where, then, does it have darnel?’

28 And he said to them, ‘An enemy man did this.’ But the servants said to him, ‘Do you wish us to go and gather it?’

29 And he said, ‘No, lest perhaps, in gathering the darnel, you uproot the wheat together with it.

30 Permit both to grow until the harvest, and at the time of the harvest I shall say to the reapers: Gather first the darnel and bind it into bundles for burning, but gather the wheat into my barn.’”

31 He set another parable before them, saying, “The kingdom of heaven is like a grain of mustard that a man took and sowed in his field.

32 It indeed is the least of all seeds; but when it has grown, it is greater than all the garden plants and becomes a tree, so that the birds of heaven come and dwell in its branches.”

33 He spoke another parable to them: “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, until the whole was leavened.”

34 Jesus spoke all these things in parables to the crowds, and without parables he did not speak to them,

35 that what had been spoken through the prophet might be fulfilled, saying, “I shall open my mouth in parables; I shall utter things hidden from the foundation of the world.”

36 Then, dismissing the crowds, he came into the house; and his disciples drew near to him, saying, “Explain to us the parable of the darnel in the field.”

37 He answered and said to them, “He who sows the good seed is the Son of Man.

38 And the field is the world. The good seed are the sons of the kingdom; but the darnel are the wicked sons.

39 And the enemy who sowed it is the devil. The harvest is the consummation of the age, and the reapers are the angels.

40 Therefore, just as the darnel is gathered and burned with fire, so shall it be at the consummation of the age.

41 The Son of Man shall send his angels, and they shall gather out of his kingdom all scandals and those who work iniquity,

42 and they shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth.

43 Then the just shall shine like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

44 The kingdom of heaven is like a treasure hidden in a field. When a man finds it, he hides it, and for joy over it he goes and sells all that he has and buys that field.

45 Again, the kingdom of heaven is like a merchant man seeking good pearls.

46 And having found one precious pearl, he went and sold all that he had and bought it.

47 Again, the kingdom of heaven is like a dragnet cast into the sea and gathering from every kind of fish.

48 When it was filled, they drew it out and sat beside the shore; and they selected the good into vessels, but cast the bad outside.

49 So shall it be at the consummation of the age: the angels shall go out and separate the evil from the midst of the just,

50 and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth.”

51 “Have you understood all these things?” They said to him, “Yes.”

52 He said to them, “Therefore, every scribe learned in the kingdom of heaven is like a man who is a father of a household, who brings forth new things and old from his treasure.”

53 And it came to pass, when Jesus had completed these parables, that he passed on from there.

54 And coming into his own country, he taught them in their synagogues, so that they marveled and said, “From where does this man have this wisdom and these mighty works?

55 Is this not the carpenter’s son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas?

56 And are not all his sisters among us? From where, then, does this man have all these things?”

57 And they were scandalized in him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.”

58 And he did not perform many mighty works there because of their unbelief.

Chapter 14

1 At that time Herod the tetrarch heard the fame of Jesus,

2 and he said to his servants, “This is John the Baptist. He himself has risen from the dead, and therefore mighty works are at work in him.”

3 For Herod had seized John and bound him and put him in prison because of Herodias, his brother’s wife.

4 For John was saying to him, “It is not lawful for you to have her.”

5 And though he wished to kill him, he feared the people, because they regarded him as a prophet.

6 But on Herod’s birthday, the daughter of Herodias danced in the midst and pleased Herod.

7 Whereupon he promised her with an oath to give her whatever she would ask of him.

8 But she, instructed beforehand by her mother, said, “Give me here on a platter the head of John the Baptist.”

9 And the king was grieved; but because of the oath and those reclining with him, he ordered it to be given.

10 And he sent and had John beheaded in prison.

11 And his head was brought on a platter and given to the girl, and she brought it to her mother.

12 And his disciples drew near and took his body and buried it; and coming, they announced it to Jesus.

13 When Jesus had heard this, he withdrew from there in a little boat to a desert place apart; and when the crowds had heard, they followed him on foot from the cities.

14 And going out, he saw a great crowd and had mercy on them, and he healed the sick among them.

15 And when evening had come, his disciples drew near to him, saying, “The place is desert, and the hour has already passed. Dismiss the crowds, that they may go into the towns and buy food for themselves.”

16 But Jesus said to them, “They have no need to go. You give them something to eat.”

17 They answered him, “We have nothing here except five loaves and two fish.”

18 He said to them, “Bring them here to me.”

19 And when he had commanded the crowd to recline upon the grass, he took the five loaves and two fish, and looking up to heaven, he blessed and broke and gave the loaves to the disciples, and the disciples gave them to the crowds.

20 And they all ate and were filled. And they took up the remnants: twelve baskets full of fragments.

21 Now the number of those who ate was five thousand men, apart from women and little ones.

22 And immediately Jesus compelled the disciples to enter the little boat and go before him across the strait, until he dismissed the crowds.

23 And when the crowd had been dismissed, he ascended the mountain alone to pray. And when evening had come, he was there alone.

24 But the little boat in the middle of the sea was tossed by the waves, for the wind was contrary.

25 For in the fourth watch of the night, he came to them walking upon the sea.

26 And seeing him walking upon the sea, they were troubled, saying, “It is a phantom.” And they cried out from fear.

27 And immediately Jesus spoke to them, saying, “Have confidence; I am. Do not fear.”

28 And Peter answered and said, “Lord, if you are, command me to come to you upon the waters.”

29 But he said, “Come.” And Peter descended from the little boat and walked upon the water to come to Jesus.

30 But seeing the strong wind, he was afraid; and when he began to sink, he cried out, saying, “Lord, save me.”

31 And immediately Jesus extended his hand and caught him, and said to him, “O you of little faith, why did you doubt?”

32 And when they had ascended into the little boat, the wind ceased.

33 And those who were in the little boat came and adored him, saying, “Truly, you are the Son of God.”

34 And when they had crossed the strait, they came into the land of Genesar.

35 And when the men of that place had recognized him, they sent throughout all that region and brought him all who were ill;

36 and they pleaded with him that they might touch even the fringe of his garment. And all who touched it were saved.

Chapter 15

1 Then scribes and Pharisees from Jerusalem drew near to him, saying,

2 “Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

3 But he answered and said to them, “Why do you also transgress the commandment of God for the sake of your tradition? For God said:

4 ‘Honor father and mother,’ and, ‘He who curses father or mother shall die by death.’

5 But you say: ‘Whoever says to father or mother, “The gift—whatever is from me—shall benefit you,”

6 shall not honor his father or his mother.’ And you have made the commandment of God void for the sake of your tradition.

7 Hypocrites, well did Isaiah prophesy concerning you, saying:

8 ‘This people honors me with their lips, but their heart is far from me.

9 But they worship me without cause, teaching doctrines and commandments of men.’”

10 And calling the crowds to himself, he said to them, “Hear and understand.

11 What enters into the mouth does not defile a man. What proceeds from the mouth is what defiles a man.”

12 Then his disciples drew near and said to him, “Do you know that the Pharisees, upon hearing this word, were scandalized?”

13 But he answered and said, “Every planting that my heavenly Father did not plant shall be uprooted.

14 Leave them. They are blind and leaders of the blind; and if a blind man gives guidance to a blind man, both fall into the pit.”

15 But Peter answered and said to him, “Explain this parable to us.”

16 But he said, “Are you also still without understanding?

17 Do you not understand that everything that enters into the mouth goes into the belly and is discharged into the privy?

18 But the things that proceed from the mouth come out of the heart, and they defile a man.

19 For from the heart come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, and blasphemies.

20 These are the things that defile a man. But to eat with unwashed hands does not defile a man.”

21 And Jesus went out from there and withdrew into the regions of Tyre and Sidon.

22 And behold, a Canaanite woman came out from those borders and cried out to him, saying, “Have mercy on me, Lord, Son of David. My daughter is grievously vexed by a demon.”

23 But he did not answer her a word. And his disciples drew near and pleaded with him, saying, “Dismiss her, for she cries after us.”

24 But he answered and said, “I was not sent except to the sheep of the house of Israel who have perished.”

25 But she came and adored him, saying, “Lord, help me.”

26 He answered and said, “It is not good to take the bread of the sons and cast it to the dogs.”

27 But she said, “Yes, Lord, for even the little dogs eat from the crumbs that fall from the table of their lords.”

28 Then Jesus answered and said to her, “O woman, great is your faith. Let it be done for you as you will.” And her daughter was healed from that hour.

29 And when Jesus had passed from there, he came beside the Sea of Galilee; and ascending the mountain, he sat there.

30 And great crowds drew near to him, having with them the mute, the blind, the lame, the disabled, and many others; and they cast them at his feet, and he healed them,

31 so that the crowds marveled, seeing the mute speaking, the lame walking, and the blind seeing; and they magnified the God of Israel.

32 But Jesus called his disciples together and said, “I have mercy on the crowd, because they have now persevered with me for three days and have nothing to eat; and I do not wish to dismiss them fasting, lest they faint on the way.”

33 And the disciples said to him, “From where, then, do we have so many loaves in the desert as to fill so great a crowd?”

34 And Jesus said to them, “How many loaves do you have?” But they said, “Seven, and a few little fish.”

35 And he commanded the crowd to recline upon the ground.

36 And taking the seven loaves and the fish, and giving thanks, he broke and gave them to his disciples, and the disciples gave them to the people.

37 And they all ate and were filled. And they took up what remained of the fragments: seven full hampers.

38 Now those who ate were four thousand men, apart from little ones and women.

39 And dismissing the crowd, he entered the little boat and came into the borders of Magedan.

Chapter 16

1 And the Pharisees and Sadducees drew near to him, tempting him; and they asked him to show them a sign from heaven.

2 But he answered and said to them, “When evening comes, you say, ‘It will be fair, for the sky is red.’

3 And in the morning, ‘Today there will be a storm, for the gloomy sky glows red.’

4 Therefore, you know how to discern the face of the sky; but are you unable to know the signs of the times? An evil and adulterous generation seeks a sign; and no sign shall be given to it except the sign of Jonah the prophet.” And leaving them, he went away.

5 And when his disciples had come across the strait, they forgot to take loaves.

6 And he said to them, “Take heed and beware of the leaven of the Pharisees and Sadducees.”

7 But they reasoned among themselves, saying, “Because we did not take loaves.”

8 And Jesus, knowing this, said, “Why do you reason among yourselves, O you of little faith, because you have no loaves?

9 Do you not yet understand, nor remember the five loaves among five thousand men, and how many baskets you took up?

10 Nor the seven loaves among four thousand men, and how many hampers you took up?

11 Why do you not understand that it was not concerning bread that I said to you, ‘Beware of the leaven of the Pharisees and Sadducees’?”

12 Then they understood that he had not said to beware of the leaven of loaves, but of the doctrine of the Pharisees and Sadducees.

13 And Jesus came into the regions of Caesarea Philippi; and he questioned his disciples, saying, “Whom do men say the Son of Man is?”

14 And they said, “Some, John the Baptist; and others, Elijah; and still others, Jeremiah, or one of the prophets.”

15 Jesus said to them, “But you, whom do you say that I am?”

16 Simon Peter answered and said, “You are Christ, the Son of the living God.”

17 And Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

18 And I say to you that you are Peter, and upon this rock I shall build my Church, and the gates of the realm of the dead shall not prevail against it.

19 And I shall give you the keys of the kingdom of heaven. And whatever you bind upon earth shall be bound also in heaven; and whatever you loose upon earth shall be loosed also in heaven.”

20 Then he commanded his disciples to tell no one that he himself was Jesus Christ.

21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and scribes and chief priests, and be killed, and rise again on the third day.

22 And Peter, taking him, began to rebuke him, saying, “May this be far from you, Lord. This shall not happen to you.”

23 But he turned and said to Peter, “Go behind me, Satan. You are a scandal to me, for you do not mind the things of God, but the things of men.”

24 Then Jesus said to his disciples, “If anyone wishes to come after me, let him deny himself and take up
his cross and follow me.

25 For whoever wishes to save his soul shall lose it; but whoever loses his soul because of me shall find it.

26 For what does it profit a man if he gains the whole world but suffers the loss of his soul? Or what
exchange shall a man give for his soul?

27 For the Son of Man shall come in the glory of his Father with his angels, and then he shall render to
each one according to his works.

28 Amen I say to you: there are some of those standing here who shall not taste death until they see the
Son of Man coming in his kingdom.”

Chapter 17

1 And after six days Jesus took Peter and James and John his brother, and led them apart onto a high mountain.

2 And he was transfigured before them. And his face shone like the sun, but his garments became white as snow.

3 And behold, Moses and Elijah appeared to them, speaking with him.

4 And Peter answered and said to Jesus, “Lord, it is good for us to be here. If you will, let us make three tabernacles: one for you, one for Moses, and one for Elijah.”

5 While he was still speaking, behold, a bright cloud overshadowed them. And behold, a voice from the cloud, saying, “This is my beloved Son, in whom I am well pleased. Hear him.”

6 And hearing this, the disciples fell upon their faces and feared greatly.

7 And Jesus drew near and touched them, and said to them, “Rise, and do not fear.”

8 And lifting their eyes, they saw no one except Jesus alone.

9 And as they descended from the mountain, Jesus commanded them, saying, “Tell the vision to no one until the Son of Man rises from the dead.”

10 And the disciples questioned him, saying, “Why then do the scribes say that Elijah must come first?”

11 But he answered and said to them, “Elijah indeed is to come, and he shall restore all things.

12 But I say to you that Elijah has already come, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is to suffer from them.”

13 Then the disciples understood that he had spoken to them concerning John the Baptist.

14 And when he had come to the crowd, a man drew near to him, falling upon his knees before him and saying, “Lord, have mercy on my son, for he is a lunatic and suffers grievously; for he often falls into the fire, and frequently into the water.

15 And I brought him to your disciples, and they could not heal him.”

16 And Jesus answered and said, “O unbelieving and perverse generation, how long shall I be with you? How long shall I endure you? Bring him here to me.”

17 And Jesus rebuked him, and the demon went out from him; and the boy was healed from that hour.

18 Then the disciples drew near to Jesus in secret and said, “Why could we not cast him out?”

19 Jesus said to them, “Because of your unbelief. For amen I say to you: if you have faith like a grain of mustard seed, you shall say to this mountain, ‘Pass from here to there,’ and it shall pass; and nothing shall be impossible for you.

20 But this kind is not cast out except through prayer and fasting.”

21 And while they were dwelling in Galilee, Jesus said to them, “The Son of Man is to be handed over into the hands of men,

22 and they shall kill him, and on the third day he shall rise again.” And they were exceedingly sorrowful.

23 And when they had come to Capernaum, those who collected the didrachma drew near to Peter and said to him, “Does your Master not pay the didrachma?”

24 He said, “Yes.” And when he had entered the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do the kings of the earth receive tribute or tax: from their own sons, or from strangers?”

25 And he said, “From strangers.” Jesus said to him, “Therefore, the sons are free.

26 But lest we scandalize them, go to the sea and cast in a hook. Take the fish that first comes up; and when you open its mouth, you shall find a stater. Take it and give it to them for me and you.”

Chapter 18

1 In that hour the disciples drew near to Jesus, saying, “Who, do you think, is greater in the kingdom of heaven?”

2 And Jesus called a little child and placed him in their midst,

3 and said, “Amen I say to you: unless you are converted and become like little children, you shall not enter the kingdom of heaven.

4 Therefore, whoever humbles himself like this little child, he is greater in the kingdom of heaven.

5 And whoever receives one such little child in my name receives me.

6 But for whoever scandalizes one of these little ones who believe in me, it is expedient that a millstone turned by an ass be hung around his neck and that he be submerged in the depth of the sea.

7 Woe to the world because of scandals! For it is necessary that scandals come; nevertheless, woe to that man through whom scandal comes.

8 And if your hand or your foot scandalizes you, cut it off and cast it away from you. It is good for you to enter into life maimed or lame rather than, having two hands or two feet, to be cast into eternal fire.

9 And if your eye scandalizes you, tear it out and cast it away from you. It is good for you to enter into life with one eye rather than, having two eyes, to be cast into the Gehenna of fire.

10 See that you do not despise one of these little ones. For I say to you that their angels in heaven always see the face of my Father who is in heaven.

11 For the Son of Man came to save what had perished.

12 What do you think? If a man has a hundred sheep and one of them wanders, does he not leave the ninety-nine in the mountains and go to seek the one that wandered?

13 And if it happens that he finds it, amen I say to you that he rejoices over it more than over the ninety-nine that did not wander.

14 Thus, it is not the will before your Father who is in heaven that one of these little ones should perish.

15 But if your brother sins against you, go and reprove him between you and him alone. If he hears you, you shall have gained your brother.

16 But if he does not hear you, take with you one or two more, that every word may stand in the mouth of two or three witnesses.

17 And if he does not hear them, tell the Church. But if he does not hear the Church, let him be to you like a Gentile and a publican.

18 Amen I say to you: whatever you bind upon earth shall be bound also in heaven; and whatever you loose upon earth shall be loosed also in heaven.

19 Again I say to you that if two of you agree upon earth concerning any matter whatsoever they ask, it shall be done for them by my Father who is in heaven.

20 For where two or three are gathered in my name, there I am in their midst.”

21 Then Peter drew near to him and said, “Lord, how often shall my brother sin against me, and shall I forgive him? Up to seven times?”

22 Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.

23 Therefore, the kingdom of heaven is likened to a man who was a king and wished to settle accounts with his servants.

24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

25 But since he had no means to repay, his master commanded that he be sold, with his wife and children and everything he had, and that payment be made.

26 And that servant, falling down, pleaded with him, saying, ‘Have patience with me, and I shall repay everything to you.’

27 And the master of that servant, having mercy on him, released him and forgave him the debt.

28 But that servant went out and found one of his fellow servants who owed him a hundred denarii; and seizing him, he choked him, saying, ‘Repay what you owe.’

29 And his fellow servant, falling down, pleaded with him, saying, ‘Have patience with me, and I shall repay everything to you.’

30 But he would not; instead, he went and cast him into prison until he repaid the debt.

31 And when his fellow servants saw the things that were done, they were exceedingly sorrowful; and they came and told their master all the things that had been done.

32 Then his master called him and said to him, ‘Wicked servant, I forgave you all the debt because you pleaded with me.

33 Therefore, ought you not also to have had mercy on your fellow servant, just as I had mercy on you?’

34 And his master, being angry, handed him over to the torturers until he repaid the entire debt.

35 So also shall my heavenly Father do to you if you do not each forgive your brother from your hearts.”

Chapter 19

1 And it came to pass, when Jesus had completed these words, that he departed from Galilee and came into the borders of Judea beyond the Jordan.

2 And great crowds followed him, and he healed them there.

3 And the Pharisees drew near to him, tempting him and saying, “Is it lawful for a man to put away his wife for any cause whatsoever?”

4 He answered and said to them, “Have you not read that he who made man from the beginning made them male and female? And he said:

5 ‘For this reason a man shall leave father and mother and shall cleave to his wife, and the two shall be in one flesh.’

6 Therefore, they are no longer two, but one flesh. Therefore, what God has joined together, let man not separate.”

7 They said to him, “Why then did Moses command that a writ of divorce be given and that she be put away?”

8 He said to them, “Because of the hardness of your heart, Moses permitted you to put away your wives; but from the beginning it was not so.

9 And I say to you that whoever puts away his wife, except because of fornication, and marries another commits adultery; and he who marries her who has been put away commits adultery.”

10 His disciples said to him, “If the condition of a man with his wife is such, it is not expedient to marry.”

11 And he said to them, “Not all receive this word, but only those to whom it has been given.

12 For there are eunuchs who were born so from their mother’s womb; and there are eunuchs who were made so by men; and there are eunuchs who castrated themselves because of the kingdom of heaven. Let him who is able to receive it receive it.”

13 Then little children were brought to him, that he might lay his hands upon them and pray. But the disciples rebuked them.

14 But Jesus said to them, “Permit the little children, and do not prevent them from coming to me, for the kingdom of heaven belongs to such as these.”

15 And when he had laid his hands upon them, he went away from there.

16 And behold, one man drew near and said to him, “Good Master, what good shall I do that I may have eternal life?”

17 And he said to him, “Why do you ask me about the good? One is good: God. But if you wish to enter into life, keep the commandments.”

18 He said to him, “Which?” And Jesus said, “You shall not commit murder; you shall not commit adultery; you shall not commit theft; you shall not speak false testimony;

19 honor your father and your mother; and you shall love your neighbor as yourself.”

20 The young man said to him, “All these I have kept from my youth. What do I still lack?”

21 Jesus said to him, “If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven; and come, follow me.”

22 But when the young man had heard the word, he went away sorrowful, for he had many possessions.

23 And Jesus said to his disciples, “Amen I say to you that a rich man shall enter the kingdom of heaven with difficulty.

24 And again I say to you: it is easier for a camel to pass through the opening of a needle than for a rich man to enter the kingdom of heaven.”

25 And hearing these things, the disciples marveled exceedingly, saying, “Who then shall be able to be saved?”

26 And Jesus, looking upon them, said, “With men this is impossible, but with God all things are possible.”

27 Then Peter answered and said to him, “Behold, we have left all things and followed you. What then shall there be for us?”

28 And Jesus said to them, “Amen I say to you that you who have followed me, in the regeneration, when the Son of Man sits upon the throne of his majesty, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields because of my name shall receive a hundredfold and shall possess eternal life.

30 But many who are first shall be last, and the last first.

Chapter 20

1 The kingdom of heaven is like a man who was a householder and went out early in the morning to hire laborers for his vineyard.

2 And when he had made an agreement with the laborers for a denarius a day, he sent them into his vineyard.

3 And going out around the third hour, he saw others standing idle in the marketplace,

4 and he said to them, ‘You also go into my vineyard, and I shall give you what is just.’

5 And they went. And again he went out around the sixth and ninth hours and did likewise.

6 But around the eleventh hour he went out and found others standing, and he said to them, ‘Why do you stand here idle all day?’

7 They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into my vineyard.’

8 And when evening had come, the master of the vineyard said to his steward, ‘Call the laborers and render their wages to them, beginning from the last even to the first.’

9 Therefore, when those who had come around the eleventh hour drew near, they each received a denarius.

10 But when the first also came, they thought that they would receive more; yet they too received a denarius each.

11 And receiving it, they murmured against the householder,

12 saying, ‘These last have worked one hour, and you have made them equal to us, who bore the weight of the day and the heat.’

13 But he answered one of them and said, ‘Friend, I do you no injustice. Did you not agree with me for a denarius?

14 Take what is yours and go. But I wish to give to this last one also, just as to you.

15 Or is it not lawful for me to do what I wish? Is your eye evil because I am good?’

16 So shall the last be first, and the first last. For many are called, but few chosen.”

17 And as Jesus ascended to Jerusalem, he took the twelve disciples aside in secret and said to them,

18 “Behold, we are ascending to Jerusalem, and the Son of Man shall be handed over to the chief priests and scribes, and they shall condemn him to death,

19 and shall hand him over to the Gentiles to be mocked and scourged and crucified; and on the third day he shall rise again.”

20 Then the mother of the sons of Zebedee drew near to him with her sons, adoring him and asking something from him.

21 And he said to her, “What do you wish?” She said to him, “Say that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom.”

22 And Jesus answered and said, “You do not know what you ask. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.”

23 He said to them, “My cup indeed you shall drink; but to sit at my right or left is not mine to give to you, but it is for those for whom it has been prepared by my Father.”

24 And hearing this, the ten were indignant concerning the two brothers.

25 But Jesus called them to himself and said, “You know that the rulers of the nations lord it over them, and those who are greater exercise power over them.

26 It shall not be so among you; but whoever wishes to become greater among you, let him be your minister;

27 and whoever wishes to be first among you shall be your servant,

28 just as the Son of Man did not come to be ministered to, but to minister and to give his soul as redemption for many.”

29 And as they went out from Jericho, a great crowd followed him.

30 And behold, two blind men sitting beside the way heard that Jesus was passing by, and they cried out, saying, “Lord, have mercy on us, son of David.”

31 But the crowd rebuked them so that they would be silent. Yet they cried out all the more, saying, “Lord, have mercy on us, son of David.”

32 And Jesus stood and called them and said, “What do you wish me to do for you?”

33 They said to him, “Lord, that our eyes may be opened.”

34 And Jesus, having mercy on them, touched their eyes. And immediately they saw and followed him.

Chapter 21

1 And when they had drawn near to Jerusalem and had come to Bethphage, at Mount Olivet, then Jesus sent two disciples,

2 saying to them, “Go into the village that is opposite you, and immediately you shall find an ass tied and a colt with her. Loose them and bring them to me.

3 And if anyone says anything to you, say that the Lord has need of them, and he will immediately release them.”

4 Now all this was done that what was spoken through the prophet might be fulfilled, saying:

5 “Tell the daughter of Zion: ‘Behold, your king comes to you meek, seated upon an ass and a colt, the foal of a beast under the yoke.’”

6 And the disciples went and did as Jesus had commanded them.

7 And they brought the ass and the colt, and placed their garments upon them, and made him sit upon them.

8 And a very great crowd spread their garments in the way; and others cut branches from the trees and spread them in the way.

9 And the crowds that went before and that followed cried out, saying, “Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

10 And when he had entered Jerusalem, the whole city was moved, saying, “Who is this?”

11 And the people said, “This is Jesus, the prophet from Nazareth of Galilee.”

12 And Jesus entered the temple of God and cast out all who were selling and buying in the temple; and he overturned the tables of the money changers and the seats of those selling doves.

13 And he said to them, “It is written: ‘My house shall be called a house of prayer,’ but you have made it a den of robbers.”

14 And the blind and the lame drew near to him in the temple, and he healed them.

15 But when the chief priests and scribes saw the wonders that he did, and the boys crying out in the temple and saying, “Hosanna to the son of David,” they were indignant,

16 and said to him, “Do you hear what these are saying?” And Jesus said to them, “Certainly. Have you never read, ‘Out of the mouth of infants and sucklings you have perfected praise’?”

17 And leaving them, he went outside the city to Bethany, and he remained there.

18 And in the morning, as he returned to the city, he was hungry.

19 And seeing one fig tree beside the way, he came to it; and he found nothing on it except leaves only, and said to it, “May fruit never be born from you, forever.” And immediately the fig tree withered.

20 And when the disciples saw this, they marveled, saying, “How did it wither immediately?”

21 And Jesus answered and said to them, “Amen I say to you: if you have faith and do not hesitate, you shall do not only this concerning the fig tree; but even if you say to this mountain, ‘Take yourself up and cast yourself into the sea,’ it shall be done.

22 And all things whatsoever you ask in prayer, believing, you shall receive.”

23 And when he had come into the temple, the chief priests and elders of the people drew near to him as he was teaching, saying, “By what authority do you do these things? And who gave you this authority?”

24 Jesus answered and said to them, “I also shall ask you one question. If you answer me, I also shall tell you by what authority I do these things.

25 From where was the baptism of John? From heaven, or from men?” But they reasoned among themselves, saying,

26 “If we say, ‘From heaven,’ he shall say to us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we fear the crowd, for all held John as a prophet.”

27 And they answered Jesus and said, “We do not know.” And he also said to them, “Neither do I tell you by what authority I do these things.

28 But what do you think? A certain man had two sons; and drawing near to the first, he said, ‘Son, go work today in my vineyard.’

29 And he answered and said, ‘I do not wish to.’ But afterward, moved by penance, he went.

30 And drawing near to the other, he spoke likewise. But he answered and said, ‘I am going, sir,’ and he did not go.

31 Which of the two did the will of the father?” They said to him, “The first.” Jesus said to them, “Amen I say to you that the publicans and prostitutes shall go before you into the kingdom of God.

32 For John came to you in the way of justice, and you did not believe him; but the publicans and prostitutes believed him. But you, seeing this, did not have penance afterward, that you might believe him.

33 Hear another parable. There was a man who was a householder, who planted a vineyard and surrounded it with a hedge, and dug a winepress in it, and built a tower, and leased it to farmers, and went abroad.

34 And when the time of the fruits drew near, he sent his servants to the farmers, that they might receive its fruits.

35 And the farmers seized his servants; one they beat, another they killed, and another they stoned.

36 Again he sent other servants, more than the former, and they did likewise to them.

37 And lastly he sent his son to them, saying, ‘They will reverence my son.’

38 But the farmers, seeing the son, said among themselves, ‘This is the heir. Come, let us kill him, and we shall have his inheritance.’

39 And seizing him, they cast him outside the vineyard and killed him.

40 Therefore, when the master of the vineyard comes, what shall he do to those farmers?”

41 They said to him, “He shall bring an evil destruction upon those evil men, and shall lease his vineyard to other farmers who shall render its fruit to him in their seasons.”

42 Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected, this has become the head of the corner. This was done by the Lord, and it is marvelous in our eyes’?

43 Therefore I say to you that the kingdom of God shall be taken away from you and shall be given to a nation producing its fruits.

44 And whoever falls upon this stone shall be broken; but the one upon whom it falls, it shall crush.”

45 And when the chief priests and Pharisees had heard his parables, they knew that he was speaking concerning them.

46 And seeking to seize him, they feared the crowds, because they held him as a prophet.

Chapter 22

1 And Jesus answered and again spoke to them in parables, saying:

2 “The kingdom of heaven has become like a man who was a king and made a wedding feast for his son.

3 And he sent his servants to call those who were invited to the wedding, and they would not come.

4 Again he sent other servants, saying, ‘Tell those who are invited: Behold, I have prepared my dinner. My bulls and fattened animals have been slaughtered, and all things are ready. Come to the wedding.’

5 But they neglected it and went away, one to his farm and another to his business.

6 And the rest seized his servants and, after subjecting them to insults, killed them.

7 And when the king heard this, he was angry; and sending his armies, he destroyed those murderers and burned their city.

8 Then he said to his servants, ‘The wedding indeed is ready, but those who were invited were not worthy.

9 Therefore, go to the crossroads, and call whomever you find to the wedding.’

10 And his servants went out into the roads and gathered all whom they found, evil and good; and the wedding was filled with those reclining.

11 And the king entered to see those reclining, and he saw there a man not clothed in a wedding garment.

12 And he said to him, ‘Friend, how did you enter here without having a wedding garment?’ But he was speechless.

13 Then the king said to the attendants, ‘With his hands and feet bound, cast him into the exterior darkness. There shall be weeping and gnashing of teeth.’

14 For many are called, but few chosen.”

15 Then the Pharisees went away and took counsel how they might catch him in a word.

16 And they sent their disciples to him with the Herodians, saying, “Master, we know that you are truthful and teach the way of God in truth, and you have no concern for anyone, for you do not regard the person of men.

17 Tell us, therefore, what you think: is it lawful to give tax to Caesar, or not?”

18 But Jesus, knowing their wickedness, said, “Why do you tempt me, hypocrites?

19 Show me the coin of the tax.” And they offered him a denarius.

20 And Jesus said to them, “Whose image and inscription is this?”

21 They said to him, “Caesar’s.” Then he said to them, “Therefore, render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

22 And hearing this, they marveled; and leaving him, they went away.

23 On that day the Sadducees, who say that there is no resurrection, drew near to him and questioned him,

24 saying, “Master, Moses said: ‘If a man dies having no son, let his brother take that man’s wife and raise up seed for his brother.’

25 Now there were seven brothers among us. And the first, having taken a wife, died; and having no seed, he left his wife to his brother.

26 Likewise the second, and the third, even to the seventh.

27 And last of all, the woman also died.

28 Therefore, in the resurrection, of the seven, whose wife shall she be? For they all had her.”

29 And Jesus answered and said to them, “You err, knowing neither the Scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but they shall be like the angels of God in heaven.

31 But concerning the resurrection of the dead, have you not read what was spoken by God, saying to you:

32 ‘I am the God of Abraham and the God of Isaac and the God of Jacob’? He is not the God of the dead, but of the living.”

33 And when the crowds heard this, they marveled at his teaching.

34 But the Pharisees, hearing that he had imposed silence upon the Sadducees, came together as one.

35 And one of them, a teacher of the law, questioned him, tempting him:

36 “Master, which is the great commandment in the law?”

37 Jesus said to him, “You shall love the Lord your God from your whole heart and in your whole soul and in your whole mind.

38 This is the greatest and first commandment.

39 And the second is like it: ‘You shall love your neighbor as yourself.’

40 On these two commandments hang the whole law and the prophets.”

41 And when the Pharisees were gathered together, Jesus questioned them,

42 saying, “What do you think concerning Christ? Whose son is he?” They said to him, “David’s.”

43 He said to them, “How then does David in spirit call him Lord, saying:

44 ‘The Lord said to my Lord: Sit at my right hand until I make your enemies the footstool of your feet’?

45 Therefore, if David calls him Lord, how is he his son?”

46 And no one was able to answer him a word, nor did anyone dare from that day to question him any further.

Chapter 23

1 Then Jesus spoke to the crowds and to his disciples,

2 saying, “The scribes and Pharisees have sat upon the chair of Moses.

3 Therefore, observe and do all things whatsoever they tell you; but do not act according to their works. For they say and do not.

4 For they bind heavy and unbearable burdens and lay them upon the shoulders of men, but they are unwilling to move them with their own finger.

5 And they do all their works that they may be seen by men. For they broaden their phylacteries and enlarge their fringes.

6 And they love the first reclining places at suppers and the first chairs in the synagogues,

7 and greetings in the marketplace, and to be called Rabbi by men.

8 But you shall not be called Rabbi, for one is your master, and you are all brothers.

9 And call no one your father upon earth, for one is your Father, who is in heaven.

10 Neither shall you be called masters, for one is your master, Christ.

11 He who is greater among you shall be your minister.

12 But he who exalts himself shall be humbled, and he who humbles himself shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven before men! For you do not enter, nor do you permit those who are entering to enter.

14 Woe to you, scribes and Pharisees, hypocrites, because you devour the houses of widows while praying long prayers! Because of this, you shall receive greater judgment.

15 Woe to you, scribes and Pharisees, hypocrites, because you go about sea and dry land to make one proselyte; and when he has been made one, you make him a son of Gehenna twice as much as yourselves.

16 Woe to you, blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple is bound.’

17 Foolish and blind! For which is greater: the gold, or the temple that sanctifies the gold?

18 And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it is bound.’

19 Blind men! For which is greater: the gift, or the altar that sanctifies the gift?

20 Therefore, he who swears by the altar swears by it and by all things that are upon it.

21 And whoever swears by the temple swears by it and by him who dwells in it.

22 And he who swears by heaven swears by the throne of God and by him who sits upon it.

23 Woe to you, scribes and Pharisees, hypocrites, who tithe mint and dill and cumin, and have left behind the weightier things of the law: judgment and mercy and faith! These you ought to have done, and not to have omitted those.

24 Blind guides, straining out the gnat but swallowing the camel.

25 Woe to you, scribes and Pharisees, hypocrites, because you cleanse what is outside the cup and the platter, but within you are full of plunder and uncleanness!

26 Blind Pharisee, first cleanse what is within the cup and the platter, that what is outside may become clean.

27 Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed sepulchers, which appear beautiful to men on the outside but within are full of the bones of the dead and of all filth!

28 So also you indeed appear just to men on the outside, but within you are full of hypocrisy and iniquity.

29 Woe to you, scribes and Pharisees, hypocrites, who build the sepulchers of the prophets and adorn the monuments of the just,

30 and say, ‘If we had been in the days of our fathers, we would not have been their companions in the blood of the prophets.’

31 Thus you bear witness to yourselves that you are sons of those who killed the prophets.

32 And you—fill up the measure of your fathers.

33 Serpents, brood of vipers, how shall you flee from the judgment of Gehenna?

34 Therefore, behold, I send to you prophets and wise men and scribes. Some of them you shall kill and crucify, and some of them you shall scourge in your synagogues and persecute from city to city,

35 that all the just blood poured out upon the earth may come upon you, from the blood of Abel the just to the blood of Zechariah, son of Barachiah, whom you killed between the temple and the altar.

36 Amen I say to you: all these things shall come upon this generation.

37 Jerusalem, Jerusalem, you who kill the prophets and stone those who have been sent to you, how often I desired to gather your children, as a hen gathers her chicks beneath her wings, and you were unwilling!

38 Behold, your house shall be left to you desolate.

39 For I say to you: you shall not see me from now on until you say, ‘Blessed is he who comes in the name of the Lord.’”

Chapter 24

1 And Jesus, going out from the temple, went away. And his disciples approached to show him the buildings of the temple.

2 But he answered and said to them, “Do you see all these things? Amen I say to you: no stone shall be left here upon stone that shall not be destroyed.”

3 And as he sat upon the Mount of Olives, the disciples approached him privately, saying, “Tell us, when shall these things be? And what shall be the sign of your coming and of the consummation of the age?”

4 And Jesus answered and said to them, “See that no one leads you astray.

5 For many shall come in my name, saying, ‘I am Christ,’ and they shall lead many astray.

6 For you shall hear of wars and reports of wars. See that you are not troubled, for these things must happen, but the end is not yet.

7 For nation shall rise against nation and kingdom against kingdom, and there shall be pestilences and famines and earthquakes in places.

8 But all these things are the beginnings of sorrows.

9 Then they shall hand you over to tribulation and shall kill you, and you shall be hated by all nations because of my name.

10 And then many shall be scandalized, and they shall hand one another over and hate one another.

11 And many false prophets shall arise and shall lead many astray.

12 And because iniquity has abounded, the love of many shall grow cold.

13 But he who perseveres to the end, he shall be saved.

14 And this Gospel of the kingdom shall be preached throughout the whole world as a testimony to all nations, and then the consummation shall come.

15 Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place—let him who reads understand—

16 then let those who are in Judea flee to the mountains.

17 And let him who is on the housetop not descend to take anything from his house.

18 And let him who is in the field not return to take his tunic.

19 But woe to those who are pregnant and those who nurse in those days!

20 And pray that your flight may not take place in winter or on the sabbath.

21 For then there shall be great tribulation, such as has not been from the beginning of the world until now, nor shall be.

22 And unless those days had been shortened, no flesh would be saved; but because of the elect, those days shall be shortened.

23 Then if anyone says to you, ‘Behold, here is Christ,’ or, ‘There,’ do not believe it.

24 For false Christs and false prophets shall arise, and they shall give great signs and wonders, so that even the elect may be led into error, if it can be done.

25 Behold, I have foretold it to you.

26 Therefore, if they say to you, ‘Behold, he is in the desert,’ do not go out; ‘Behold, he is in the inner rooms,’ do not believe it.

27 For as lightning comes from the east and appears as far as the west, so also shall be the coming of the Son of Man.

28 Wherever the body shall be, there the eagles shall also be gathered.

29 And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved.

30 And then the sign of the Son of Man shall appear in heaven. And then all the tribes of the earth shall lament, and they shall see the Son of Man coming in the clouds of heaven with great power and majesty.

31 And he shall send his angels with a trumpet and a great voice, and they shall gather his elect from the four winds, from the furthest reaches of the heavens to their boundaries.

32 And from the fig tree learn a parable: when its branch has now become tender and its leaves have been born, you know that summer is near.

33 So also you, when you see all these things, know that it is near, at the doors.

34 Amen I say to you: this generation shall not pass away until all these things take place.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour no one knows, not even the angels of heaven, except the Father alone.

37 And as in the days of Noah, so also shall be the coming of the Son of Man.

38 For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

39 and they did not know until the flood came and took them all, so also shall be the coming of the Son of Man.

40 Then two shall be in the field: one shall be taken up, and one shall be left.

41 Two women shall be grinding at the mill: one shall be taken up, and one shall be left.

42 Therefore, watch, because you do not know at what hour your Lord is to come.

43 But know this: if the master of the household knew at what hour the thief would come, he would certainly watch and would not permit his house to be dug through.

44 Therefore, you also, be ready, because at an hour you do not know, the Son of Man is to come.

45 Who, do you think, is the faithful and prudent servant whom his master appointed over his household to give them food in its season?

46 Blessed is that servant whom his master, when he comes, shall find doing so.

47 Amen I say to you: he shall appoint him over all his goods.

48 But if that evil servant says in his heart, ‘My master has delayed coming,’

49 and begins to strike his fellow servants, and eats and drinks with drunkards,

50 the master of that servant shall come on a day when he does not expect him and at an hour he does not know,

51 and shall cut him apart and place his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Chapter 25

1 Then the kingdom of heaven shall be like ten virgins who, taking their lamps, went out to meet the bridegroom and the bride.

2 And five of them were foolish, and five prudent.

3 But the five foolish virgins, having taken their lamps, did not take oil with them.

4 But the prudent took oil in their vessels with their lamps.

5 And as the bridegroom delayed, they all grew drowsy and slept.

6 But at midnight a cry arose: ‘Behold, the bridegroom comes! Go out to meet him.’

7 Then all those virgins arose and put their lamps in order.

8 And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’

9 The prudent answered, saying, ‘Lest perhaps there be not enough for us and for you, go rather to those who sell and buy for yourselves.’

10 But while they went to buy, the bridegroom came; and those who were ready entered with him into the wedding feast, and the door was closed.

11 And at last the remaining virgins also came, saying, ‘Lord, Lord, open to us.’

12 But he answered and said, ‘Amen I say to you: I do not know you.’

13 Watch, therefore, because you know neither the day nor the hour.

14 For it is as when a man setting out abroad called his servants and handed his goods over to them.

15 And to one he gave five talents, and to another two, and to another one, to each according to his own ability; and he set out immediately.

16 And he who had received the five talents went and worked with them and gained another five.

17 Likewise, he who had received two gained another two.

18 But he who had received one went away, dug into the earth, and hid his master’s money.

19 And after a long time, the master of those servants came and settled an account with them.

20 And he who had received five talents approached and offered another five talents, saying, ‘Lord, you handed five talents over to me. Behold, I have gained another five besides.’

21 His master said to him, ‘Well done, good and faithful servant. Because you have been faithful over a few things, I shall appoint you over many. Enter into the joy of your master.’

22 And he who had received two talents also approached and said, ‘Lord, you handed two talents over to me. Behold, I have gained another two.’

23 His master said to him, ‘Well done, good and faithful servant. Because you have been faithful over a few things, I shall appoint you over many. Enter into the joy of your master.’

24 But he who had received one talent also approached and said, ‘Lord, I know that you are a hard man: you reap where you did not sow and gather where you did not scatter.

25 And being afraid, I went and hid your talent in the earth. Behold, you have what is yours.’

26 But his master answered and said to him, ‘Evil and slothful servant, you knew that I reap where I do not sow and gather where I did not scatter.

27 Therefore, you ought to have entrusted my money to the money changers, and when I came, I would certainly have received what is mine with interest.

28 Therefore, take the talent away from him and give it to him who has ten talents.

29 For to everyone who has, it shall be given, and he shall abound; but from him who does not have, even what he seems to have shall be taken away.

30 And cast the useless servant into the exterior darkness. There shall be weeping and gnashing of teeth.’

31 And when the Son of Man comes in his majesty, and all the angels with him, then he shall sit upon the seat of his majesty.

32 And all nations shall be gathered before him, and he shall separate them from one another as a shepherd separates the sheep from the young goats.

33 And he shall indeed set the sheep at his right, but the young goats at his left.

34 Then the king shall say to those who shall be at his right, ‘Come, you blessed of my Father; possess the kingdom prepared for you from the foundation of the world.

35 For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in.

36 I was naked, and you covered me; I was sick, and you visited me; I was in prison, and you came to me.’

37 Then the just shall answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?

38 And when did we see you a stranger and take you in, or naked and cover you?

39 Or when did we see you sick or in prison and come to you?’

40 And the king shall answer and say to them, ‘Amen I say to you: as long as you did it to one of these least brothers of mine, you did it to me.’

41 Then he shall also say to those who shall be at his left, ‘Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels.

42 For I was hungry, and you did not give me food; I was thirsty, and you did not give me drink.

43 I was a stranger, and you did not take me in; naked, and you did not cover me; sick and in prison, and you did not visit me.’

44 Then they also shall answer him, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?’

45 Then he shall answer them, saying, ‘Amen I say to you: as long as you did not do it to one of these lesser ones, neither did you do it to me.’

46 And these shall go into eternal punishment, but the just into eternal life.”

Chapter 26

1 And it came to pass, when Jesus had completed all these discourses, that he said to his disciples,

2 “You know that after two days the Passover shall take place, and the Son of Man shall be handed over to be crucified.”

3 Then the chief priests and the elders of the people assembled in the courtyard of the high priest, who was called Caiaphas,

4 and took counsel that they might seize Jesus by guile and kill him.

5 But they said, “Not on the feast day, lest perhaps a tumult arise among the people.”

6 And when Jesus was in Bethany in the house of Simon the leper,

7 a woman approached him, having an alabaster vessel of precious ointment, and poured it upon his head as he reclined.

8 But when the disciples saw this, they were indignant, saying, “Why this waste?

9 For this could have been sold for much and given to the poor.”

10 But Jesus, knowing this, said to them, “Why do you trouble this woman? For she has performed a good work upon me.

11 For you always have the poor with you, but you do not always have me.

12 For in pouring this ointment upon my body, she did it for my burial.

13 Amen I say to you: wherever this Gospel shall be preached in the whole world, what she has done shall also be told in memory of her.”

14 Then one of the twelve, who was called Judas Iscariot, went to the chief priests

15 and said to them, “What will you give me, and I shall hand him over to you?” And they appointed for him thirty silver pieces.

16 And from then on, he sought an opportunity to hand him over.

17 And on the first day of Unleavened Bread, the disciples approached Jesus, saying, “Where do you wish us to prepare for you to eat the Passover?”

18 But Jesus said, “Go into the city to a certain man and say to him, ‘The Master says: My time is near. At your house I keep the Passover with my disciples.’”

19 And the disciples did as Jesus appointed them, and they prepared the Passover.

20 And when evening had come, he reclined with his twelve disciples.

21 And as they ate, he said, “Amen I say to you: one of you is about to hand me over.”

22 And grieved exceedingly, they each began to say, “Surely it is not I, Lord?”

23 But he answered and said, “He who dips his hand with me into the platter, he shall hand me over.

24 The Son of Man indeed goes, as it is written of him; but woe to that man through whom the Son of Man shall be handed over! It would have been good for him if that man had not been born.”

25 And Judas, who handed him over, answered and said, “Surely it is not I, Rabbi?” He said to him, “You have said it.”

26 And while they were at supper, Jesus took bread and blessed and broke it, and gave it to his disciples and said, “Take and eat. This is my body.”

27 And taking the cup, he gave thanks and gave it to them, saying, “Drink from this, all of you.

28 For this is my blood of the new testament, which shall be poured out for many unto the remission of sins.

29 But I say to you: I shall not drink from now on of this produce of the vine until that day when I shall drink it new with you in the kingdom of my Father.”

30 And having sung a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, “All of you shall suffer scandal because of me this night. For it is written: ‘I shall strike the shepherd, and the sheep of the flock shall be scattered.’

32 But after I have risen, I shall go before you into Galilee.”

33 And Peter answered and said to him, “Even if all are scandalized because of you, I shall never be scandalized.”

34 Jesus said to him, “Amen I say to you: this night, before the cock crows, you shall deny me three times.”

35 Peter said to him, “Even if it should be necessary for me to die with you, I shall not deny you.” And all the disciples spoke likewise.

36 Then Jesus came with them to an estate called Gethsemane, and he said to his disciples, “Sit here while I go there and pray.”

37 And taking Peter and the two sons of Zebedee, he began to grow sorrowful and to be mournful.

38 Then he said to them, “My soul is sorrowful even unto death. Remain here and watch with me.”

39 And going forward a little, he fell upon his face, praying and saying, “My Father, if it is possible, let this cup pass from me. Nevertheless, not as I will, but as you will.”

40 And he came to his disciples and found them sleeping, and he said to Peter, “Were you thus unable to watch one hour with me?

41 Watch and pray that you may not enter into temptation. The spirit indeed is ready, but the flesh is weak.”

42 Again, he went away a second time and prayed, saying, “My Father, if this cup cannot pass unless I drink it, may your will be done.”

43 And he came again and found them sleeping, for their eyes were weighed down.

44 And leaving them, he went away again and prayed a third time, saying the same thing.

45 Then he came to his disciples and said to them, “Sleep now and rest. Behold, the hour has drawn near, and the Son of Man shall be handed over into the hands of sinners.

46 Rise, let us go. Behold, he who shall hand me over has drawn near.”

47 While he was still speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, sent by the chief priests and elders of the people.

48 And he who handed him over gave them a sign, saying, “Whomever I kiss, he is the one. Seize him.”

49 And immediately approaching Jesus, he said, “Hail, Rabbi,” and kissed him.

50 And Jesus said to him, “Friend, for what have you come?” Then they approached and laid hands upon Jesus and seized him.

51 And behold, one of those who were with Jesus stretched out his hand, drew his sword, and striking the servant of the high priest, cut off his ear.

52 Then Jesus said to him, “Return your sword to its place, for all who take the sword shall perish by the sword.

53 Or do you think that I cannot entreat my Father, and he will furnish me now with more than twelve legions of angels?

54 How then shall the Scriptures be fulfilled, that it must happen thus?”

55 In that hour Jesus said to the crowds, “You have come out with swords and clubs to apprehend me, as though against a robber. Daily I sat with you, teaching in the temple, and you did not seize me.

56 But all this has happened that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

57 But they seized Jesus and led him to Caiaphas the high priest, where the scribes and elders had assembled.

58 And Peter followed him from afar, as far as the courtyard of the high priest. And entering within, he sat with the attendants that he might see the end.

59 And the chief priests and the whole council sought false testimony against Jesus, that they might hand him over to death,

60 and they did not find any, though many false witnesses had approached. And at last two false witnesses came

61 and said, “This man said, ‘I can destroy the temple of God and rebuild it after three days.’”

62 And the high priest arose and said to him, “Do you answer nothing to what these men testify against you?”

63 But Jesus was silent. And the high priest said to him, “I adjure you by the living God to tell us whether you are Christ, the Son of God.”

64 Jesus said to him, “You have said it. Nevertheless, I say to you: from now on, you shall see the Son of Man sitting at the right hand of the power of God and coming in the clouds of heaven.”

65 Then the high priest tore his garments, saying, “He has blasphemed! What further need have we of witnesses? Behold, now you have heard the blasphemy.

66 What do you think?” And they answered and said, “He is guilty of death.”

67 Then they spat in his face and struck him with fists, while others struck his face with their palms,

68 saying, “Prophesy to us, Christ. Who is it that struck you?”

69 But Peter sat outside in the courtyard, and one maid approached him, saying, “You also were with Jesus the Galilean.”

70 But he denied it before them all, saying, “I do not know what you are saying.”

71 And as he went out through the gate, another maid saw him and said to those who were there, “This man also was with Jesus the Nazarene.”

72 And again he denied it with an oath: “I do not know the man.”

73 And after a little while, those who stood there approached and said to Peter, “Truly, you also are one of them, for even your speech makes you manifest.”

74 Then he began to curse and to swear that he did not know the man. And immediately the cock crowed.

75 And Peter remembered the word of Jesus, which he had said: “Before the cock crows, you shall deny me three times.” And going outside, he wept bitterly.

Chapter 27

1 And when morning had come, all the chief priests and elders of the people took counsel against Jesus, that they might hand him over to death.

2 And they led him away bound and handed him over to Pontius Pilate the governor.

3 Then Judas, who handed him over, seeing that he had been condemned, was moved by repentance and returned the thirty silver pieces to the chief priests and elders,

4 saying, “I have sinned by handing over just blood.” But they said, “What is that to us? You see to it.”

5 And casting the silver pieces into the temple, he withdrew; and going away, he hanged himself with a noose.

6 But the chief priests, taking the silver pieces, said, “It is not lawful to put them into the corban, because it is the price of blood.”

7 And having taken counsel, they bought with them the potter’s field as a burial place for strangers.

8 Because of this, that field has been called Haceldama, that is, the Field of Blood, even to this day.

9 Then was fulfilled what was spoken through Jeremiah the prophet, saying, “And they took the thirty silver pieces, the price of the one valued, whom they valued from the sons of Israel,

10 and they gave them for the potter’s field, as the Lord appointed me.”

11 And Jesus stood before the governor, and the governor questioned him, saying, “Are you the King of the Jews?” Jesus said to him, “You say it.”

12 And when he was accused by the chief priests and elders, he answered nothing.

13 Then Pilate said to him, “Do you not hear how many testimonies they speak against you?”

14 And he did not answer him a single word, so that the governor marveled exceedingly.

15 Now on the solemn day, the governor was accustomed to release to the people one prisoner whom they wished.

16 And at that time, he had a notable prisoner who was called Barabbas.

17 Therefore, when they had assembled, Pilate said, “Whom do you wish me to release to you: Barabbas, or Jesus who is called Christ?”

18 For he knew that they had handed him over through envy.

19 And as he sat upon the judgment seat, his wife sent to him, saying, “Have nothing to do with that just man, for I have suffered many things today through a vision because of him.”

20 But the chief priests and elders persuaded the crowds that they should ask for Barabbas and destroy Jesus.

21 And the governor answered and said to them, “Which of the two do you wish to be released to you?” And they said, “Barabbas.”

22 Pilate said to them, “What then shall I do with Jesus, who is called Christ?”

23 They all said, “Let him be crucified.” The governor said to them, “For what evil has he done?” But they cried out all the more, saying, “Let him be crucified.”

24 And Pilate, seeing that he accomplished nothing but that a tumult arose all the more, took water and washed his hands before the people, saying, “I am innocent of the blood of this just man. You see to it.”

25 And all the people answered and said, “His blood be upon us and upon our children.”

26 Then he released Barabbas to them; but Jesus, having been scourged, he handed over to them to be crucified.

27 Then the governor’s soldiers took Jesus into the praetorium and gathered the whole cohort around him.

28 And stripping him, they wrapped a scarlet cloak around him.

29 And plaiting a crown from thorns, they placed it upon his head and a reed in his right hand. And bending the knee before him, they mocked him, saying, “Hail, King of the Jews.”

30 And spitting upon him, they took the reed and kept striking his head.

31 And after they had mocked him, they stripped the cloak from him and clothed him in his own garments, and led him away to crucify him.

32 And as they went out, they found a Cyrenian man named Simon. They compelled him to take up his cross.

33 And they came to the place called Golgotha, which is the Place of Calvary.

34 And they gave him wine mixed with gall to drink. And when he had tasted it, he would not drink.

35 And after they had crucified him, they divided his garments, casting a lot, that what was spoken through the prophet might be fulfilled, saying, “They divided my garments among themselves, and over my garment they cast the lot.”

36 And sitting down, they guarded him.

37 And they placed the written charge against him above his head: “This is Jesus, the King of the Jews.”

38 Then two robbers were crucified with him, one at his right and one at his left.

39 And those passing by blasphemed him, moving their heads

40 and saying, “Ha! You who destroy the temple of God and rebuild it in three days, save yourself. If you are the Son of God, come down from the cross.”

41 Likewise, the chief priests also, mocking him with the scribes and elders, said,

42 “He saved others; he cannot save himself. If he is the King of Israel, let him now come down from the cross, and we shall believe him.

43 He trusts in God. Let him deliver him now, if he wants him, for he said, ‘I am the Son of God.’”

44 And the robbers who had been crucified with him reproached him with the same thing.

45 And from the sixth hour, darkness came over the whole earth until the ninth hour.

46 And around the ninth hour, Jesus cried out with a great voice, saying, “Eli, Eli, lamma sabacthani?” That is, “My God, my God, why have you forsaken me?”

47 And some who stood there and heard this said, “This man calls Elijah.”

48 And immediately one of them ran and, taking a sponge, filled it with vinegar and placed it upon a reed and gave it to him to drink.

49 But the others said, “Leave him. Let us see whether Elijah comes to deliver him.”

50 And Jesus, crying out again with a great voice, gave up the spirit.

51 And behold, the veil of the temple was torn into two parts from top to bottom, and the earth was moved, and the rocks were split.

52 And the monuments were opened, and many bodies of the saints who had slept arose.

53 And going out from the monuments after his resurrection, they came into the holy city and appeared to many.

54 And the centurion and those who were with him guarding Jesus, having seen the earthquake and the things that were happening, feared exceedingly, saying, “Truly, this man was the Son of God.”

55 And there were many women there from afar who had followed Jesus from Galilee, ministering to him,

56 among whom were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when evening had come, a certain rich man from Arimathea came, named Joseph, who was himself also a disciple of Jesus.

58 This man approached Pilate and asked for the body of Jesus. Then Pilate commanded that the body be given to him.

59 And taking the body, Joseph wrapped it in a clean linen cloth

60 and placed it in his own new monument, which he had hewn in the rock. And he rolled a great stone to the entrance of the monument and went away.

61 And Mary Magdalene and the other Mary were there, sitting opposite the sepulcher.

62 And on the next day, which is after the Parasceve, the chief priests and Pharisees assembled before Pilate,

63 saying, “Sir, we have remembered that while he was still living, that deceiver said, ‘After three days I shall rise again.’

64 Therefore, command the sepulcher to be guarded until the third day, lest perhaps his disciples come and steal him and say to the people, ‘He has risen from the dead,’ and the last error will be worse than the first.”

65 Pilate said to them, “You have a guard. Go, guard it as you know how.”

66 And they went away and secured the sepulcher, sealing the stone, with the guards.

Chapter 28

1 Now in the evening of the sabbath, as it dawned toward the first day of the week, Mary Magdalene and the other Mary came to see the sepulcher.

2 And behold, a great earthquake came to pass. For an angel of the Lord descended from heaven and, approaching, rolled back the stone and sat upon it.

3 And his appearance was like lightning, and his garment like snow.

4 And for fear of him, the guards were terrified and became like dead men.

5 But the angel answered and said to the women, “As for you, do not be afraid, for I know that you seek Jesus, who was crucified.

6 He is not here, for he has risen, as he said. Come and see the place where the Lord had been laid.

7 And go quickly and tell his disciples that he has risen. And behold, he goes before you into Galilee. There you shall see him. Behold, I have foretold it to you.”

8 And they went out quickly from the monument with fear and great joy, running to announce it to his disciples.

9 And behold, Jesus met them, saying, “Greetings.” And they approached and held his feet and adored him.

10 Then Jesus said to them, “Do not be afraid. Go, announce to my brothers that they are to go into Galilee. There they shall see me.”

11 And when they had gone away, behold, some of the guards came into the city and reported to the chief priests all the things that had happened.

12 And assembling with the elders and taking counsel, they gave abundant money to the soldiers,

13 saying, “Say that his disciples came by night and stole him while we were sleeping.

14 And if this is heard by the governor, we shall persuade him and make you secure.”

15 And they, taking the money, did as they had been taught. And this word was spread among the Jews even to this day.

16 And the eleven disciples went into Galilee, to the mountain that Jesus had appointed for them.

17 And seeing him, they adored him; but some doubted.

18 And Jesus approached and spoke to them, saying, “All authority has been given to me in heaven and on earth.

19 Therefore, go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, until the consummation of the age.”

Mark

Chapter 1

1 The beginning of the Gospel of Jesus Christ, the Son of God.

2 As it is written in Isaiah the prophet: “Behold, I send my angel before your face, who shall prepare your way before you.

3 A voice of one crying in the desert: Prepare the way of the Lord (YHWH); make his paths straight.”

4 John was in the desert, baptizing and preaching a baptism of penance unto the remission of sins.

5 And the whole region of Judea was going out to him, and all the Jerusalemites; and they were baptized by him in the river Jordan, confessing their sins.

6 And John was clothed in camel hair, with a leather belt around his waist; and he ate locusts and wild honey.

7 And he preached, saying, “One stronger than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose.

8 I have baptized you with water, but he shall baptize you with the Holy Spirit.”

9 And it came to pass that in those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

10 And immediately, coming up from the water, he saw the heavens opened, and the Spirit descending like a dove and remaining in him.

11 And a voice came from the heavens: “You are my beloved Son; in you I am well pleased.”

12 And immediately the Spirit drove him out into the desert.

13 And he was in the desert forty days and forty nights, and he was tempted by Satan; and he was with the beasts, and the angels ministered to him.

14 But after John had been handed over, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

15 and saying, “The time has been fulfilled, and the kingdom of God has drawn near. Do penance, and believe the Gospel.”

16 And passing beside the Sea of Galilee, he saw Simon and Andrew his brother casting nets into the sea, for they were fishermen.

17 And Jesus said to them, “Come after me, and I shall make you become fishers of men.”

18 And immediately, leaving their nets, they followed him.

19 And going on a little from there, he saw James son of Zebedee and John his brother, themselves also mending nets in the boat.

20 And immediately he called them. And leaving their father Zebedee in the boat with the hired men, they followed him.

21 And they entered Capernaum; and immediately, entering the synagogue on the Sabbath, he taught them.

22 And they were astounded at his teaching, for he was teaching them as one having authority, and not as the scribes.

23 And in their synagogue was a man in an unclean spirit, and he cried out,

24 saying, “What is there between us and you, Jesus the Nazarene? Have you come to destroy us? I know who you are: the Holy One of God.”

25 And Jesus rebuked him, saying, “Be silent, and come out of the man.”

26 And the unclean spirit, tearing him and crying out with a great voice, came out from him.

27 And they all marveled, so that they questioned among themselves, saying, “What is this? What is this new teaching, that with authority he commands even the unclean spirits, and they obey him?”

28 And the report of him went out immediately into all the region of Galilee.

29 And immediately, going out from the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon’s mother-in-law lay ill with a fever, and immediately they told him about her.

31 And drawing near, he raised her, grasping her hand; and immediately the fever left her, and she ministered to them.

32 Now when evening had come, when the sun had set, they brought to him all who were ill and those who had demons.

33 And the whole city was gathered at the door.

34 And he healed many who were vexed by various sicknesses, and cast out many demons; and he did not permit them to speak, because they knew him.

35 And rising very early, he went out to a desert place and prayed there.

36 And Simon and those who were with him went after him.

37 And when they had found him, they said to him, “Everyone is seeking you.”

38 And he said to them, “Let us go into the neighboring villages and cities, that I may preach there also; for I came for this.”

39 And he was preaching in their synagogues and throughout all Galilee, and casting out demons.

40 And a leper came to him, pleading with him; and bending the knee, he said to him, “If you will, you can cleanse me.”

41 And Jesus, having mercy on him, extended his hand and touched him, and said to him, “I will. Be cleansed.”

42 And when he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And sternly charging him, he immediately cast him out,

44 and said to him, “See that you tell no one; but go, show yourself to the chief priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

45 But going out, he began to preach and spread the word abroad, so that Jesus could no longer enter a city openly, but was outside in desert places; and they came to him from every side.

Chapter 2

1 And after some days he again entered Capernaum,

2 and it was heard that he was in the house; and many came together, so that there was no room, not even at the door, and he spoke the word to them.

3 And they came to him bringing a paralytic, who was carried by four.

4 And when they could not bring him to Jesus because of the crowd, they uncovered the roof where he was; and opening it, they lowered the pallet on which the paralytic lay.

5 And when Jesus had seen their faith, he said to the paralytic, “Son, your sins are forgiven you.”

6 Now certain scribes were sitting there and thinking in their hearts:

7 “Why does this man speak thus? He blasphemes. Who can forgive sins except God alone?”

8 And Jesus, immediately knowing in his spirit that they were thinking thus within themselves, said to them, “Why do you think these things in your hearts?

9 Which is easier to say to the paralytic: ‘Your sins are forgiven you,’ or to say, ‘Rise, take up your pallet, and walk’?

10 But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—

11 “I say to you: Rise, take up your pallet, and go into your house.”

12 And immediately he arose; and taking up the pallet, he went away before them all, so that they all marveled and honored God, saying, “We have never seen anything like this.”

13 And he went out again to the sea; and the whole crowd came to him, and he taught them.

14 And as he passed by, he saw Levi son of Alphaeus sitting at the tax booth, and said to him, “Follow me.” And rising, he followed him.

15 And it came to pass, as he reclined in his house, that many publicans and sinners reclined together with Jesus and his disciples; for there were many who also followed him.

16 And the scribes and Pharisees, seeing that he ate with publicans and sinners, said to his disciples, “Why does your Master eat and drink with publicans and sinners?”

17 Hearing this, Jesus said to them, “Those who are well have no need of a physician, but those who are ill. For I came not to call the just, but sinners.”

18 Now the disciples of John and the Pharisees were fasting; and they came and said to him, “Why do the disciples of John and of the Pharisees fast, but your disciples do not fast?”

19 And Jesus said to them, “Can the sons of the wedding fast as long as the bridegroom is with them? During all the time they have the bridegroom with them, they cannot fast.

20 But days shall come when the bridegroom shall be taken away from them, and then, in those days, they shall fast.

21 No one sews a patch of unshrunk cloth onto an old garment; otherwise the new patch pulls away from the old, and the tear becomes greater.

22 And no one puts new wine into old wineskins; otherwise the wine shall burst the wineskins, and the wine shall be poured out, and the wineskins shall perish. But new wine must be put into new wineskins.”

23 And it came to pass again, as the Lord walked through the grainfields on Sabbaths, that his disciples began to go forward and to pluck ears of grain.

24 And the Pharisees said to him, “Behold, why do they do on Sabbaths what is not lawful?”

25 And he said to them, “Have you never read what David did when he had need and was hungry, he and those who were with him?

26 How he entered the house of God under Abiathar the chief priest and ate the loaves of proposition, which it was not lawful to eat except for priests, and gave them to those who were with him?”

27 And he said to them, “The Sabbath was made for man, and not man for the Sabbath.

28 Therefore, the Son of Man is Lord even of the Sabbath.”

Chapter 3

1 And he entered the synagogue again; and there was a man there who had a withered hand.

2 And they watched him to see whether he would heal on Sabbaths, that they might accuse him.

3 And he said to the man who had the withered hand, “Rise into the midst.”

4 And he said to them, “Is it lawful on Sabbaths to do good, or evil? To save a soul, or destroy it?” But they were silent.

5 And looking around at them with anger, grieved over the blindness of their heart, he said to the man, “Extend your hand.” And he extended it, and his hand was restored.

6 But the Pharisees went out and immediately took counsel with the Herodians against him, as to how they might destroy him.

7 But Jesus withdrew with his disciples to the sea; and a great crowd from Galilee and Judea followed him,

8 and from Jerusalem, and Idumea, and beyond the Jordan; and those around Tyre and Sidon—a great multitude—hearing what he did, came to him.

9 And he told his disciples that a little boat should stand ready for him because of the crowd, lest they press upon him.

10 For he healed many, so that all who had plagues rushed upon him, that they might touch him.

11 And the unclean spirits, when they saw him, fell down before him and cried out, saying,

12 “You are the Son of God.” And he charged them vehemently not to make him manifest.

13 And ascending the mountain, he called to himself those whom he himself willed; and they came to him.

14 And he appointed twelve to be with him, and so that he might send them to preach.

15 And he gave them authority to heal infirmities and to cast out demons.

16 And he gave Simon the name Peter;

17 and James son of Zebedee, and John the brother of James; and he gave them the names Boanerges, that is, Sons of Thunder;

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 and Judas Iscariot, who also handed him over.

20 And they came to the house; and the crowd came together again, so that they could not even eat bread.

21 And when his own people heard, they went out to seize him; for they were saying, “He has gone mad.”

22 And the scribes who had come down from Jerusalem were saying, “He has Beelzebub, and by the prince of demons he casts out demons.”

23 And calling them together, he said to them in parables, “How can Satan cast out Satan?

24 And if a kingdom is divided against itself, that kingdom cannot stand.

25 And if a house is divided against itself, that house cannot stand.

26 And if Satan has risen up against himself, he is divided and shall not be able to stand, but has an end.

27 No one can enter a strong man’s house and plunder his vessels unless he first binds the strong man; and then he shall plunder his house.

28 Amen I say to you: all sins shall be forgiven the sons of men, and the blasphemies by which they shall have blasphemed;

29 but whoever shall blaspheme against the Holy Spirit shall not have forgiveness forever, but shall be guilty of an eternal offense.”

30 For they were saying, “He has an unclean spirit.”

31 And his mother and brothers came; and standing outside, they sent to him, calling him.

32 And a crowd sat around him; and they said to him, “Behold, your mother and your brothers are outside seeking you.”

33 And answering them, he said, “Who is my mother, and who are my brothers?”

34 And looking around at those who sat around him, he said, “Behold my mother and my brothers.

35 For whoever does the will of God, this one is my brother and my sister and mother.”

Chapter 4

1 And again he began to teach beside the sea; and a great crowd gathered to him, so that, entering a boat, he sat on the sea, while the whole crowd was on the land beside the sea.

2 And he taught them many things in parables and said to them in his teaching:

3 “Hear: behold, the sower went out to sow.

4 And as he sowed, one fell beside the way; and the birds of heaven came and ate it.

5 And another fell upon rocky places, where it did not have much earth; and immediately it sprang up, because it had no depth of earth.

6 And when the sun had risen, it was scorched; and because it had no root, it withered.

7 And another fell among thorns; and the thorns rose and choked it, and it gave no fruit.

8 And another fell upon good earth; and it yielded fruit that rose and grew, and it bore, one thirtyfold, one sixtyfold, and one a hundredfold.”

9 And he said, “He who has ears to hear, let him hear.”

10 And when he was alone, those who were with him, the twelve, questioned him about the parable.

11 And he said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things are done in parables,

12 so that seeing they may see and not see, and hearing they may hear and not understand, lest at any time they be converted and their sins be forgiven them.”

13 And he said to them, “Do you not know this parable? And how shall you know all the parables?

14 He who sows, sows the word.

15 Now these are those beside the way, where the word is sown; and when they hear, immediately Satan comes and takes away the word that was sown in their hearts.

16 And these likewise are those sown upon rocky places: when they hear the word, they immediately receive it with joy;

17 and they have no root in themselves, but are temporary. Then, when tribulation and persecution arise because of the word, they are immediately scandalized.

18 And others are those sown among thorns; these are those who hear the word,

19 and the hardships of the age, and the deceit of riches, and desires for other things enter in and choke the word, and it becomes fruitless.

20 And these are those who were sown upon good earth, who hear the word and receive it and bear fruit, one thirtyfold, one sixtyfold, and one a hundredfold.”

21 And he said to them, “Does a lamp come that it may be placed beneath a bushel or beneath a bed? Is it not that it may be placed upon a lampstand?

22 For there is nothing hidden that shall not be manifested; nor has anything been made secret, but that it may come into the open.

23 If anyone has ears to hear, let him hear.”

24 And he said to them, “See what you hear. With the measure by which you measure, it shall be measured back to you, and shall be added to you.

25 For he who has, to him shall be given; and he who does not have, even what he has shall be taken away from him.”

26 And he said, “So is the kingdom of God, as if a man should cast seed into the earth,

27 and should sleep and rise, night and day, while the seed sprouts and grows, and he does not know it.

28 For the earth bears fruit of itself: first the blade, then the ear, then the full grain in the ear.

29 And when the earth has produced fruit, he immediately puts in the sickle, because the harvest is at hand.”

30 And he said, “To what shall we liken the kingdom of God? Or to what parable shall we compare it?

31 It is like a grain of mustard, which, when sown in the earth, is smaller than all the seeds that are in the earth;

32 and when it has been sown, it rises and becomes greater than all the garden plants, and makes great branches, so that the birds of heaven can dwell beneath its shade.”

33 And with many such parables he spoke the word to them, according as they were able to hear.

34 But without a parable he did not speak to them; and apart, he expounded all things to his disciples.

35 And on that day, when evening had come, he said to them, “Let us cross over.”

36 And dismissing the crowd, they took him along just as he was in the boat; and other boats were with him.

37 And a great windstorm arose, and the surge was breaking into the boat, so that the boat was being filled.

38 And he himself was in the stern, sleeping upon a cushion; and they awakened him and said to him, “Master, does it not concern you that we are perishing?”

39 And rising, he rebuked the wind and said to the sea, “Be silent. Be mute.” And the wind ceased, and there came a great calm.

40 And he said to them, “Why are you fearful? Do you not yet have faith?” And they feared with great fear and said to one another, “Who, do you think, is this, that even the wind and the sea obey him?”

Chapter 5

1 And they came across the strait of the sea into the region of the Gerasenes.

2 And as he came out of the boat, immediately a man from the tombs met him, in an unclean spirit,

3 who had his dwelling in the tombs; and no one could bind him anymore, not even with chains,

4 because, having often been bound with fetters and chains, he had burst the chains and shattered the fetters; and no one could tame him.

5 And always, day and night, he was in the tombs and in the mountains, crying out and cutting himself with stones.

6 But seeing Jesus from afar, he ran and adored him;

7 and crying out with a great voice, he said, “What is there between me and you, Jesus, Son of the Most High God? I adjure you by God, do not torment me.”

8 For he was saying to him, “Come out of the man, unclean spirit.”

9 And he questioned him, “What is your name?” And he said to him, “My name is Legion, for we are many.”

10 And he pleaded with him greatly not to be driven outside the region.

11 Now there near the mountain was a great herd of swine, feeding.

12 And the spirits pleaded with him, saying, “Send us into the swine, that we may enter into them.”

13 And Jesus immediately granted it to them. And the unclean spirits, coming out, entered into the swine; and the herd, about two thousand, plunged headlong with great force into the sea, and they were suffocated in the sea.

14 And those who were feeding them fled and reported it in the city and in the fields. And people went out to see what had happened.

15 And they came to Jesus; and they saw the man who had been vexed by the demon sitting, clothed, and of sound mind, and they were afraid.

16 And those who had seen it recounted to them how it had happened to the man who had had the demon, and concerning the swine.

17 And they began to plead with him to depart from their borders.

18 And as he entered the boat, the man who had been vexed by the demon began to plead with him that he might be with him.

19 And he did not permit him, but said to him, “Go into your house, to your own, and announce to them what great things the Lord has done for you, and how he has had mercy on you.”

20 And he went away and began to preach in the Decapolis what great things Jesus had done for him; and all marveled.

21 And when Jesus had crossed back in the boat across the strait, a great crowd came together to him, and he was beside the sea.

22 And one of the rulers of the synagogue, named Jairus, came; and seeing him, he fell at his feet,

23 and pleaded with him greatly, saying, “My daughter is at the point of death. Come, lay your hand upon her, that she may be saved and live.”

24 And he went with him; and a great crowd followed him, and they pressed him.

25 And a woman who had suffered a flow of blood for twelve years,

26 and had suffered many things at the hands of many physicians, and had spent all she possessed, yet had profited nothing, but rather had grown worse,

27 when she had heard of Jesus, came behind him in the crowd and touched his garment.

28 For she was saying, “If I touch even his garment, I shall be saved.”

29 And immediately the fountain of her blood was dried up; and she felt in her body that she had been healed of the plague.

30 And immediately Jesus, knowing in himself the power that had gone out from him, turned to the crowd and said, “Who touched my garments?”

31 And his disciples said to him, “You see the crowd pressing you, and you say, ‘Who touched me?’”

32 And he looked around to see the woman who had done this.

33 But the woman, fearing and trembling, knowing what had been done in her, came and fell down before him and told him the whole truth.

34 And he said to her, “Daughter, your faith has saved you. Go in peace, and be well, free of your plague.”

35 While he was still speaking, people came from the ruler of the synagogue, saying, “Your daughter is dead. Why trouble the Master any further?”

36 But Jesus, upon hearing the word that was spoken, said to the ruler of the synagogue, “Do not fear; only believe.”

37 And he permitted no one to follow him except Peter, and James, and John the brother of James.

38 And they came to the house of the ruler of the synagogue; and he saw a tumult, and people weeping and wailing greatly.

39 And entering, he said to them, “Why are you troubled and weeping? The girl is not dead, but sleeps.”

40 And they ridiculed him. But he, having cast them all out, took the girl’s father and mother and those who were with him, and entered where the girl lay.

41 And holding the girl’s hand, he said to her, “Talitha cumi,” which is interpreted, “Girl (I say to you), rise.”

42 And immediately the girl arose and was walking; now she was twelve years old. And they were astounded with great astonishment.

43 And he commanded them vehemently that no one should know this; and he said that she should be given something to eat.

Chapter 6

1 And going out from there, he went away into his own country; and his disciples followed him.

2 And when the Sabbath had come, he began to teach in the synagogue; and many who heard him marveled at his teaching, saying, “From where does this man have all these things? And what is the wisdom that has been given to him, and such mighty works as are accomplished through his hands?

3 Is this not the carpenter, the son of Mary, the brother of James and Joseph and Judas and Simon? And are not his sisters here with us?” And they were scandalized in him.

4 And Jesus said to them, “A prophet is not without honor except in his own country, and in his own house, and among his own kindred.”

5 And he was not able to perform any mighty work there, except that he healed a few who were sick by laying his hands upon them.

6 And he marveled because of their unbelief; and he went about the villages round about, teaching.

7 And he called the twelve, and began to send them two by two, and gave them authority over unclean spirits.

8 And he commanded them to take nothing for the way except a staff only: no bag, no bread, and no bronze coin in the belt;

9 but to be shod with sandals, and not to put on two tunics.

10 And he said to them, “Whenever you enter a house, remain there until you depart from there.

11 And whoever do not receive you or hear you, as you go out from there, shake the dust from your feet as a testimony to them.”

12 And going out, they preached that men should do penance.

13 And they cast out many demons, and anointed with oil many who were sick, and healed them.

14 And King Herod heard—for his name had become manifest—and he was saying, “John the Baptist has risen from the dead, and therefore mighty works are at work in him.”

15 But others said, “He is Elijah.” And still others said, “He is a prophet, like one of the prophets.”

16 When Herod heard this, he said, “John, whom I beheaded—this man has risen from the dead.”

17 For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of his brother Philip, for he had married her.

18 For John was saying to Herod, “It is not lawful for you to have your brother’s wife.”

19 But Herodias was laying snares for him and wished to kill him, but could not.

20 For Herod feared John, knowing him to be a just and holy man; and he guarded him, and when he heard him, he did many things and listened to him gladly.

21 And when an opportune day had come, Herod made a supper on his birthday for the princes and tribunes and leading men of Galilee.

22 And when the daughter of Herodias herself had entered and danced and pleased Herod and those reclining with him, the king said to the girl, “Ask of me whatever you wish, and I shall give it to you.”

23 And he swore to her, “Whatever you ask, I shall give you, even half my kingdom.”

24 And when she had gone out, she said to her mother, “What shall I ask?” But she said, “The head of John the Baptist.”

25 And immediately entering with haste to the king, she asked, saying, “I want you to give me at once, on a platter, the head of John the Baptist.”

26 And the king was grieved; but because of his oath and those reclining with him, he did not wish to grieve her.

27 But sending an executioner, he commanded that John’s head be brought on a platter. And the executioner beheaded him in prison,

28 and brought his head on a platter and gave it to the girl; and the girl gave it to her mother.

29 When his disciples heard this, they came and took his body and laid it in a tomb.

30 And the apostles gathered to Jesus and reported to him all that they had done and taught.

31 And he said to them, “Come apart into a desert place and rest a little.” For many were coming and going, and they had no opportunity even to eat.

32 And ascending into the boat, they went away apart into a desert place.

33 And many saw them going away and recognized them; and they ran together on foot from all the cities and arrived there before them.

34 And going out, Jesus saw a great crowd and had mercy on them, because they were like sheep having no shepherd; and he began to teach them many things.

35 And when it had now grown late, his disciples drew near, saying, “This place is desert, and the hour has already passed.

36 Dismiss them, that they may go into the neighboring farms and villages and buy themselves food to eat.”

37 But he answered and said to them, “You give them something to eat.” And they said to him, “Shall we go and buy loaves for two hundred denarii and give them something to eat?”

38 And he said to them, “How many loaves do you have? Go and see.” And when they had learned, they said, “Five, and two fish.”

39 And he commanded them to make everyone recline company by company upon the green grass.

40 And they reclined in divisions, by hundreds and by fifties.

41 And taking the five loaves and the two fish, he looked up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all.

42 And they all ate and were filled.

43 And they took up the remains: twelve baskets full of fragments and of the fish.

44 Now those who ate were five thousand men.

45 And immediately he compelled his disciples to ascend into the boat and go before him across the strait to Bethsaida, while he dismissed the people.

46 And when he had dismissed them, he went away to the mountain to pray.

47 And when evening had come, the boat was in the middle of the sea, and he was alone on the land.

48 And seeing them laboring at the oars—for the wind was contrary to them—he came to them around the fourth watch of the night, walking upon the sea; and he wished to pass by them.

49 But when they saw him walking upon the sea, they thought he was a phantom and cried out.

50 For they all saw him and were troubled. And immediately he spoke with them and said to them, “Have confidence; I am. Do not fear.”

51 And he ascended to them into the boat, and the wind ceased. And within themselves they were astonished all the more,

52 for they had not understood concerning the loaves; for their heart had been blinded.

53 And when they had crossed the strait, they came into the land of Gennesareth and landed.

54 And when they had gone out from the boat, the people immediately recognized him.

55 And running throughout that whole region, they began to carry about on pallets those who were ill, wherever they heard that he was.

56 And wherever he entered—into villages, or farms, or cities—they placed the sick in the marketplaces and pleaded with him that they might touch even the fringe of his garment; and as many as touched him were saved.

Chapter 7

1 And the Pharisees and some of the scribes, coming from Jerusalem, gathered to him.

2 And when they had seen some of his disciples eat bread with common hands, that is, unwashed, they censured them.

3 For the Pharisees and all the Jews do not eat unless they wash their hands often, holding to the tradition of the elders;

4 and when they come from the marketplace, they do not eat unless they wash themselves. And there are many other things that have been handed down to them to observe: the washings of cups and pitchers and vessels of bronze and beds.

5 And the Pharisees and scribes questioned him, “Why do your disciples not walk according to the tradition of the elders, but eat bread with common hands?”

6 But he answered and said to them, “Well did Isaiah prophesy concerning you hypocrites, as it is written: ‘This people honors me with their lips, but their heart is far from me;

7 but they worship me in vain, teaching doctrines and commandments of men.’

8 For leaving the commandment of God, you hold to the tradition of men: the washings of pitchers and cups; and you do many other things like these.”

9 And he said to them, “Well do you make the commandment of God void, that you may keep your tradition.

10 For Moses said, ‘Honor your father and your mother,’ and, ‘He who curses father or mother shall die by death.’

11 But you say, ‘If a man says to his father or mother, “Whatever from me might have benefited you is Corban”—which means “Gift”—’

12 you no longer permit him to do anything for his father or mother,

13 nullifying the word of God through your tradition, which you have handed down; and you do many things like these.”

14 And calling the crowd to himself again, he said to them, “Hear me, all of you, and understand.

15 There is nothing outside a man that, entering into him, can defile him; but the things that proceed from a man are those that defile a man.

16 If anyone has ears to hear, let him hear.”

17 And when he had entered the house away from the crowd, his disciples questioned him concerning the parable.

18 And he said to them, “Are you also thus without understanding? Do you not understand that everything entering into a man from outside cannot defile him,

19 because it does not enter into his heart, but goes into the belly and passes out into the privy, purging all foods?”

20 And he said that the things that go out from a man are those that defile a man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 thefts, acts of greed, wicked deeds, deceit, shameless acts, an evil eye, blasphemy, pride, and foolishness.

23 All these evils proceed from within and defile a man.

24 And rising from there, he went away into the borders of Tyre and Sidon. And entering a house, he wished no one to know, but he could not remain hidden.

25 For a woman whose daughter had an unclean spirit entered immediately when she heard of him, and fell at his feet.

26 Now the woman was a Gentile, a Syrophoenician by race. And she pleaded with him to cast the demon out of her daughter.

27 He said to her, “Permit the sons first to be filled, for it is not good to take the bread of the sons and cast it to the dogs.”

28 But she answered and said to him, “Indeed, Lord, for even the little dogs under the table eat from the crumbs of the children.”

29 And he said to her, “Because of this word, go; the demon has gone out from your daughter.”

30 And when she had gone away to her house, she found the girl lying upon the bed, with the demon gone out.

31 And going out again from the borders of Tyre, he came through Sidon to the Sea of Galilee, through the midst of the territory of the Decapolis.

32 And they brought him a man who was deaf and mute, and pleaded with him to lay his hand upon him.

33 And taking him aside from the crowd, he put his fingers into the man’s ears; and spitting, he touched his tongue.

34 And looking up to heaven, he groaned and said to him, “Ephphetha,” which means, “Be opened.”

35 And immediately his ears were opened, and the bond of his tongue was loosed, and he spoke properly.

36 And he commanded them to tell no one. But the more he commanded them, the more abundantly they proclaimed it;

37 and they marveled all the more, saying, “He has done all things well: he has made both the deaf hear and the mute speak.”

Chapter 8

1 In those days, when there was again a great crowd and they had nothing to eat, he called his disciples together and said to them,

2 “I have mercy on the crowd, because, behold, they have now stayed with me for three days and have nothing to eat;

3 and if I dismiss them fasting to their own homes, they will faint on the way, for some of them have come from far away.”

4 And his disciples answered him, “From where will anyone be able to fill them with loaves in the desert?”

5 And he questioned them, “How many loaves do you have?” They said, “Seven.”

6 And he commanded the crowd to recline upon the ground. And taking the seven loaves and giving thanks, he broke them and gave them to his disciples to set before the crowd; and they set them before the crowd.

7 And they had a few little fish; and he blessed these also and ordered them to be set before the crowd.

8 And they ate and were filled; and they took up what remained of the fragments: seven hampers.

9 Now those who ate were about four thousand; and he dismissed them.

10 And immediately ascending into the boat with his disciples, he came into the region of Dalmanutha.

11 And the Pharisees went out and began to dispute with him, seeking from him a sign from heaven, tempting him.

12 And groaning in spirit, he said, “Why does this generation seek a sign? Amen I say to you: if a sign shall be given to this generation—”

13 And leaving them, he ascended into the boat again and went away across the strait.

14 And they forgot to take loaves, and they had only one loaf with them in the boat.

15 And he charged them, saying, “Take heed and beware of the leaven of the Pharisees and the leaven of Herod.”

16 And they reasoned with one another, saying, “Because we have no loaves.”

17 When Jesus knew this, he said to them, “Why do you reason because you have no loaves? Do you not yet know or understand? Do you still have your heart blinded?

18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember,

19 when I broke the five loaves among five thousand men, how many baskets full of fragments did you take up?” They said to him, “Twelve.”

20 “And when I broke the seven loaves among four thousand men, how many hampers of fragments did you take up?” And they said to him, “Seven.”

21 And he said to them, “How do you not yet understand?”

22 And they came to Bethsaida; and they brought him a blind man and pleaded with him to touch him.

23 And taking the blind man by the hand, he led him outside the village; and after spitting into his eyes and laying his hands upon him, he asked him whether he saw anything.

24 And looking up, he said, “I see men like trees walking.”

25 Then he laid his hands upon the man’s eyes again; and he began to see, and was restored, so that he saw all things clearly.

26 And he sent him to his house, saying, “Go into your house; and if you enter the village, tell no one.”

27 And Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he questioned his disciples, saying to them, “Whom do men say that I am?”

28 They answered him, saying, “John the Baptist; others, Elijah; and still others, as one of the prophets.”

29 Then he said to them, “But you, whom do you say that I am?” Peter answered and said to him, “You are Christ.”

30 And he sternly charged them to tell no one concerning him.

31 And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and scribes, and be killed, and after three days rise again.

32 And he spoke the word openly. And Peter, taking him, began to rebuke him.

33 But turning and seeing his disciples, he rebuked Peter, saying, “Go behind me, Satan, for you do not mind the things of God, but the things of men.”

34 And calling the crowd together with his disciples, he said to them, “If anyone wishes to follow me, let him deny himself, and take up his cross, and follow me.

35 For whoever wishes to save his soul shall lose it; but whoever loses his soul because of me and the Gospel shall save it.

36 For what shall it profit a man if he gains the whole world but suffers the loss of his soul?

37 Or what shall a man give in exchange for his soul?

38 For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him when he comes in the glory of his Father with the holy angels.”

39 And he said to them, “Amen I say to you: there are some of those standing here who shall not taste death until they see the kingdom of God coming in power.”

Chapter 9

1 And after six days Jesus took Peter and James and John, and led them apart, alone, onto a high mountain; and he was transfigured before them.

2 And his garments became shining and exceedingly white, like snow, such as no fuller upon earth can make white.

3 And Elijah with Moses appeared to them; and they were speaking with Jesus.

4 And Peter answered and said to Jesus, “Rabbi, it is good for us to be here. And let us make three tabernacles: one for you, one for Moses, and one for Elijah.”

5 For he did not know what he was saying, for they were terrified with fear.

6 And a cloud came, overshadowing them; and a voice came from the cloud, saying, “This is my dearest Son. Hear him.”

7 And immediately, looking around, they no longer saw anyone except Jesus alone with them.

8 And as they descended from the mountain, he commanded them to tell no one the things they had seen until the Son of Man had risen from the dead.

9 And they kept the word among themselves, questioning what “when he has risen from the dead” meant.

10 And they questioned him, saying, “Why then do the Pharisees and scribes say that Elijah must come first?”

11 He answered and said to them, “Elijah, when he comes first, shall restore all things; and as it is written concerning the Son of Man, he must suffer many things and be despised.

12 But I say to you that Elijah also has come—and they did to him whatever they wished—as it is written concerning him.”

13 And coming to his disciples, he saw a great crowd around them and scribes disputing with them.

14 And immediately all the people, seeing Jesus, were astonished and afraid; and running to him, they greeted him.

15 And he questioned them, “What are you disputing among yourselves?”

16 And one from the crowd answered and said, “Master, I brought my son to you, who has a mute spirit.

17 And wherever it seizes him, it dashes him down; and he foams and gnashes his teeth and withers. And I told your disciples to cast it out, and they could not.”

18 He answered them and said, “O unbelieving generation, how long shall I be among you? How long shall I endure you? Bring him to me.”

19 And they brought him. And when the spirit saw him, it immediately convulsed the boy; and being dashed to the ground, he rolled about foaming.

20 And he questioned his father, “How long has it been since this began to happen to him?” But he said, “From infancy.

21 And frequently it has cast him into fire and into waters to destroy him. But if you can do anything, help us, having mercy on us.”

22 But Jesus said to him, “If you can believe, all things are possible to him who believes.”

23 And immediately the father of the boy cried out with tears, saying, “I believe, Lord; help my unbelief.”

24 And when Jesus saw the crowd running together, he rebuked the unclean spirit, saying to it, “Deaf and mute spirit, I command you: go out from him, and enter into him no more.”

25 And crying out and rending him severely, it went out from him; and he became like one dead, so that many said, “He is dead.”

26 But Jesus, taking him by the hand, raised him up; and he arose.

27 And when he had entered the house, his disciples questioned him privately, “Why could we not cast it out?”

28 And he said to them, “This kind cannot go out except through prayer and fasting.”

29 And departing from there, they passed through Galilee; and he did not wish anyone to know.

30 But he taught his disciples and said to them, “The Son of Man shall be handed over into the hands of men, and they shall kill him; and when killed, he shall rise again on the third day.”

31 But they did not understand the word, and they were afraid to question him.

32 And they came to Capernaum. And when they were in the house, he questioned them, “What were you discussing on the way?”

33 But they were silent, for on the way they had disputed among themselves which of them was greater.

34 And sitting down, he called the twelve and said to them, “If anyone wishes to be first, he shall be last of all and minister of all.”

35 And taking a child, he placed him in their midst; and when he had embraced him, he said to them,

36 “Whoever receives one of such children in my name receives me; and whoever receives me receives not me, but him who sent me.”

37 John answered him, saying, “Master, we saw someone casting out demons in your name who does not follow us, and we forbade him.”

38 But Jesus said, “Do not forbid him, for there is no one who performs a mighty work in my name and can quickly speak evil of me.

39 For he who is not against you is for you.

40 For whoever gives you a cup of water to drink in my name, because you belong to Christ, amen I say to you, he shall not lose his reward.

41 And whoever scandalizes one of these little ones who believe in me, it is better for him if a millstone turned by an ass is placed around his neck and he is cast into the sea.

42 And if your hand scandalizes you, cut it off. It is good for you to enter maimed into life rather than, having two hands, to go into Gehenna, into unquenchable fire,

43 where their worm does not die, and the fire is not extinguished.

44 And if your foot scandalizes you, amputate it. It is good for you to enter lame into eternal life rather than, having two feet, to be cast into the Gehenna of unquenchable fire,

45 where their worm does not die, and the fire is not extinguished.

46 But if your eye scandalizes you, cast it out. It is good for you to enter one-eyed into the kingdom of God rather than, having two eyes, to be cast into the Gehenna of fire,

47 where their worm does not die, and the fire is not extinguished.

48 For everyone shall be salted with fire, and every victim shall be salted with salt.

49 Salt is good; but if salt becomes tasteless, with what shall you season it? Have salt in yourselves, and have peace among yourselves.”

Chapter 10

1 And rising from there, he came into the borders of Judea beyond the Jordan; and the crowds gathered to him again, and as he was accustomed, he taught them again.

2 And the Pharisees drew near and questioned him whether it was lawful for a man to put away his wife, tempting him.

3 But he answered and said to them, “What did Moses command you?”

4 They said, “Moses permitted a writ of divorce to be written, and her to be put away.”

5 Jesus answered and said to them, “Because of the hardness of your heart, he wrote this commandment for you.

6 But from the beginning of creation, God made them male and female.

7 ‘For this reason a man shall leave his father and mother and shall cleave to his wife,

8 and the two shall be in one flesh.’ Therefore, they are now no longer two, but one flesh.

9 Therefore, what God has joined together, let man not separate.”

10 And in the house his disciples questioned him again concerning the same matter.

11 And he said to them, “Whoever puts away his wife and marries another commits adultery against her.

12 And if a wife puts away her husband and marries another, she commits adultery.”

13 And they were bringing little children to him that he might touch them. But the disciples rebuked those who brought them.

14 When Jesus saw them, he was indignant and said to them, “Permit the little children to come to me, and do not prevent them; for the kingdom of God belongs to such as these.

15 Amen I say to you: whoever does not receive the kingdom of God like a little child shall not enter into it.”

16 And embracing them and laying his hands upon them, he was blessing them.

17 And when he had gone out upon the way, someone ran up and, bending his knee before him, asked him, “Good Master, what shall I do that I may receive eternal life?”

18 But Jesus said to him, “Why do you call me good? No one is good except one: God.

19 You know the commandments: do not commit adultery; do not kill; do not steal; do not speak false testimony; do not commit fraud; honor your father and mother.”

20 But he answered and said to him, “Master, I have kept all these things from my youth.”

21 And Jesus, looking upon him, loved him and said to him, “One thing is lacking to you: go, sell whatever you have and give to the poor, and you shall have treasure in heaven; and come, follow me.”

22 But he, saddened at the word, went away mourning, for he had many possessions.

23 And looking around, Jesus said to his disciples, “How difficult it shall be for those who have money to enter into the kingdom of God!”

24 And the disciples were astonished at his words. But Jesus, answering again, said to them, “Little children, how difficult it is for those who trust in money to enter into the kingdom of God!

25 It is easier for a camel to pass through the opening of a needle than for a rich man to enter into the kingdom of God.”

26 And they marveled still more, saying among themselves, “And who can be saved?”

27 And looking upon them, Jesus said, “With men it is impossible, but not with God; for all things are possible with God.”

28 And Peter began to say to him, “Behold, we have left all things and followed you.”

29 Jesus answered and said, “Amen I say to you: there is no one who has left house, or brothers, or sisters, or father, or mother, or children, or fields because of me and because of the Gospel,

30 who shall not receive a hundred times as much now in this time: houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions; and in the age to come, eternal life.

31 But many who are first shall be last, and the last first.”

32 Now they were on the way ascending to Jerusalem, and Jesus went before them; and they were astonished, and those following were afraid. And taking the twelve again, he began to tell them the things that were to befall him:

33 “Behold, we are ascending to Jerusalem, and the Son of Man shall be handed over to the chief priests and the scribes and the elders, and they shall condemn him to death and hand him over to the Gentiles;

34 and they shall mock him and spit upon him and scourge him and kill him; and on the third day he shall rise again.”

35 And James and John, the sons of Zebedee, drew near to him, saying, “Master, we wish that whatever we ask, you would do for us.”

36 But he said to them, “What do you wish me to do for you?”

37 And they said, “Grant us to sit, one at your right hand and the other at your left, in your glory.”

38 But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?”

39 But they said to him, “We are able.” And Jesus said to them, “The cup indeed that I drink, you shall drink; and with the baptism with which I am baptized, you shall be baptized.

40 But to sit at my right hand or at my left is not mine to give to you, but it is for those for whom it has been prepared.”

41 And hearing this, the ten began to be indignant concerning James and John.

42 But Jesus called them and said to them, “You know that those who appear to rule the nations lord it over them, and their leaders exercise authority over them.

43 But it is not so among you; instead, whoever wishes to become greater shall be your minister,

44 and whoever wishes to be first among you shall be the servant of all.

45 For the Son of Man also did not come to be ministered to, but to minister and to give his soul as redemption for many.”

46 And they came to Jericho. And as he set out from Jericho with his disciples and a very great multitude, Bartimaeus, the son of Timaeus, a blind man, sat beside the way begging.

47 When he heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, son of David, have mercy on me.”

48 And many rebuked him so that he would be silent. But he cried out much more, “Son of David, have mercy on me.”

49 And Jesus stood and commanded him to be called. And they called the blind man, saying to him, “Take heart. Rise; he calls you.”

50 Casting off his garment, he sprang up and came to him.

51 And Jesus answered and said to him, “What do you wish me to do for you?” But the blind man said to him, “Rabboni, that I may see.”

52 And Jesus said to him, “Go; your faith has saved you.” And immediately he saw and followed him on the way.

Chapter 11

1 And as they drew near to Jerusalem and Bethany, at the Mount of Olives, he sent two of his disciples,

2 and said to them, “Go into the village opposite you, and immediately upon entering it, you shall find a colt tied, upon which no man has yet sat. Loose it and bring it.

3 And if anyone says to you, ‘What are you doing?’ say, ‘The Lord has need of it,’ and he will immediately send it here.”

4 And going away, they found the colt tied before a door outside, at the crossroads, and they loosed it.

5 And some of those standing there said to them, “What are you doing, loosing the colt?”

6 And they spoke to them just as Jesus had commanded; and they let them go.

7 And they led the colt to Jesus, and laid their garments upon it, and he sat upon it.

8 And many spread their garments in the way, while others cut branches from the trees and spread them in the way.

9 And those who went before and those who followed cried out, saying, “Hosanna! Blessed is he who comes in the name of the Lord!

10 Blessed is the kingdom of our father David that comes! Hosanna in the highest!”

11 And he entered Jerusalem, into the temple; and after looking around at all things, as it was already the evening hour, he went out to Bethany with the twelve.

12 And the next day, when they went out from Bethany, he was hungry.

13 And when he had seen from afar a fig tree having leaves, he came to see whether perhaps he might find anything on it. And when he had come to it, he found nothing except leaves, for it was not the season of figs.

14 And answering, he said to it, “May no one ever again eat fruit from you.” And his disciples heard it.

15 And they came to Jerusalem. And when he had entered the temple, he began to cast out those selling and buying in the temple; and he overturned the tables of the money changers and the seats of those selling doves.

16 And he did not permit anyone to carry a vessel through the temple.

17 And he taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a den of robbers.”

18 When the chief priests and scribes heard this, they sought how they might destroy him; for they feared him, because the whole crowd marveled at his teaching.

19 And when evening had come, he went out from the city.

20 And as they passed by in the morning, they saw the fig tree withered from the roots.

21 And Peter, remembering, said to him, “Rabbi, behold, the fig tree that you cursed has withered.”

22 And Jesus answered and said to them, “Have faith in God.

23 Amen I say to you: whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not hesitate in his heart, but believes that whatsoever he says shall be done, it shall be done for him.

24 Therefore I say to you: all things whatsoever you ask while praying, believe that you shall receive them, and they shall come to you.

25 And when you stand to pray, forgive if you have anything against anyone, that your Father who is in heaven may also forgive you your sins.

26 But if you do not forgive, neither shall your Father who is in heaven forgive you your sins.”

27 And they came again to Jerusalem. And as he walked in the temple, the chief priests and scribes and elders approached him,

28 and said to him, “By what authority do you do these things? And who gave you this authority to do these things?”

29 But Jesus answered and said to them, “I also shall ask you one question. Answer me, and I shall tell you by what authority I do these things.

30 Was the baptism of John from heaven, or from men? Answer me.”

31 But they reasoned among themselves, saying, “If we say, ‘From heaven,’ he shall say, ‘Why then did you not believe him?’

32 If we say, ‘From men,’ we fear the people, for all held John to be truly a prophet.”

33 And answering, they said to Jesus, “We do not know.” And Jesus answered and said to them, “Neither do I tell you by what authority I do these things.”

Chapter 12

1 And he began to speak to them in parables: “A man planted a vineyard, surrounded it with a hedge, dug a pit, built a tower, leased it to farmers, and went abroad.

2 And at the season he sent a servant to the farmers, that he might receive from the farmers some of the fruit of the vineyard.

3 But they seized him, beat him, and sent him away empty.

4 And again he sent another servant to them; and they wounded him in the head and treated him with insults.

5 And again he sent another, and him they killed; and many others—some they beat, but others they killed.

6 Therefore, still having one son, most beloved to him, he also sent him to them last, saying, ‘They will reverence my son.’

7 But the farmers said to one another, ‘This is the heir. Come, let us kill him, and the inheritance shall be ours.’

8 And seizing him, they killed him and cast him outside the vineyard.

9 What, therefore, shall the master of the vineyard do? He shall come and destroy the farmers and give the vineyard to others.

10 Have you not read this Scripture: ‘The stone that the builders rejected, this has become the head of the corner.

11 This was done by the Lord, and it is marvelous in our eyes’?”

12 And they sought to seize him, but they feared the crowd; for they knew that he had spoken this parable against them. And leaving him, they went away.

13 And they sent to him certain men from the Pharisees and the Herodians, that they might catch him in a word.

14 And they came and said to him, “Master, we know that you are truthful and have no concern for anyone, for you do not regard the person of men, but teach the way of God in truth. Is it lawful for tax to be given to Caesar, or shall we not give it?”

15 But knowing their cunning, he said to them, “Why do you tempt me? Bring me a denarius, that I may see it.”

16 And they brought one to him. And he said to them, “Whose image and inscription is this?” They said to him, “Caesar’s.”

17 And Jesus answered and said to them, “Therefore, render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they marveled at him.

18 And the Sadducees, who say that there is no resurrection, came to him and questioned him, saying,

19 “Master, Moses wrote to us that if anyone’s brother dies and leaves a wife but leaves no children, his brother is to take that man’s wife and raise up seed for his brother.

20 Therefore, there were seven brothers; and the first took a wife and died, leaving no seed.

21 And the second took her and died, and neither did he leave seed. And the third likewise.

22 And the seven took her likewise, and they left no seed. Last of all, the woman also died.

23 Therefore, in the resurrection, when they have risen, whose wife among them shall she be? For the seven had her as wife.”

24 And Jesus answered and said to them, “Is this not why you err: because you know neither the Scriptures nor the power of God?

25 For when they have risen from the dead, they neither marry nor are given in marriage, but are like the angels in heaven.

26 But concerning the dead, that they rise, have you not read in the book of Moses, at the bush, how God spoke to him, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob’?

27 He is not the God of the dead, but of the living. Therefore, you greatly err.”

28 And one of the scribes, who had heard them disputing and saw that he had answered them well, approached and asked him which was the first of all the commandments.

29 And Jesus answered him, “The first of all the commandments is: ‘Hear, Israel: the Lord your God is one God.

30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.’ This is the first commandment.

31 And the second is like it: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

32 And the scribe said to him, “Well said, Master. You have spoken in truth, that there is one God, and there is no other besides him;

33 and that he be loved from the whole heart and from the whole understanding and from the whole soul and from the whole strength, and that one love his neighbor as himself, is greater than all whole burnt offerings and sacrifices.”

34 And Jesus, seeing that he had answered wisely, said to him, “You are not far from the kingdom of God.” And no one now dared to question him.

35 And Jesus answered and said, as he taught in the temple, “How do the scribes say that Christ is the son of David?

36 For David himself says in the Holy Spirit: ‘The Lord said to my Lord: Sit at my right hand until I make your enemies the footstool of your feet.’

37 Therefore, David himself calls him Lord; and how is he his son?” And the great crowd heard him gladly.

38 And he said to them in his teaching, “Beware of the scribes, who desire to walk in long robes and to be greeted in the marketplace,

39 and to sit in the first chairs in the synagogues and have the first reclining places at suppers;

40 who devour the houses of widows under the pretext of prolonged prayer. These shall receive a more prolonged judgment.”

41 And Jesus, sitting opposite the treasury, watched how the crowd cast bronze coins into the treasury; and many rich people cast in much.

42 But when one poor widow came, she cast in two mites, which is a farthing.

43 And calling his disciples together, he said to them, “Amen I say to you: this poor widow has put in more than all who have put into the treasury.

44 For they all put in from what abounded to them, but she, from her poverty, put in all things that she had, her whole livelihood.”

Chapter 13

1 And as he went out from the temple, one of his disciples said to him, “Master, behold what stones, and what buildings!”

2 And Jesus answered and said to him, “Do you see all these great buildings? There shall not be left a stone upon a stone that shall not be destroyed.”

3 And as he sat upon the Mount of Olives opposite the temple, Peter and James and John and Andrew questioned him privately:

4 “Tell us, when shall these things take place? And what shall be the sign when all these things begin to be consummated?”

5 And Jesus answered and began to say to them, “See that no one leads you astray.

6 For many shall come in my name, saying, ‘I am,’ and they shall lead many astray.

7 But when you hear of wars and reports of wars, do not be afraid. For these things must happen, but the end is not yet.

8 For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in places and famines. These things are the beginning of sorrows.

9 But take heed to yourselves. For they shall hand you over in councils, and you shall be beaten in synagogues; and you shall stand before governors and kings because of me, as a testimony to them.

10 And the Gospel must first be preached to all nations.

11 And when they lead you away, handing you over, do not consider beforehand what you shall say; but speak that which shall be given to you in that hour. For it is not you who speak, but the Holy Spirit.

12 And brother shall hand brother over to death, and a father his son; and children shall rise against their parents and put them to death.

13 And you shall be hated by all because of my name. But he who endures to the end, he shall be saved.

14 But when you see the abomination of desolation standing where it ought not—let him who reads understand—then let those who are in Judea flee to the mountains.

15 And let him who is upon the housetop not descend into the house, nor enter to take anything from his house.

16 And let him who shall be in the field not turn back to take his garment.

17 But woe to those who are pregnant and those who nurse in those days!

18 And pray that these things may not happen in winter.

19 For those days shall be tribulations such as have not been from the beginning of the creation that God made until now, nor shall there be.

20 And unless the Lord had shortened the days, no flesh would have been saved; but because of the elect whom he chose, he has shortened the days.

21 And then if anyone says to you, ‘Behold, here is Christ; behold, there,’ do not believe it.

22 For false Christs and false prophets shall arise, and they shall give signs and portents to lead astray, if it can be done, even the elect.

23 Therefore, take heed. Behold, I have foretold all things to you.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her brightness,

25 and the stars of heaven shall be falling, and the powers that are in heaven shall be moved.

26 And then they shall see the Son of Man coming in the clouds with great power and glory.

27 And then he shall send his angels and gather his elect from the four winds, from the farthest reach of earth to the farthest reach of heaven.

28 But from the fig tree learn a parable: when its branch has now become tender and its leaves have been born, you know that summer is near.

29 So also you, when you see these things taking place, know that it is near, at the doors.

30 Amen I say to you: this generation shall not pass away until all these things take place.

31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or hour no one knows, neither the angels in heaven nor the Son, except the Father.

33 Take heed, watch, and pray; for you do not know when the time is.

34 It is as when a man who went abroad left his house and gave his servants authority, each over his own work, and commanded the doorkeeper to watch.

35 Watch, therefore—for you do not know when the master of the house is to come: in the evening, or at midnight, or at cockcrow, or in the morning—

36 lest, when he comes suddenly, he find you sleeping.

37 But what I say to you, I say to all: Watch.”

Chapter 14

1 Now the Passover and Unleavened Bread were two days away; and the chief priests and scribes sought how they might seize him by guile and kill him.

2 But they said, “Not on the feast day, lest perhaps a tumult arise among the people.”

3 And when he was in Bethany, in the house of Simon the leper, and was reclining, a woman came, having an alabaster vessel of precious ointment of spikenard; and breaking the alabaster vessel, she poured it upon his head.

4 But there were some who were indignant within themselves and said, “Why has this waste of the ointment been made?

5 For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they railed against her.

6 But Jesus said, “Let her be. Why do you trouble her? She has performed a good work upon me.

7 For you always have the poor with you, and whenever you wish, you can do good to them; but you do not always have me.

8 She did what was in her power: she anointed my body beforehand for burial.

9 Amen I say to you: wherever this Gospel shall be preached in the whole world, what she has done shall also be told in memory of her.”

10 And Judas Iscariot, one of the twelve, went to the chief priests, that he might betray him to them.

11 And when they heard this, they rejoiced and promised that they would give him money. And he sought how he might hand him over at an opportune time.

12 And on the first day of Unleavened Bread, when they sacrificed the Passover, his disciples said to him, “Where do you wish us to go and prepare for you to eat the Passover?”

13 And he sent two of his disciples and said to them, “Go into the city, and a man carrying a pitcher of water shall meet you. Follow him,

14 and wherever he enters, say to the master of the house, ‘The Master says: Where is my dining room, where I may eat the Passover with my disciples?’

15 And he shall show you a large upper room, furnished; and there prepare for us.”

16 And his disciples went away and came into the city; and they found it just as he had told them, and they prepared the Passover.

17 And when evening had come, he came with the twelve.

18 And as they reclined and ate, Jesus said, “Amen I say to you: one of you, who eats with me, shall hand me over.”

19 But they began to be sorrowful and to say to him one by one, “Surely it is not I?”

20 And he said to them, “One of the twelve, who dips his hand with me into the dish.

21 The Son of Man indeed goes, as it is written of him; but woe to that man through whom the Son of Man shall be handed over! It would have been good for him if that man had not been born.”

22 And as they ate, Jesus took bread and, blessing it, broke it and gave it to them, and said, “Take. This is my body.”

23 And taking the cup, he gave thanks and gave it to them; and they all drank from it.

24 And he said to them, “This is my blood of the new testament, which shall be poured out for many.

25 Amen I say to you: I shall no longer drink of this produce of the vine until that day when I shall drink it new in the kingdom of God.”

26 And having sung a hymn, they went out to the Mount of Olives.

27 And Jesus said to them, “All of you shall be scandalized in me this night, for it is written: ‘I shall strike the shepherd, and the sheep shall be scattered.’

28 But after I have risen, I shall go before you into Galilee.”

29 But Peter said to him, “Even if all shall be scandalized in you, yet not I.”

30 And Jesus said to him, “Amen I say to you: you, today, on this night, before the cock has given its voice twice, shall deny me three times.”

31 But he spoke still more insistently: “Even if it should be necessary for me to die together with you, I shall not deny you.” And all spoke likewise.

32 And they came to an estate whose name was Gethsemane. And he said to his disciples, “Sit here until I pray.”

33 And he took Peter and James and John with him, and he began to tremble and to be distressed.

34 And he said to them, “My soul is sorrowful even unto death. Remain here and watch.”

35 And when he had gone forward a little, he fell upon the ground and prayed that, if it could be done, the hour might pass from him.

36 And he said, “Abba, Father, all things are possible to you. Take this cup away from me; but not what I will, but what you will.”

37 And he came and found them sleeping. And he said to Peter, “Simon, are you sleeping? Were you unable to watch one hour?

38 Watch and pray that you may not enter into temptation. The spirit indeed is ready, but the flesh is weak.”

39 And going away again, he prayed, saying the same thing.

40 And returning, he again found them sleeping, for their eyes were weighed down; and they did not know what to answer him.

41 And he came a third time and said to them, “Sleep now and rest. It is enough. The hour has come. Behold, the Son of Man shall be handed over into the hands of sinners.

42 Rise, let us go. Behold, he who shall hand me over is near.”

43 And while he was still speaking, Judas Iscariot, one of the twelve, came, and with him a great crowd with swords and clubs, from the chief priests and scribes and elders.

44 Now his betrayer had given them a sign, saying, “Whomever I kiss, he is the one. Seize him and lead him away securely.”

45 And when he had come, immediately approaching him, he said, “Hail, Rabbi,” and kissed him.

46 But they laid hands upon him and seized him.

47 And a certain one of those standing by drew his sword and struck the servant of the high priest and cut off his ear.

48 And Jesus answered and said to them, “Have you come out as though against a robber, with swords and clubs, to apprehend me?

49 Daily I was among you, teaching in the temple, and you did not seize me. But—that the Scriptures may be fulfilled.”

50 Then all his disciples left him and fled.

51 But a certain young man followed him, clothed in a linen cloth over his naked body; and they seized him.

52 But casting off the linen cloth, he fled naked from them.

53 And they led Jesus to the high priest; and all the priests and scribes and elders assembled.

54 But Peter followed him from afar, all the way into the courtyard of the high priest; and he sat with the attendants at the fire and warmed himself.

55 And the chief priests and the whole council sought testimony against Jesus, that they might hand him over to death; and they found none.

56 For many spoke false testimony against him, but their testimonies did not agree.

57 And some rose and bore false testimony against him, saying,

58 “We heard him saying, ‘I shall destroy this temple made by hand, and over the course of three days I shall build another not made by hand.’”

59 And their testimony did not agree.

60 And the high priest, rising into the midst, questioned Jesus, saying, “Do you answer nothing to what these men charge against you?”

61 But he was silent and answered nothing. Again the high priest questioned him and said to him, “Are you Christ, the Son of the blessed God?”

62 And Jesus said to him, “I am. And you shall see the Son of Man sitting at the right hand of the power of God and coming with the clouds of heaven.”

63 Then the high priest, tearing his garments, said, “What further need have we of witnesses?

64 You have heard the blasphemy. What do you think?” And they all condemned him to be guilty of death.

65 And some began to spit upon him and to cover his face and strike him with fists, and to say to him, “Prophesy.” And the attendants struck him with their palms.

66 And while Peter was below in the courtyard, one of the maids of the high priest came.

67 And when she saw Peter warming himself, she looked at him and said, “You also were with Jesus the Nazarene.”

68 But he denied it, saying, “I neither know nor understand what you are saying.” And he went outside into the forecourt, and the cock crowed.

69 And again, when the maid saw him, she began to say to those standing by, “This man is one of them.”

70 But he denied it again. And after a little while, those who stood by again said to Peter, “Truly, you are one of them, for you also are a Galilean.”

71 But he began to curse and to swear: “I do not know this man of whom you speak.”

72 And immediately the cock crowed again. And Peter remembered the word that Jesus had said to him: “Before the cock crows twice, you shall deny me three times.” And he began to weep.

Chapter 15

1 And immediately in the morning, the chief priests, taking counsel with the elders and scribes and the whole council, bound Jesus, led him away, and handed him over to Pilate.

2 And Pilate questioned him, “Are you the King of the Jews?” But he answered and said to him, “You say it.”

3 And the chief priests accused him of many things.

4 But Pilate again questioned him, saying, “Do you answer nothing? See how many things they accuse you of.”

5 But Jesus answered nothing further, so that Pilate marveled.

6 Now on the feast day, he was accustomed to release to them one of the prisoners, whomever they requested.

7 And there was one called Barabbas, who was bound with the rebels and had committed murder in the insurrection.

8 And when the crowd had come up, they began to ask for what he always did for them.

9 But Pilate answered them and said, “Do you wish me to release to you the King of the Jews?”

10 For he knew that the chief priests had handed him over through envy.

11 But the chief priests stirred up the crowd, that he should release Barabbas to them instead.

12 And Pilate answered again and said to them, “What, then, do you wish me to do to the King of the Jews?”

13 But they cried out again, “Crucify him.”

14 And Pilate said to them, “For what evil has he done?” But they cried out all the more, “Crucify him.”

15 But Pilate, wishing to satisfy the people, released Barabbas to them and handed Jesus over, beaten with scourges, to be crucified.

16 And the soldiers led him into the courtyard of the praetorium and called together the whole cohort.

17 And they clothed him in purple and, plaiting a crown of thorns, placed it upon him.

18 And they began to greet him, “Hail, King of the Jews.”

19 And they kept striking his head with a reed and spitting upon him; and bending their knees, they adored him.

20 And after they had mocked him, they stripped the purple from him and clothed him in his own garments; and they led him out to crucify him.

21 And they compelled a certain passerby, Simon the Cyrenian, coming from the countryside, the father of Alexander and Rufus, to take up his cross.

22 And they brought him to the place Golgotha, which is interpreted, the Place of Calvary.

23 And they gave him wine mixed with myrrh to drink, but he did not accept it.

24 And crucifying him, they divided his garments, casting a lot over them as to who should take what.

25 Now it was the third hour, and they crucified him.

26 And the title of the charge against him was inscribed: “The King of the Jews.”

27 And with him they crucified two robbers, one at his right and the other at his left.

28 And the Scripture was fulfilled, which says, “And he was reckoned with the wicked.”

29 And those passing by blasphemed him, moving their heads and saying, “Ha! You who destroy the temple of God and rebuild it in three days,

30 save yourself by descending from the cross.”

31 Likewise, the chief priests also, mocking him, said to one another with the scribes, “He saved others; he cannot save himself.

32 Let Christ, the King of Israel, descend now from the cross, that we may see and believe.” And those who were crucified with him reproached him.

33 And when the sixth hour had come, darkness came over the whole earth until the ninth hour.

34 And at the ninth hour Jesus cried out with a great voice, saying, “Eloi, Eloi, lamma sabacthani?” Which is interpreted, “My God, my God, why have you forsaken me?”

35 And some of those standing by, hearing this, said, “Behold, he calls Elijah.”

36 But one ran and filled a sponge with vinegar, placed it around a reed, and gave him drink, saying, “Let him be. Let us see whether Elijah comes to take him down.”

37 But Jesus, uttering a great cry, expired.

38 And the veil of the temple was torn in two, from top to bottom.

39 And when the centurion who stood opposite saw that he had expired while crying out in this way, he said, “Truly, this man was the Son of God.”

40 And there were also women watching from afar, among whom were Mary Magdalene, and Mary the mother of James the Less and Joseph, and Salome;

41 and when he was in Galilee, they followed him and ministered to him; and there were many other women who had come up with him to Jerusalem.

42 And when evening had now come—because it was the Parasceve, which is the day before the sabbath—

43 Joseph of Arimathea came, a noble decurion who was himself also awaiting the kingdom of God; and he boldly went in to Pilate and asked for the body of Jesus.

44 But Pilate wondered whether he had already died. And summoning the centurion, he questioned him whether he was already dead.

45 And when he had learned this from the centurion, he granted the body to Joseph.

46 And Joseph, buying a linen cloth and taking him down, wrapped him in the linen cloth and placed him in a monument that had been cut from rock; and he rolled a stone to the entrance of the monument.

47 And Mary Magdalene and Mary of Joseph watched where he was laid.

Chapter 16

1 And when the sabbath had passed, Mary Magdalene, and Mary of James, and Salome bought spices, that they might come and anoint Jesus.

2 And very early, on the first day of the week, they came to the monument, the sun having now risen.

3 And they said to one another, “Who shall roll back the stone for us from the entrance of the monument?”

4 And looking, they saw that the stone had been rolled back, for it was very great.

5 And entering the monument, they saw a young man sitting on the right, clothed in a white robe; and they were astonished.

6 And he said to them, “Do not be terrified. You seek Jesus the Nazarene, who was crucified. He has risen; he is not here. Behold the place where they laid him.

7 But go, tell his disciples and Peter that he goes before you into Galilee. There you shall see him, as he told you.”

8 But going out, they fled from the monument, for trembling and dread had seized them; and they said nothing to anyone, for they were afraid.

9 And rising in the morning, on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

10 She went and announced it to those who had been with him, as they mourned and wept.

11 And when they heard that he was alive and had been seen by her, they did not believe.

12 But after this, he was shown in another form to two of them as they walked, going into the country.

13 And they went and announced it to the rest; neither did they believe them.

14 At last he appeared to the eleven as they reclined; and he reproached their unbelief and hardness of heart, because they did not believe those who had seen him risen.

15 And he said to them, “Go into the whole world and preach the Gospel to every creature.

16 He who believes and has been baptized shall be saved; but he who does not believe shall be condemned.

17 And these signs shall follow those who believe: in my name they shall cast out demons; they shall speak with new tongues;

18 they shall take up serpents; and if they drink anything deadly, it shall not harm them; they shall lay hands upon the sick, and they shall be well.”

19 And the Lord Jesus, after he had spoken to them, was taken up into heaven and sits at the right hand of God.

20 But they went forth and preached everywhere, the Lord cooperating and confirming the word through the signs that followed.

Luke

Chapter 1

1 Since indeed many have undertaken to set in order a narrative of the things that have been fulfilled among us,

2 just as those who from the beginning were themselves eyewitnesses and ministers of the word handed them down to us,

3 it seemed good also to me, having carefully followed all things from the beginning, to write them to you in order, most excellent Theophilus,

4 that you may know the truth of those words in which you have been instructed.

5 In the days of Herod, king of Judea, there was a certain priest named Zachariah, of the division of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 And they were both just before God, walking blamelessly in all the commandments and ordinances of the Lord (YHWH).

7 And they had no son, because Elizabeth was barren, and they were both advanced in their days.

8 Now it came to pass, while he was performing the priestly office in the order of his division before God,

9 according to the custom of the priesthood, that it fell to him by lot to offer incense, entering the temple of the Lord;

10 and the whole multitude of the people was praying outside at the hour of incense.

11 And an angel of the Lord appeared to him, standing at the right of the altar of incense.

12 And Zachariah was troubled at the sight, and fear fell upon him.

13 But the angel said to him, “Do not fear, Zachariah, for your supplication has been heard; and your wife Elizabeth shall bear you a son, and you shall call his name John.

14 And you shall have joy and exultation, and many shall rejoice at his birth.

15 For he shall be great before the Lord, and he shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit even from his mother’s womb.

16 And he shall turn many of the sons of Israel to the Lord their God.

17 And he shall go before him in the spirit and power of Elijah, that he may turn the hearts of fathers toward children, and the unbelieving to the prudence of the just, to prepare for the Lord a perfect people.”

18 And Zachariah said to the angel, “How shall I know this? For I am an old man, and my wife is advanced in her days.”

19 And the angel answered and said to him, “I am Gabriel, who stand before God; and I was sent to speak to you and to bring you this good news.

20 And behold, you shall be silent and unable to speak until the day these things come to pass, because you did not believe my words, which shall be fulfilled in their time.”

21 And the people were waiting for Zachariah, and they marveled that he delayed in the temple.

22 But when he came out, he could not speak to them; and they knew that he had seen a vision in the temple. And he was making signs to them and remained mute.

23 And it came to pass, when the days of his service were fulfilled, that he went away to his house.

24 And after those days Elizabeth his wife conceived, and she hid herself for five months, saying,

25 “Thus has the Lord done for me in the days when he looked upon me, to take away my reproach among men.”

26 Now in the sixth month, the angel Gabriel was sent by God into a city of Galilee whose name was Nazareth,

27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary.

28 And the angel, entering to her, said, “Hail, full of grace; the Lord is with you. Blessed are you among women.”

29 And when she had heard, she was troubled at his word and considered what manner of greeting this might be.

30 And the angel said to her, “Do not fear, Mary, for you have found grace with God.

31 Behold, you shall conceive in your womb and bear a son, and you shall call his name Jesus.

32 He shall be great and shall be called the Son of the Most High; and the Lord God shall give him the throne of David his father, and he shall reign in the house of Jacob forever,

33 and of his kingdom there shall be no end.”

34 But Mary said to the angel, “How shall this be, since I do not know a man?”

35 And the angel answered and said to her, “The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you. And therefore also the holy one who shall be born of you shall be called the Son of God.

36 And behold, Elizabeth your kinswoman has herself conceived a son in her old age, and this is the sixth month for her who is called barren;

37 for no word shall be impossible with God.”

38 And Mary said, “Behold the handmaid of the Lord; let it be done to me according to your word.” And the angel departed from her.

39 And rising in those days, Mary went with haste into the hill country, into a city of Judah;

40 and she entered the house of Zachariah and greeted Elizabeth.

41 And it came to pass, when Elizabeth heard Mary’s greeting, that the infant exulted in her womb; and Elizabeth was filled with the Holy Spirit.

42 And she cried out with a great voice and said, “Blessed are you among women, and blessed is the fruit of your womb.

43 And how is this granted to me, that the mother of my Lord should come to me?

44 For behold, as the voice of your greeting came into my ears, the infant in my womb exulted with joy.

45 And blessed are you who believed, for the things spoken to you by the Lord shall be accomplished.”

46 And Mary said, “My soul magnifies the Lord,

47 and my spirit has exulted in God my Savior.

48 For he has looked upon the lowliness of his handmaid; for behold, from this time all generations shall call me blessed,

49 because he who is mighty has done great things for me, and holy is his name.

50 And his mercy is from generation unto generations for those who fear him.

51 He has wrought might with his arm; he has scattered the proud in the thought of their heart.

52 He has cast the mighty down from the throne and exalted the lowly.

53 He has filled the hungry with good things, and the rich he has sent away empty.

54 He has taken up Israel his servant, remembering his mercy,

55 as he spoke to our fathers, to Abraham and to his seed forever.”

56 And Mary remained with her about three months, and returned to her house.

57 Now Elizabeth’s time to give birth was fulfilled, and she bore a son.

58 And her neighbors and kinsfolk heard that the Lord had magnified his mercy with her, and they rejoiced with her.

59 And it came to pass on the eighth day that they came to circumcise the child, and they were calling him by his father’s name, Zachariah.

60 And his mother answered and said, “By no means; rather, he shall be called John.”

61 And they said to her, “There is no one among your kindred who is called by this name.”

62 And they made signs to his father, asking what he wished him to be called.

63 And asking for a writing tablet, he wrote, saying, “John is his name.” And they all marveled.

64 And immediately his mouth was opened, and his tongue, and he spoke, blessing God.

65 And fear came upon all their neighbors; and throughout all the hill country of Judea all these words were spread abroad.

66 And all who had heard laid them up in their heart, saying, “What, do you think, shall this child be?” For indeed the hand of the Lord was with him.

67 And Zachariah his father was filled with the Holy Spirit and prophesied, saying,

68 “Blessed is the Lord God of Israel, because he has visited and wrought redemption for his people.

69 And he has raised up a horn of salvation for us in the house of David his servant,

70 as he spoke through the mouth of his holy prophets, who have been from of old:

71 salvation from our enemies and from the hand of all who hate us,

72 to show mercy with our fathers and to remember his holy testament,

73 the oath that he swore to Abraham our father, that he would grant us

74 that, delivered from the hand of our enemies, we may serve him without fear,

75 in holiness and justice before him all our days.

76 And you, child, shall be called the prophet of the Most High; for you shall go before the face of the Lord to prepare his ways,

77 to give knowledge of salvation to his people, unto the remission of their sins,

78 through the bowels of the mercy of our God, in which the rising from on high has visited us,

79 to illuminate those who sit in darkness and in the shadow of death, to direct our feet into the way of peace.”

80 And the child grew and was strengthened in spirit; and he was in the deserts until the day of his manifestation to Israel.

Chapter 2

1 And it came to pass in those days that an edict went out from Caesar Augustus, that the whole world should be enrolled.

2 This first enrollment was made by Cyrenius, governor of Syria;

3 and all went to register, each into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David,

5 to register with Mary, his betrothed wife, who was pregnant.

6 And it came to pass, while they were there, that the days were fulfilled for her to give birth.

7 And she bore her firstborn son, and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the lodging place.

8 And shepherds were in that same region, keeping watch and guarding the watches of the night over their flock.

9 And behold, an angel of the Lord stood beside them, and the brightness of God shone around them, and they feared with great fear.

10 And the angel said to them, “Do not fear; for behold, I bring you good news of great joy, which shall be for all the people:

11 because today a Savior has been born for you in the city of David, who is Christ the Lord.

12 And this shall be a sign for you: you shall find an infant wrapped in swaddling cloths and laid in a manger.”

13 And suddenly there was with the angel a multitude of the heavenly army, praising God and saying,

14 “Glory to God in the highest, and on earth peace to men of good will.”

15 And it came to pass, when the angels had departed from them into heaven, that the shepherds said to one another, “Let us cross over as far as Bethlehem and see this word that has come to pass, which the Lord has shown us.”

16 And they came with haste, and found Mary and Joseph, and the infant laid in the manger.

17 And when they had seen, they understood concerning the word that had been spoken to them about this child.

18 And all who heard marveled at the things that were spoken to them by the shepherds.

19 But Mary kept all these words, weighing them together in her heart.

20 And the shepherds returned, glorifying and praising God for all the things they had heard and seen, just as it had been spoken to them.

21 And after eight days were completed for the child to be circumcised, his name was called Jesus, which had been called by the angel before he was conceived in the womb.

22 And after the days of purification were fulfilled according to the law of Moses, they took him to Jerusalem to present him to the Lord,

23 as it is written in the law of the Lord: “Every male that opens the womb shall be called holy to the Lord,”

24 and to give a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”

25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and reverent, awaiting the consolation of Israel, and the Holy Spirit was in him.

26 And he had received an answer from the Holy Spirit that he would not see death unless he first saw the Christ of the Lord.

27 And he came in spirit into the temple. And when his parents brought in the child Jesus, that they might do for him according to the custom of the law,

28 he also received him into his arms, and blessed God and said,

29 “Now you dismiss your servant, Lord, according to your word, in peace,

30 because my eyes have seen your salvation,

31 which you have prepared before the face of all peoples:

32 a light for the revelation of the Gentiles and the glory of your people Israel.”

33 And his father and mother were marveling at the things that were spoken concerning him.

34 And Simeon blessed them and said to Mary his mother, “Behold, this child is set for the ruin and resurrection of many in Israel, and for a sign that shall be contradicted;

35 and a sword shall pass through your own soul, that thoughts from many hearts may be revealed.”

36 And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher. She was advanced in many days and had lived with her husband for seven years from her virginity.

37 And she was a widow unto eighty-four years; she did not depart from the temple, serving night and day with fastings and supplications.

38 And she, coming upon them at that very hour, confessed to the Lord; and she spoke concerning him to all who awaited the redemption of Israel.

39 And when they had accomplished all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.

40 And the child grew and was strengthened, full of wisdom; and the grace of God was in him.

41 And his parents went every year to Jerusalem on the solemn day of Passover.

42 And when he had become twelve years old, they went up to Jerusalem according to the custom of the feast day.

43 And when the days were completed, as they returned, the child Jesus remained in Jerusalem, and his parents did not know it.

44 But supposing him to be in the company, they went a day’s journey and sought him among their kinsfolk and acquaintances.

45 And not finding him, they returned to Jerusalem, seeking him.

46 And it came to pass that after three days they found him in the temple, sitting in the midst of the teachers, hearing them and questioning them.

47 And all who heard him were astounded at his prudence and his answers.

48 And seeing him, they marveled. And his mother said to him, “Son, why have you done this to us? Behold, your father and I were seeking you in sorrow.”

49 And he said to them, “Why is it that you were seeking me? Did you not know that I must be in the things that are my Father’s?”

50 And they did not understand the word that he spoke to them.

51 And he went down with them and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

52 And Jesus advanced in wisdom and age and grace with God and men.

Chapter 3

1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governing Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

2 under the chief priests Annas and Caiaphas, the word of the Lord came upon John son of Zachariah in the desert.

3 And he came into all the region of the Jordan, preaching a baptism of penance unto the remission of sins,

4 as it is written in the book of the words of Isaiah the prophet: “A voice of one crying in the desert: Prepare the way of the Lord; make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough shall become level ways;

6 and all flesh shall see the salvation of God.”

7 Therefore, he said to the crowds that went out to be baptized by him, “Brood of vipers, who showed you how to flee from the wrath to come?

8 Therefore, produce fruits worthy of penance, and do not begin to say, ‘We have Abraham as our father.’ For I tell you that God is able to raise up children of Abraham from these stones.

9 For already the axe has been laid to the root of the trees. Therefore, every tree that does not produce good fruit shall be cut down and cast into the fire.”

10 And the crowds questioned him, saying, “What then shall we do?”

11 And he answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.”

12 And publicans also came to be baptized, and they said to him, “Master, what shall we do?”

13 But he said to them, “Do nothing beyond what has been appointed to you.”

14 And soldiers also questioned him, saying, “And what shall we do?” And he said to them, “Extort no one, nor make false accusations; and be content with your pay.”

15 Now as the people were supposing, and all were thinking in their hearts concerning John whether perhaps he was the Christ,

16 John answered, saying to all, “I indeed baptize you with water; but one stronger than I shall come, the strap of whose sandals I am not worthy to loose. He shall baptize you in the Holy Spirit and fire.

17 His winnowing fan is in his hand, and he shall cleanse his threshing floor and gather the wheat into his barn; but the chaff he shall burn with unquenchable fire.”

18 And exhorting them with many other things, he proclaimed the Gospel to the people.

19 But Herod the tetrarch, when he was rebuked by him concerning Herodias, his brother’s wife, and concerning all the evils that Herod had done,

20 added this also above all: he shut John in prison.

21 Now it came to pass, when all the people were baptized, and Jesus also had been baptized and was praying, that heaven was opened;

22 and the Holy Spirit descended in bodily form like a dove into him, and a voice came from heaven: “You are my beloved Son; in you I am well pleased.”

23 And Jesus himself was about thirty years old when he began, being, as it was supposed, son of Joseph, son of Heli, son of Matthat,

24 son of Levi, son of Melchi, son of Jannai, son of Joseph,

25 son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,

26 son of Maath, son of Mattathias, son of Shemei, son of Joseph, son of Judah,

27 son of Joanna, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,

28 son of Melchi, son of Addi, son of Cosan, son of Elmadam, son of Er,

29 son of Jesus, son of Eliezer, son of Jorim, son of Matthat, son of Levi,

30 son of Simeon, son of Judah, son of Joseph, son of Jonah, son of Eliakim,

31 son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,

32 son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon,

33 son of Amminadab, son of Aram, son of Hezron, son of Perez, son of Judah,

34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,

35 son of Serug, son of Reu, son of Peleg, son of Heber, son of Salah,

36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,

37 son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,

38 son of Enosh, son of Seth, son of Adam, son of God.

Chapter 4

1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert

2 for forty days, and was tempted by the devil. And he ate nothing in those days; and when they were completed, he was hungry.

3 And the devil said to him, “If you are the Son of God, command this stone to become bread.”

4 And Jesus answered him, “It is written: Man does not live by bread alone, but by every word of God.”

5 And the devil led him onto a high mountain and showed him all the kingdoms of the world in a moment of time,

6 and said to him, “I shall give you all this authority and their glory, because they have been handed over to me, and I give them to whomever I will.

7 Therefore, if you adore before me, they shall all be yours.”

8 And Jesus answered and said to him, “It is written: You shall adore the Lord your God, and him alone shall you serve.”

9 And he led him into Jerusalem and set him upon the pinnacle of the temple, and said to him, “If you are the Son of God, cast yourself down from here.

10 For it is written that he has commanded his angels concerning you, that they should guard you,

11 and that in their hands they shall bear you up, lest perhaps you strike your foot against a stone.”

12 And Jesus answered and said to him, “It is said: You shall not tempt the Lord your God.”

13 And when every temptation was completed, the devil withdrew from him until a time.

14 And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through the whole region.

15 And he taught in their synagogues and was magnified by all.

16 And he came to Nazareth, where he had been brought up; and according to his custom, he entered the synagogue on the Sabbath day and rose to read.

17 And the book of Isaiah the prophet was handed to him. And when he had unrolled the book, he found the place where it was written:

18 “The Spirit of the Lord is upon me; because of this he has anointed me. He has sent me to proclaim the Gospel to the poor, to heal the contrite of heart,

19 to proclaim remission to captives and sight to the blind, to send the broken away in remission, to proclaim the acceptable year of the Lord and the day of recompense.”

20 And when he had rolled up the book, he returned it to the attendant and sat down. And the eyes of all in the synagogue were fixed upon him.

21 And he began to say to them, “Today this Scripture has been fulfilled in your ears.”

22 And all bore witness to him and marveled at the words of grace that proceeded from his mouth; and they said, “Is this not the son of Joseph?”

23 And he said to them, “Surely you shall say to me this similitude: ‘Physician, heal yourself. The great things we have heard were done in Capernaum, do here also in your own country.’”

24 And he said, “Amen I say to you: no prophet is accepted in his own country.

25 In truth I say to you: there were many widows in Israel in the days of Elijah, when heaven was shut for three years and six months, when a great famine came upon the whole land;

26 and Elijah was sent to none of them except to a widow woman in Sarepta of Sidon.

27 And there were many lepers in Israel under Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

28 And all in the synagogue were filled with wrath when they heard these things.

29 And they rose and cast him outside the city; and they led him as far as the brow of the mountain upon which their city had been built, that they might cast him down headlong.

30 But he, passing through their midst, went away.

31 And he went down to Capernaum, a city of Galilee, and there he taught them on the Sabbaths.

32 And they were astounded at his teaching, because his word was with authority.

33 And in the synagogue was a man having an unclean demon, and he cried out with a great voice,

34 saying, “Let us be! What is there between us and you, Jesus the Nazarene? Have you come to destroy us? I know who you are: the Holy One of God.”

35 And Jesus rebuked him, saying, “Be mute, and come out of him.” And when the demon had thrown him into the midst, it came out of him and harmed him not at all.

36 And dread came upon all, and they spoke with one another, saying, “What is this word, that with authority and power he commands the unclean spirits, and they go out?”

37 And the report concerning him was spread abroad into every place of the region.

38 And Jesus, rising from the synagogue, entered Simon’s house. Now Simon’s mother-in-law was held by great fevers, and they pleaded with him for her.

39 And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

40 And when the sun had set, all who had people ill with various sicknesses brought them to him. And laying his hands upon each one, he healed them.

41 And demons went out from many, crying and saying, “You are the Son of God.” And rebuking them, he did not permit them to speak, because they knew him to be the Christ.

42 And when day came, he went out and made his way into a desert place; and the crowds sought him and came as far as him, and they held him back lest he depart from them.

43 And he said to them, “I must proclaim the Gospel of the kingdom of God to other cities also, because I was sent for this.”

44 And he was preaching in the synagogues of Galilee.

Chapter 5

1 And it came to pass, as the crowds pressed upon him to hear the word of God, that he stood beside the Lake of Gennesaret.

2 And he saw two boats standing beside the lake; but the fishermen had gone down and were washing their nets.

3 And ascending into one of the boats, which was Simon’s, he asked him to put out a little from the land. And sitting down, he taught the crowds from the little boat.

4 And when he ceased speaking, he said to Simon, “Put out into the deep, and let down your nets for a catch.”

5 And Simon answered and said to him, “Master, laboring through the whole night, we caught nothing; but at your word I shall let down the net.”

6 And when they had done this, they enclosed an abundant multitude of fish, and their net was breaking.

7 And they beckoned to their partners who were in the other boat, that they should come and help them. And they came and filled both little boats, so that they were almost sinking.

8 When Simon Peter saw this, he fell down at Jesus’ knees, saying, “Depart from me, for I am a sinful man, Lord.”

9 For astonishment had surrounded him and all who were with him at the catch of fish they had taken,

10 and likewise James and John, sons of Zebedee, who were Simon’s partners. And Jesus said to Simon, “Do not fear; from now on you shall be catching men.”

11 And when they had brought the boats to land, leaving all things, they followed him.

12 And it came to pass, when he was in one of the cities, behold, a man full of leprosy saw Jesus; and falling upon his face, he pleaded with him, saying, “Lord, if you will, you can cleanse me.”

13 And extending his hand, he touched him, saying, “I will. Be cleansed.” And immediately the leprosy departed from him.

14 And he commanded him to tell no one, “But go, show yourself to the priest, and offer for your cleansing as Moses commanded, as a testimony to them.”

15 But the word concerning him went abroad all the more; and great crowds came together to hear and to be healed of their infirmities.

16 But he withdrew into the desert and prayed.

17 And it came to pass on one of the days that he was sitting and teaching. And Pharisees and doctors of the law were sitting there, who had come out of every village of Galilee and Judea and from Jerusalem; and the power of the Lord was there to heal them.

18 And behold, men were carrying on a bed a man who was a paralytic, and they sought to bring him in and place him before Jesus.

19 And finding no way to bring him in because of the crowd, they ascended onto the roof and lowered him through the tiles, with the bed, into the midst before Jesus.

20 And when he saw their faith, he said, “Man, your sins are forgiven you.”

21 And the scribes and Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins except God alone?”

22 But when Jesus knew their thoughts, he answered and said to them, “Why do you think these things in your hearts?

23 Which is easier to say: ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’?

24 But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—“I say to you: Rise, take up your bed, and go into your house.”

25 And immediately rising before them, he took up the bed on which he had lain and went away into his house, magnifying God.

26 And astonishment seized them all, and they magnified God. And they were filled with fear, saying, “We have seen wonders today.”

27 And after these things he went out and saw a publican named Levi sitting at the tax booth, and he said to him, “Follow me.”

28 And leaving all things, he rose and followed him.

29 And Levi made a great feast for him in his house; and there was a great crowd of publicans and of others who were reclining with them.

30 And their Pharisees and scribes murmured, saying to his disciples, “Why do you eat and drink with publicans and sinners?”

31 And Jesus answered and said to them, “Those who are well have no need of a physician, but those who are ill.

32 I came not to call the just, but sinners to penance.”

33 But they said to him, “Why do the disciples of John fast frequently and make supplications, and likewise those of the Pharisees, but yours eat and drink?”

34 And he said to them, “Can you make the sons of the bridegroom fast while the bridegroom is with them?

35 But days shall come when the bridegroom shall be taken away from them; then they shall fast in those days.”

36 And he also spoke a similitude to them: “No one puts a patch from a new garment onto an old garment; otherwise he both tears the new, and the patch from the new does not agree with the old.

37 And no one puts new wine into old wineskins; otherwise the new wine shall burst the wineskins, and it shall itself be spilled, and the wineskins shall perish.

38 But new wine must be put into new wineskins, and both are preserved.

39 And no one drinking the old immediately desires the new; for he says, ‘The old is better.’”

Chapter 6

1 And it came to pass on the second-first Sabbath, as he passed through the grainfields, that his disciples plucked ears of grain and ate them, rubbing them in their hands.

2 And certain of the Pharisees said to them, “Why do you do what is not lawful on the Sabbaths?”

3 And Jesus answered and said to them, “Have you not read even this, what David did when he was hungry, he and those who were with him?

4 How he entered the house of God and took the loaves of proposition and ate, and gave them to those who were with him, which it is not lawful to eat except for priests alone?”

5 And he said to them, “The Son of Man is Lord even of the Sabbath.”

6 And it came to pass on another Sabbath that he entered the synagogue and taught. And there was a man there, and his right hand was withered.

7 And the scribes and Pharisees watched to see whether he would heal on the Sabbath, that they might find grounds to accuse him.

8 But he knew their thoughts and said to the man who had the withered hand, “Rise, and stand in the midst.” And rising, he stood.

9 And Jesus said to them, “I ask you: Is it lawful on the Sabbaths to do good, or evil? To save a soul, or destroy it?”

10 And looking around at them all, he said to the man, “Extend your hand.” And he extended it, and his hand was restored.

11 But they were filled with folly and discussed with one another what they might do to Jesus.

12 And it came to pass in those days that he went out onto the mountain to pray, and he spent the night in prayer to God.

13 And when day came, he called his disciples and chose twelve from them, whom he also named apostles:

14 Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James son of Alphaeus, and Simon, who is called the Zealot,

16 and Judas of James, and Judas Iscariot, who was a traitor.

17 And descending with them, he stood in a level place, with a crowd of his disciples and an abundant multitude of people from all Judea and Jerusalem, and from the seacoast, and from Tyre and Sidon,

18 who had come to hear him and to be healed of their sicknesses. And those who were vexed by unclean spirits were healed.

19 And the whole crowd sought to touch him, because power went out from him and healed all.

20 And lifting his eyes upon his disciples, he said, “Blessed are you poor, for yours is the kingdom of God.

21 Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh.

22 Blessed shall you be when men hate you, and when they separate you and reproach you and cast out your name as evil because of the Son of Man.

23 Rejoice on that day and exult, for behold, your reward is abundant in heaven; for their fathers did the same things to the prophets.

24 Nevertheless, woe to you who are rich, for you have your consolation.

25 Woe to you who are filled, for you shall hunger. Woe to you who laugh now, for you shall mourn and weep.

26 Woe when men bless you, for their fathers did the same things to the false prophets.

27 But I say to you who hear: Love your enemies; do good to those who hate you.

28 Bless those who curse you, and pray for those who falsely accuse you.

29 And to him who strikes you on the cheek, offer the other also. And from him who takes away your garment, do not withhold your tunic also.

30 But give to everyone who asks of you; and from him who takes away what is yours, do not demand it back.

31 And just as you desire that men should do to you, do likewise also to them.

32 And if you love those who love you, what grace is there for you? For even sinners love those who love them.

33 And if you do good to those who do good to you, what grace is there for you? For even sinners do this.

34 And if you lend to those from whom you hope to receive, what grace is there for you? For even sinners lend to sinners, that they may receive equal things.

35 Nevertheless, love your enemies; do good, and lend, hoping for nothing from it. And your reward shall be abundant, and you shall be sons of the Most High, for he is kind to the ungrateful and the evil.

36 Therefore, be merciful, as your Father also is merciful.

37 Do not judge, and you shall not be judged. Do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven.

38 Give, and it shall be given to you: a good measure, pressed down, shaken together, and overflowing, they shall give into your bosom. For with the same measure by which you have measured, it shall be measured back to you.”

39 And he also spoke a similitude to them: “Can the blind lead the blind? Do they not both fall into the pit?

40 A disciple is not above his master; but everyone shall be perfect if he is like his master.

41 And why do you see the speck in your brother’s eye, but do not consider the beam that is in your own eye?

42 Or how can you say to your brother, ‘Brother, permit me to cast the speck out of your eye,’ while you yourself do not see the beam in your own eye? Hypocrite, first cast the beam out of your own eye, and then you shall see clearly to take the speck out of your brother’s eye.

43 For there is no good tree that produces evil fruits, nor an evil tree producing good fruit.

44 For every tree is known by its own fruit. For they do not gather figs from thorns, nor do they harvest a grape from a bramble.

45 A good man out of the good treasure of his heart brings forth good, and an evil man out of the evil treasure brings forth evil. For out of the abundance of the heart the mouth speaks.

46 And why do you call me ‘Lord, Lord,’ and do not do the things I say?

47 Everyone who comes to me and hears my words and does them, I shall show you whom he is like:

48 he is like a man building a house, who dug deep and laid the foundation upon rock. And when a flood arose, the river struck against that house and could not move it, for it had been founded upon rock.

49 But he who hears and does not do is like a man building his house upon earth without a foundation. The river struck against it, and immediately it fell, and the ruin of that house was great.”

Chapter 7

1 And when he had completed all his words in the ears of the people, he entered Capernaum.

2 Now a certain centurion’s servant, who was precious to him, was ill and about to die.

3 And when he had heard of Jesus, he sent elders of the Jews to him, asking him to come and save his servant.

4 And when they came to Jesus, they pleaded with him earnestly, saying to him, “He is worthy that you should grant this to him,

5 for he loves our nation, and he himself built us a synagogue.”

6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying, “Lord, do not be troubled, for I am not worthy that you should enter beneath my roof.

7 For this reason I did not judge even myself worthy to come to you; but say it with a word, and my servant shall be healed.

8 For I also am a man placed under authority, having soldiers under me; and I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

9 When Jesus heard this, he marveled; and turning to the crowds following him, he said, “Amen I say to you: not even in Israel have I found such great faith.”

10 And those who had been sent returned to the house and found the servant who had been ill in good health.

11 And it came to pass afterward that he went into a city called Nain; and his disciples went with him, and an abundant crowd.

12 And as he drew near to the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow, and a great crowd from the city was with her.

13 And when the Lord saw her, he was moved with mercy toward her and said to her, “Do not weep.”

14 And he drew near and touched the bier. And those who carried it stood still. And he said, “Young man, I say to you, rise.”

15 And he who had been dead sat up and began to speak. And he gave him to his mother.

16 And fear took hold of them all, and they magnified God, saying, “A great prophet has risen among us,” and, “God has visited his people.”

17 And this word concerning him went out into all Judea and all the surrounding region.

18 And John’s disciples announced to him concerning all these things.

19 And John called two of his disciples and sent them to Jesus, saying, “Are you he who is to come, or do we await another?”

20 And when the men came to him, they said, “John the Baptist sent us to you, saying, ‘Are you he who is to come, or do we await another?’”

21 Now in that same hour he healed many from sicknesses and plagues and evil spirits, and granted sight to many who were blind.

22 And answering, he said to them, “Go and report to John the things you have heard and seen: the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise, the poor have the Gospel proclaimed to them;

23 and blessed is whoever shall not be scandalized in me.”

24 And when John’s messengers had departed, he began to say to the crowds concerning John, “What did you go out into the desert to see? A reed shaken by the wind?

25 But what did you go out to see? A man clothed in soft garments? Behold, those who are in precious clothing and delights are in the houses of kings.

26 But what did you go out to see? A prophet? Certainly I say to you, and more than a prophet.

27 This is he of whom it is written: ‘Behold, I send my angel before your face, who shall prepare your way before you.’

28 For I say to you: among those born of women, no prophet is greater than John the Baptist; but he who is lesser in the kingdom of God is greater than he.”

29 And all the people who heard, and the publicans, justified God, having been baptized with the baptism of John.

30 But the Pharisees and the lawyers despised the counsel of God against themselves, not having been baptized by him.

31 And the Lord said, “To whom, then, shall I say the men of this generation are like? And to whom are they like?

32 They are like children sitting in the marketplace and speaking to one another and saying, ‘We played pipes for you, and you did not dance; we lamented, and you did not weep.’

33 For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

34 The Son of Man came eating and drinking, and you say, ‘Behold, a man who devours and drinks wine, a friend of publicans and sinners.’

35 And wisdom has been justified by all her sons.”

36 And one of the Pharisees asked him to eat with him. And entering the Pharisee’s house, he reclined.

37 And behold, a woman who was a sinner in the city, when she knew that he reclined in the Pharisee’s house, brought an alabaster vessel of ointment.

38 And standing behind beside his feet, she began to wet his feet with tears, and she was wiping them with the hairs of her head, and kissing his feet, and anointing them with the ointment.

39 And when the Pharisee who had invited him saw this, he spoke within himself, saying, “If this man were a prophet, he would surely know who and what manner of woman she is who touches him, for she is a sinner.”

40 And Jesus answered and said to him, “Simon, I have something to say to you.” And he said, “Master, speak.”

41 “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty.

42 And when they had nothing with which to repay, he forgave them both. Which of them, therefore, loves him more?”

43 Simon answered and said, “I suppose he to whom he forgave more.” And he said to him, “You have judged rightly.”

44 And turning toward the woman, he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with tears and wiped them with her hair.

45 You gave me no kiss, but she, from the time she entered, has not ceased to kiss my feet.

46 You did not anoint my head with oil, but she has anointed my feet with ointment.

47 Therefore I say to you: her many sins are forgiven, because she loved much. But he to whom less is forgiven loves less.”

48 And he said to her, “Your sins are forgiven you.”

49 And those who reclined together began to say within themselves, “Who is this who even forgives sins?”

50 And he said to the woman, “Your faith has saved you. Go in peace.”

Chapter 8

1 And it came to pass afterward that he journeyed through cities and villages, preaching and proclaiming the Gospel of the kingdom of God; and the twelve were with him,

2 and certain women who had been healed of malignant spirits and infirmities: Mary, who is called Magdalene, from whom seven demons had gone out,

3 and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him from their means.

4 And when a very great crowd came together, and people hurried to him from the cities, he spoke by a similitude:

5 "He who sows went out to sow his seed. And as he sowed, another fell beside the way, and it was trampled, and the birds of heaven ate it.

6 And another fell upon rock, and when it had sprung up, it withered because it had no moisture.

7 And another fell among thorns, and the thorns, springing up with it, choked it.

8 And another fell into good earth, and when it had sprung up, it produced fruit a hundredfold." Saying these things, he cried out, "He who has ears to hear, let him hear."

9 And his disciples questioned him as to what this parable might be.

10 And he said to them, "To you it has been given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not understand.

11 Now this is the parable: The seed is the word of God.

12 And those beside the way are those who hear; then the devil comes and takes the word from their heart, lest they believe and be saved.

13 For those upon rock are those who, when they hear, receive the word with joy; and these have no roots. They believe for a time and withdraw in the time of temptation.

14 And that which fell among thorns: these are those who have heard, and as they go, they are choked by the cares and riches and pleasures of life, and they bear no fruit.

15 But that which fell into good earth: these are those who, hearing the word in a good and excellent heart, retain it and bring forth fruit in patience.

16 And no one lighting a lamp covers it with a vessel or places it beneath a bed, but places it upon a lampstand, that those entering may see the light.

17 For there is nothing hidden that shall not be manifested, nor concealed that shall not be known and come into the open.

18 Therefore, see how you hear. For he who has, to him shall be given; and whoever does not have, even what he thinks he has shall be taken away from him."

19 And his mother and brothers came to him, and they could not approach him because of the crowd.

20 And it was announced to him, "Your mother and your brothers are standing outside, wishing to see you."

21 And he answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

22 And it came to pass on one of the days that he and his disciples entered a little boat; and he said to them, "Let us cross over the lake." And they put out.

23 And as they sailed, he fell asleep; and a windstorm descended upon the lake, and they were being filled and were in danger.

24 And drawing near, they awakened him, saying, “Master, we are perishing.” But rising, he rebuked the wind and the tempest of the water, and it ceased, and there came a calm.

25 And he said to them, “Where is your faith?” And fearing, they marveled and said to one another, “Who, do you think, is this, that he commands even the winds and the sea, and they obey him?”

26 And they sailed to the region of the Gerasenes, which is opposite Galilee.

27 And when he had gone out onto the land, a certain man met him who had had a demon for a long time; and he wore no garment and did not remain in a house, but among the tombs.

28 When he saw Jesus, he fell down before him and, crying out with a great voice, said, “What is there between me and you, Jesus, Son of the Most High God? I beseech you, do not torment me.”

29 For he was commanding the unclean spirit to come out of the man. For it had seized him many times, and he was bound with chains and guarded with fetters. And when the bonds had been broken, he was driven by the demon into the deserts.

30 And Jesus questioned him, saying, “What is your name?” And he said, “Legion,” because many demons had entered into him.

31 And they pleaded with him not to command them to go into the abyss.

32 Now there was a herd of many swine feeding on the mountain, and they pleaded with him to permit them to enter into the swine. And he permitted them.

33 Therefore, the demons went out from the man and entered into the swine; and the herd rushed violently over the precipice into the lake and was suffocated.

34 And when those who fed them saw what had happened, they fled and announced it in the city and in the villages.

35 And people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out sitting at his feet, clothed and of sound mind; and they were afraid.

36 And those also who had seen it announced to them how he had been restored to health from the legion.

37 And the whole multitude of the region of the Gerasenes pleaded with him to depart from them, because they were held by great fear. And he, ascending the boat, returned.

38 And the man from whom the demons had gone out pleaded with him that he might be with him. But Jesus dismissed him, saying,

39 “Return to your house and recount what great things God has done for you.” And he went away through the whole city, preaching what great things Jesus had done for him.

40 And it came to pass, when Jesus had returned, that the crowd received him, for they were all awaiting him.

41 And behold, a man named Jairus came, and he was a ruler of the synagogue; and he fell at Jesus’ feet, pleading with him to enter his house,

42 because he had an only daughter, about twelve years old, and she was dying. And it happened that as he went, he was pressed by the crowd.

43 And there was a certain woman with a flow of blood for twelve years, who had spent all her substance upon physicians and could be healed by no one.

44 She came behind him and touched the fringe of his garment, and immediately the flow of her blood stopped.

45 And Jesus said, “Who is it who touched me?” But when all denied it, Peter and those who were with him said, “Master, the crowds press and afflict you, and you say, ‘Who touched me?’”

46 And Jesus said, “Someone touched me, for I know that power has gone out from me.”

47 And the woman, seeing that she was not hidden, came trembling and fell down before his feet; and she declared before all the people for what cause she had touched him and how she had been healed immediately.

48 And he said to her, “Daughter, your faith has saved you. Go in peace.”

49 While he was still speaking, someone came to the ruler of the synagogue, saying to him, “Your daughter is dead; do not trouble him.”

50 But Jesus, having heard this word, answered the girl’s father, “Do not fear; only believe, and she shall be saved.”

51 And when he came to the house, he did not permit anyone to enter with him except Peter and James and John, and the father and mother of the girl.

52 And all were weeping and mourning her. But he said, “Do not weep. The girl is not dead, but sleeps.”

53 And they ridiculed him, knowing that she was dead.

54 But he, holding her hand, cried out, saying, “Girl, rise.”

55 And her spirit returned, and she arose immediately. And he commanded that she be given something to eat.

56 And her parents were astounded; and he commanded them to tell no one what had been done.

Chapter 9

1 And calling together the twelve apostles, he gave them power and authority over all demons, and to cure ailments.

2 And he sent them to preach the kingdom of God and to heal the sick.

3 And he said to them, “Take nothing for the way: neither staff, nor bag, nor bread, nor money; and do not have two tunics.

4 And into whatever house you enter, remain there, and do not depart from there.

5 And as many as do not receive you: as you go out from that city, shake even the dust from your feet as a testimony against them.”

6 And going out, they went about through the towns, evangelizing and healing everywhere.

7 Now Herod the tetrarch heard all the things that were being done by him, and he was perplexed because it was said

8 by some, “John has risen from the dead”; but by some, “Elijah has appeared”; and by others, “One of the prophets of old has risen.”

9 And Herod said, “John I beheaded; but who is this man, about whom I hear such things?” And he sought to see him.

10 And the apostles returned and recounted to him all the things they had done. And taking them with him, he withdrew apart into a desert place belonging to Bethsaida.

11 But when the crowds learned this, they followed him; and he received them, and spoke to them concerning the kingdom of God, and healed those who had need of healing.

12 Now the day had begun to decline. And the twelve drew near and said to him, “Dismiss the crowds, that they may go into the towns and villages round about, find lodging, and find food; for we are here in a desert place.”

13 But he said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless perhaps we go and buy food for this entire crowd.”

14 Now there were about five thousand men. And he said to his disciples, “Make them recline in companies of fifty.”

15 And they did so, and made them all recline.

16 Then taking the five loaves and the two fish, he looked up to heaven and blessed them; and he broke them and distributed them to his disciples, that they might set them before the crowds.

17 And they all ate and were filled. And what remained over from them was taken up: twelve baskets of fragments.

18 And it came to pass, when he was praying alone, that his disciples also were with him; and he questioned them, saying, “Whom do the crowds say that I am?”

19 But they answered and said, “John the Baptist; but others, Elijah; and others, that one of the former prophets has risen.”

20 Then he said to them, “But you, whom do you say that I am?” Simon Peter answered and said, “Christ of God.”

21 But sternly rebuking them, he commanded them to tell this to no one,

22 saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and rise again on the third day.”

23 And he said to all, “If anyone wishes to come after me, let him deny himself and take up his cross daily and follow me.

24 For whoever wishes to save his soul shall lose it; but whoever loses his soul because of me shall save it.

25 For what does it profit a man if he gains the whole world, but loses himself and brings ruin upon himself?

26 For whoever is ashamed of me and my words, the Son of Man shall be ashamed of him when he comes in his own majesty and that of the Father and of the holy angels.

27 But I tell you truly: there are some standing here who shall not taste death until they see the kingdom of God.”

28 And it came to pass, about eight days after these words, that he took Peter and James and John and ascended the mountain to pray.

29 And while he prayed, the appearance of his face became different, and his clothing became white and radiant.

30 And behold, two men were speaking with him. They were Moses and Elijah,

31 appearing in majesty; and they spoke of his departure, which he was to accomplish in Jerusalem.

32 But Peter and those who were with him were weighed down with sleep. And awakening, they saw his majesty and the two men who stood with him.

33 And it came to pass, as they were departing from him, that Peter said to Jesus, “Master, it is good for us to be here. And let us make three tabernacles: one for you, one for Moses, and one for Elijah”—not knowing what he was saying.

34 But while he spoke these things, a cloud came and overshadowed them; and they became afraid as they entered into the cloud.

35 And a voice came from the cloud, saying, “This is my beloved Son; hear him.”

36 And while the voice was being uttered, Jesus was found alone. And they were silent, and in those days told no one anything of the things they had seen.

37 And it came to pass on the following day, as they descended from the mountain, that a great crowd met them.

38 And behold, a man from the crowd cried out, saying, “Master, I beseech you, look upon my son, for he is my only one.

39 And behold, a spirit takes hold of him, and suddenly cries out; and it dashes him down and convulses him amid foam, and scarcely departs from him, mangling him.

40 And I pleaded with your disciples to cast it out, and they could not.”

41 Then Jesus answered and said, “O unbelieving and perverse generation, how long shall I be with you and endure you? Bring your son here.”

42 And as he drew near, the demon dashed him down and tore him.

43 And Jesus rebuked the unclean spirit, and healed the boy, and restored him to his father.

44 And all were astonished at the greatness of God. And while everyone marveled at all the things he did, he said to his disciples, “Place these words in your hearts: for the Son of Man is to be handed over into the hands of men.”

45 But they did not understand this word, and it was veiled before them so that they would not perceive it; and they were afraid to question him concerning this word.

46 And a thought entered into them as to which of them was greater.

47 But Jesus, seeing the thoughts of their heart, took hold of a child and placed him beside himself,

48 and said to them, “Whoever receives this child in my name receives me; and whoever receives me receives him who sent me. For he who is least among you all, this one is great.”

49 And John answered and said, “Master, we saw someone casting out demons in your name, and we forbade him, because he does not follow with us.”

50 And Jesus said to him, “Do not forbid him; for he who is not against you is for you.”

51 And it came to pass, when the days of his being taken up were being fulfilled, that he steadfastly set his face to go to Jerusalem.

52 And he sent messengers before his face; and going, they entered a city of the Samaritans to prepare for him.

53 And they did not receive him, because his face was set on going to Jerusalem.

54 And when his disciples James and John saw this, they said, “Lord, do you wish us to say that fire should descend from heaven and consume them?”

55 But turning, he rebuked them, saying, “You do not know of what spirit you are.

56 The Son of Man did not come to destroy souls, but to save them.” And they went into another town.

57 And it came to pass, as they walked along the way, that a certain man said to him, “I shall follow you wherever you go.”

58 Jesus said to him, “Foxes have dens, and the birds of heaven have nests; but the Son of Man has nowhere to rest his head.”

59 And he said to another, “Follow me.” But he said, “Lord, permit me first to go and bury my father.”

60 And Jesus said to him, “Let the dead bury their dead; but you, go and announce the kingdom of God.”

61 And another said, “I shall follow you, Lord; but first permit me to bid farewell to those at home.”

62 Jesus said to him, “No one putting his hand to the plow and looking back is fit for the kingdom of God.”

Chapter 10

1 Now after these things, the Lord appointed seventy-two others also, and sent them two by two before his face into every city and place where he himself was about to come.

2 And he said to them, “The harvest indeed is abundant, but the workers are few. Therefore, pray the Lord of the harvest to send workers into his harvest.

3 Go; behold, I send you as lambs among wolves.

4 Do not carry a moneybag, or a traveling bag, or shoes; and greet no one along the way.

5 Into whatever house you enter, first say, ‘Peace to this house.’

6 And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you.

7 And remain in the same house, eating and drinking the things they have; for the worker is worthy of his wages. Do not pass from house to house.

8 And into whatever city you enter, if they receive you, eat the things set before you;

9 and heal the sick who are in it, and say to them, ‘The kingdom of God has drawn near upon you.’

10 But into whatever city you enter, if they do not receive you, go out into its streets and say,

11 ‘Even the dust from your city that has clung to us, we wipe off against you. Nevertheless, know this: the kingdom of God has drawn near.’

12 I say to you that it shall be more tolerable for Sodom on that day than for that city.

13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works that were done in you had been done in Tyre and Sidon, they would long ago have done penance, sitting in sackcloth and ashes.

14 Nevertheless, it shall be more tolerable for Tyre and Sidon in the judgment than for you.

15 And you, Capernaum, exalted as far as heaven, shall be plunged as far as the realm of the dead.

16 He who hears you hears me; and he who despises you despises me. But he who despises me despises him who sent me.”

17 And the seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name.”

18 And he said to them, “I watched Satan falling like lightning from heaven.

19 Behold, I have given you authority to tread upon serpents and scorpions and over all the power of the enemy; and nothing shall harm you.

20 Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in the heavens.”

21 In that same hour, he exulted in the Holy Spirit and said, “I confess to you, Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent and revealed them to little ones. Yes, Father, for so it was pleasing before you.

22 All things have been handed over to me by my Father. And no one knows who the Son is except the Father, and who the Father is except the Son and he to whom the Son wills to reveal him.”

23 And turning to his disciples, he said, “Blessed are the eyes that see the things you see.

24 For I say to you that many prophets and kings wished to see the things you see and did not see them, and to hear the things you hear and did not hear them.”

25 And behold, a certain lawyer rose up, tempting him and saying, “Master, what shall I do to possess eternal life?”

26 But he said to him, “What is written in the law? How do you read?”

27 He answered and said, “You shall love the Lord your God from your whole heart, and from your whole soul, and from all your strength, and from your whole mind; and your neighbor as yourself.”

28 And he said to him, “You have answered rightly. Do this, and you shall live.”

29 But he, wishing to justify himself, said to Jesus, “And who is my neighbor?”

30 Jesus replied, “A certain man was descending from Jerusalem to Jericho, and fell among robbers, who also stripped him; and after inflicting wounds, they departed, leaving him half dead.

31 Now it happened that a certain priest was descending by the same way; and seeing him, he passed by.

32 Likewise, a Levite also, when he was near the place and saw him, passed by.

33 But a certain Samaritan, making his journey, came near him; and seeing him, he was moved with mercy.

34 And drawing near, he bound his wounds, pouring in oil and wine; and placing him upon his own beast, he led him to an inn and cared for him.

35 And the next day, he brought out two denarii and gave them to the innkeeper, and said, ‘Take care of him; and whatever more you spend, I shall repay you when I return.’

36 Which of these three seems to you to have been neighbor to him who fell among the robbers?”

37 But he said, “He who showed mercy toward him.” And Jesus said to him, “Go, and do likewise yourself.”

38 And it came to pass, as they went, that he himself entered a certain town; and a certain woman named Martha received him into her house.

39 And she had a sister named Mary, who also sat beside the Lord’s feet and heard his word.

40 But Martha was occupied with much serving. And standing, she said, “Lord, is it no concern to you that my sister has left me to serve alone? Tell her therefore to help me.”

41 And the Lord answered and said to her, “Martha, Martha, you are anxious and troubled about many things;

42 but one thing is necessary. Mary has chosen the best part, which shall not be taken away from her.”

Chapter 11

1 And it came to pass, when he was praying in a certain place, that as he ceased, one of his disciples said to him, “Lord, teach us to pray, as John also taught his disciples.”

2 And he said to them, “When you pray, say: ‘Father, hallowed be your name. May your kingdom come.

3 Give us today our daily bread.

4 And forgive us our sins, since we ourselves also forgive everyone indebted to us. And do not lead us into temptation.’”

5 And he said to them, “Which of you shall have a friend, and shall go to him at midnight and say to him, ‘Friend, lend me three loaves,

6 because a friend of mine has come to me from a journey, and I have nothing to set before him’;

7 and he from within should answer and say, ‘Do not trouble me. The door is already shut, and my children are with me in bed. I cannot rise and give to you’?

8 And if he continues knocking, I say to you: even if he will not rise and give to him because he is his friend, yet because of his importunity he will rise and give him as many as he needs.

9 And I say to you: ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.

10 For everyone who asks receives; and he who seeks finds; and to him who knocks, it shall be opened.

11 But which of you asks his father for bread? Will he give him a stone? Or for a fish—will he give him a serpent instead of a fish?

12 Or if he asks for an egg, will he offer him a scorpion?

13 Therefore, if you, being evil, know how to give good gifts to your children, how much more shall your Father from heaven give a good spirit to those who ask him?”

14 And he was casting out a demon, and it was mute. And when he had cast out the demon, the mute man spoke, and the crowds marveled.

15 But some of them said, “By Beelzebub, prince of demons, he casts out demons.”

16 And others, tempting him, sought from him a sign from heaven.

17 But when he saw their thoughts, he said to them, “Every kingdom divided against itself shall be laid waste, and house shall fall upon house.

18 But if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebub.

19 But if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore, they themselves shall be your judges.

20 But if I cast out demons by the finger of God, surely the kingdom of God has come upon you.

21 When a strong man, armed, guards his courtyard, the things he possesses are in peace.

22 But if a stronger man comes upon him and conquers him, he shall take away all his armor in which he trusted, and shall distribute his spoils.

23 He who is not with me is against me; and he who does not gather with me scatters.

24 When an unclean spirit has gone out from a man, it walks through waterless places seeking rest; and not finding it, it says, ‘I shall return into my house, from which I came out.’

25 And when it comes, it finds it swept clean and adorned.

26 Then it goes and takes with it seven other spirits more wicked than itself; and entering, they dwell there. And the last things of that man become worse than the former things.”

27 And it came to pass, as he said these things, that a certain woman from the crowd raised her voice and said to him, “Blessed is the womb that carried you, and the breasts that you sucked.”

28 But he said, “Rather, blessed are those who hear the word of God and keep it.”

29 And as the crowds gathered together, he began to say, “This generation is a wicked generation. It seeks a sign, and no sign shall be given to it except the sign of Jonah the prophet.

30 For just as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this generation.

31 The queen of the south shall rise in judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here.

32 The men of Nineveh shall rise in judgment with this generation and condemn it, because they did penance at the preaching of Jonah; and behold, more than Jonah is here.

33 No one lights a lamp and places it in a hidden place, nor under a bushel, but upon a lampstand, that those who enter may see the light.

34 The lamp of your body is your eye. If your eye is simple, your whole body shall be luminous; but if it is evil, your body also shall be dark.

35 See therefore lest the light that is in you be darkness.

36 Therefore, if your whole body is luminous, having no part of darkness, it shall be entirely luminous, and shall illuminate you like a lamp of brightness.”

37 And while he was speaking, a certain Pharisee asked him to dine with him. And entering, he reclined.

38 But the Pharisee began, considering within himself, to say why Jesus had not washed before dinner.

39 And the Lord said to him, “Now you Pharisees cleanse what is outside the cup and platter, but that which is within you is full of plunder and iniquity.

40 Fools! Did not he who made what is outside make what is inside also?

41 Nevertheless, give what remains as alms; and behold, all things are clean for you.

42 But woe to you, Pharisees, because you tithe mint and rue and every herb, and pass over judgment and the love of God. These you ought to have done, and not to have omitted those.

43 Woe to you, Pharisees, because you love the first chairs in the synagogues and greetings in the marketplace.

44 Woe to you, because you are like monuments that do not appear, and the men who walk over them do not know it.”

45 Then one of the lawyers answered and said to him, “Master, by saying these things, you insult us also.”

46 But he said, “Woe to you lawyers also, because you load men with burdens they cannot bear, and you yourselves do not touch the loads with one of your fingers.

47 Woe to you who build the monuments of the prophets, while your fathers killed them.

48 Surely you bear witness that you consent to the works of your fathers; for they indeed killed them, but you build their sepulchers.

49 Therefore, the wisdom of God also said: ‘I shall send to them prophets and apostles, and some of them they shall kill and persecute,’

50 that the blood of all the prophets, which has been poured out from the foundation of the world, may be required of this generation,

51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple. Yes, I say to you: it shall be required of this generation.

52 Woe to you lawyers, because you have taken away the key of knowledge. You yourselves did not enter, and those who were entering you prohibited.”

53 And as he said these things to them, the Pharisees and lawyers began to press him vehemently and to beset his mouth concerning many things,

54 lying in wait for him and seeking to catch something from his mouth, that they might accuse him.

Chapter 12

1 Meanwhile, as the crowds gathered around in great numbers, so that they trampled one another, he began to say to his disciples, “Take heed of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered that shall not be revealed, nor hidden that shall not be known.

3 For the things you have said in darkness shall be spoken in the light; and what you have spoken into the ear in private rooms shall be preached upon the housetops.

4 But I say to you, my friends: do not fear those who kill the body and after these things have no more that they can do.

5 But I shall show you whom you should fear: fear him who, after he has killed, has authority to cast into Gehenna. Yes, I say to you, fear him.

6 Are not five sparrows sold for a two-as coin? And not one of them is forgotten before God.

7 But even all the hairs of your head are numbered. Therefore, do not fear; you are of more value than many sparrows.

8 But I say to you: everyone who confesses me before men, the Son of Man also shall confess him before the angels of God.

9 But he who denies me before men shall be denied before the angels of God.

10 And everyone who speaks a word against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit shall not be forgiven.

11 And when they bring you into the synagogues and before magistrates and authorities, do not be anxious about how or what you shall answer, or what you shall say.

12 For the Holy Spirit shall teach you in that same hour what you ought to say.”

13 And someone from the crowd said to him, “Master, tell my brother to divide the inheritance with me.”

14 But he said to him, “Man, who appointed me judge or divider over you?”

15 And he said to them, “See and beware of all avarice, for a man’s life is not in the abundance of the things he possesses.”

16 And he spoke a parable to them, saying, “The field of a certain rich man brought forth abundant fruits.

17 And he thought within himself, saying, ‘What shall I do, because I have nowhere to gather my fruits?’

18 And he said, ‘I shall do this: I shall tear down my barns and build larger ones, and there I shall gather all my produce and my goods.

19 And I shall say to my soul: Soul, you have many good things laid up for many years; rest, eat, drink, feast.’

20 But God said to him, ‘Fool, this night they demand your soul back from you. But the things you have prepared, whose shall they be?’

21 So is he who stores up treasure for himself and is not rich toward God.”

22 And he said to his disciples, “Therefore I say to you: do not be anxious for your soul, what you shall eat, nor for your body, what you shall put on.

23 The soul is more than food, and the body more than clothing.

24 Consider the ravens, for they neither sow nor reap; they have neither storeroom nor barn, and God feeds them. How much more valuable are you than they?

25 And which of you, by thinking, can add one cubit to his stature?

26 Therefore, if you are unable to do even the least thing, why are you anxious about the rest?

27 Consider the lilies, how they grow: they do not labor, nor do they spin. Yet I say to you that not even Solomon in all his glory was clothed like one of these.

28 But if God so clothes the grass that is in the field today and is cast into the oven tomorrow, how much more you, O you of little faith?

29 And do not seek what you shall eat or what you shall drink, and do not be lifted up on high.

30 For the nations of the world seek all these things. But your Father knows that you need them.

31 Nevertheless, seek first the kingdom of God and his justice, and all these things shall be added to you.

32 Do not fear, little flock, for it was pleasing to your Father to give you the kingdom.

33 Sell the things you possess and give alms. Make for yourselves moneybags that do not grow old, an unfailing treasure in the heavens, where no thief approaches and no moth corrupts.

34 For where your treasure is, there your heart shall be also.

35 Let your loins be girded and your lamps burning in your hands,

36 and be like men waiting for their master when he returns from the wedding feast, that when he comes and knocks, they may open to him immediately.

37 Blessed are those servants whom their master, when he comes, shall find watching. Amen I say to you that he shall gird himself and make them recline, and passing by shall minister to them.

38 And if he comes in the second watch, and if he comes in the third watch, and finds them so, blessed are those servants.

39 But know this: if the master of the household knew at what hour the thief would come, he would certainly watch and would not permit his house to be dug through.

40 And you also, be ready, because at an hour you do not expect, the Son of Man shall come.”

41 Then Peter said to him, “Lord, do you speak this parable to us, or also to all?”

42 And the Lord said, “Who, do you think, is the faithful and prudent steward whom his master has appointed over his household, to give them their measure of wheat at the proper time?

43 Blessed is that servant whom his master, when he comes, shall find doing so.

44 Truly I say to you: he shall appoint him over all the things he possesses.

45 But if that servant says in his heart, ‘My master delays coming,’ and begins to strike the servants and maidservants, and to eat and drink and become drunk,

46 the master of that servant shall come on a day when he does not expect him and at an hour he does not know, and shall cut him apart and place his portion with the unbelievers.

47 But that servant who knew his master’s will and did not prepare, and did not act according to his will, shall be beaten with many blows;

48 but he who did not know and did things worthy of blows shall be beaten with few. And from everyone to whom much has been given, much shall be sought; and from him to whom they entrusted much, they shall demand more.

49 I came to cast fire upon the earth; and what do I desire except that it be kindled?

50 But I have a baptism with which to be baptized; and how I am constrained until it is accomplished!

51 Do you suppose that I came to give peace upon the earth? No, I say to you, but separation.

52 For from this time there shall be five in one house divided: three against two, and two against three.

53 They shall be divided: father against son, and son against his father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.”

54 And he said also to the crowds, “When you see a cloud rising from the west, immediately you say, ‘A rainstorm is coming’; and so it happens.

55 And when the south wind blows, you say, ‘There will be heat’; and it happens.

56 Hypocrites! You know how to discern the face of heaven and earth; but how do you not discern this time?

57 And why do you not judge from yourselves also what is just?

58 But when you go with your adversary to the ruler, make an effort on the way to be delivered from him, lest perhaps he drag you to the judge, and the judge hand you over to the officer, and the officer cast you into prison.

59 I say to you: you shall not come out from there until you repay even the last mite.”

Chapter 13

1 Now there were some present at that very time, reporting to him concerning the Galileans whose blood Pilate had mingled with their sacrifices.

2 And he answered and said to them, “Do you think that these Galileans were sinners above all the Galileans because they suffered such things?

3 No, I say to you; but unless you have penance, you shall all perish likewise.

4 Likewise, those eighteen upon whom the tower in Siloam fell and killed them: do you think that they too were debtors beyond all the men dwelling in Jerusalem?

5 No, I say to you; but if you do not do penance, you shall all perish likewise.”

6 And he also spoke this parable: “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and did not find any.

7 Then he said to the cultivator of the vineyard, ‘Behold, for three years I have come seeking fruit on this fig tree, and I find none. Therefore, cut it down. Why does it also occupy the ground?’

8 But he answered and said to him, ‘Master, leave it this year also, until I dig around it and put down manure;

9 and if indeed it bears fruit—but if not, in the future you shall cut it down.’”

10 Now he was teaching in their synagogue on the Sabbaths.

11 And behold, there was a woman who had a spirit of infirmity for eighteen years; and she was bent over and could not look upward at all.

12 And when Jesus saw her, he called her to himself and said to her, “Woman, you are released from your infirmity.”

13 And he laid his hands upon her, and immediately she was made upright and glorified God.

14 But the ruler of the synagogue answered indignantly because Jesus had healed on the Sabbath, and said to the crowd, “There are six days in which one ought to work. Therefore, come on those days and be healed, and not on the Sabbath day.”

15 But the Lord answered him and said, “Hypocrites, does not each one of you loose his ox or ass from the manger on the Sabbath and lead it to water?

16 But this daughter of Abraham, whom Satan has bound—behold, for eighteen years—ought she not to be loosed from this bond on the Sabbath day?”

17 And as he said these things, all his adversaries were ashamed; and all the people rejoiced in all the things that were done gloriously by him.

18 Therefore, he said, “To what is the kingdom of God like, and to what shall I liken it?

19 It is like a grain of mustard seed that a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven rested in its branches.”

20 And again he said, “To what shall I liken the kingdom of God?

21 It is like leaven that a woman took and hid in three measures of flour, until the whole was leavened.”

22 And he went through the cities and towns, teaching and making his journey toward Jerusalem.

23 And a certain man said to him, “Lord, are those who are saved few?” But he said to them,

24 “Strive to enter through the narrow gate; for many, I say to you, shall seek to enter and shall not be able.

25 But when the master of the household has entered and shut the door, you shall begin to stand outside and knock at the door, saying, ‘Lord, open to us.’ And he shall answer and say to you, ‘I do not know you, where you are from.’

26 Then you shall begin to say, ‘We ate and drank before you, and you taught in our streets.’

27 And he shall say to you, ‘I do not know you, where you are from. Depart from me, all you workers of iniquity.’

28 There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves driven outside.

29 And they shall come from the east and west and north and south, and shall recline in the kingdom of God.

30 And behold, there are last who shall be first, and there are first who shall be last.”

31 On that same day, certain Pharisees drew near, saying to him, “Go out and depart from here, for Herod wishes to kill you.”

32 And he said to them, “Go and tell that fox: ‘Behold, I cast out demons and accomplish healings today and tomorrow, and on the third day I am consummated.’

33 Nevertheless, I must walk today and tomorrow and the following day, for it does not befit a prophet to perish outside Jerusalem.

34 Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you, how often I wished to gather your children as a bird gathers its nest beneath its wings, and you were unwilling!

35 Behold, your house shall be left to you desolate. But I say to you that you shall not see me until the time comes when you say, ‘Blessed is he who comes in the name of the Lord.’”

Chapter 14

1 And it came to pass, when Jesus entered the house of a certain prince of the Pharisees on the Sabbath to eat bread, that they were watching him.

2 And behold, a certain man suffering from dropsy was before him.

3 And Jesus answered and said to the lawyers and Pharisees, “Is it lawful to heal on the Sabbath?”

4 But they were silent. Then he took hold of the man, healed him, and dismissed him.

5 And answering them, he said, “Which of you, if his ass or ox falls into a well, will not immediately pull it out on the Sabbath day?”

6 And they could not answer him concerning these things.

7 And he also spoke a parable to those who were invited, observing how they chose the first reclining places, and said to them,

8 “When you are invited to a wedding feast, do not recline in the first place, lest perhaps one more honorable than you has been invited by him,

9 and he who invited you and him should come and say to you, ‘Give this man your place.’ And then you begin with shame to occupy the lowest place.

10 But when you are invited, go and recline in the lowest place, that when he who invited you comes, he may say to you, ‘Friend, come up higher.’ Then you shall have glory before those reclining with you.

11 For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted.”

12 And he also said to him who had invited him, “When you make a luncheon or a supper, do not call your friends, or your brothers, or your kindred, or rich neighbors, lest perhaps they also invite you in return and repayment be made to you.

13 But when you make a feast, call the poor, the disabled, the lame, and the blind;

14 and you shall be blessed, because they have no means to repay you. For it shall be repaid to you in the resurrection of the just.”

15 When one of those reclining with him heard these things, he said to him, “Blessed is he who shall eat bread in the kingdom of God.”

16 But he said to him, “A certain man made a great supper and invited many.

17 And at the hour of supper he sent his servant to say to those invited that they should come, because all things were now prepared.

18 And all at once they began to make excuses. The first said to him, ‘I have bought a farm, and I must go out and see it. I ask you, consider me excused.’

19 And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you, consider me excused.’

20 And another said, ‘I have married a wife, and therefore I cannot come.’

21 And the servant returned and reported these things to his master. Then the master of the household, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here the poor and the disabled and the blind and the lame.’

22 And the servant said, ‘Master, it has been done as you commanded, and there is still room.’

23 And the master said to the servant, ‘Go out into the roads and hedges, and compel them to enter, that my house may be filled.

24 But I say to you that none of those men who were invited shall taste my supper.’”

25 Now great crowds went with him; and turning, he said to them,

26 “If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, and still further, even his own soul, he cannot be my disciple.

27 And he who does not bear his cross and come after me cannot be my disciple.

28 For which of you, wishing to build a tower, does not first sit down and count the necessary costs, to see whether he has enough to finish it,

29 lest, after he has laid the foundation and is unable to finish, all who see it begin to mock him,

30 saying, ‘This man began to build and was unable to complete it’?

31 Or what king, about to engage in war against another king, does not first sit down and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

32 Otherwise, while the other is still far away, he sends an embassy and asks for the terms of peace.

33 So then, every one of you who does not renounce all the things he possesses cannot be my disciple.

34 Salt is good; but if salt has lost its savor, with what shall it be seasoned?

35 It is useful neither for the soil nor for the dung heap, but shall be cast outside. He who has ears to hear, let him hear.”

Chapter 15

1 Now publicans and sinners were drawing near to him to hear him.

2 And the Pharisees and scribes murmured, saying, “This man receives sinners and eats with them.”

3 And he spoke this parable to them, saying,

4 “What man among you who has a hundred sheep, if he loses one of them, does not leave the ninety-nine in the desert and go after the one that had perished until he finds it?

5 And when he finds it, he lays it upon his shoulders, rejoicing;

6 and coming home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, because I have found my sheep that had perished.’

7 I say to you that in this way there shall be more joy in heaven over one sinner doing penance than over ninety-nine just men who have no need of penance.

8 Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and seek diligently until she finds it?

9 And when she finds it, she calls together her female friends and neighbors, saying, ‘Rejoice with me, because I have found the drachma that I had lost.’

10 In this way, I say to you, there shall be joy before the angels of God over one sinner doing penance.”

11 And he said, “A certain man had two sons.

12 And the younger of them said to his father, ‘Father, give me the portion of the property that falls to me.’ And he divided the property between them.

13 And not many days later, after gathering all things together, the younger son journeyed abroad into a distant region; and there he squandered his property by living extravagantly.

14 And after he had consumed everything, a severe famine arose in that region, and he began to be in need.

15 And he went and attached himself to one of the citizens of that region; and the man sent him to his farm to feed swine.

16 And he desired to fill his belly with the pods that the swine ate, and no one gave him any.

17 But returning into himself, he said, ‘How many hired servants in my father’s house abound with loaves, while I perish here with hunger!

18 I shall rise and go to my father, and I shall say to him: Father, I have sinned against heaven and before you.

19 I am no longer worthy to be called your son; make me like one of your hired servants.’

20 And rising, he came to his father. But while he was still far away, his father saw him and was moved with mercy; and running, he fell upon his neck and kissed him.

21 And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’

22 But the father said to his servants, ‘Quickly bring out the first robe and clothe him, and put a ring on his hand and shoes on his feet.

23 And bring the fatted calf and kill it, and let us eat and feast;

24 because this son of mine was dead and has lived again; he had perished and is found.’ And they began to feast.

25 Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing.

26 And he called one of the servants and questioned him as to what these things were.

27 And the servant said to him, ‘Your brother has come, and your father has killed the fatted calf because he received him back safe.’

28 But he was indignant and would not enter. Therefore, his father came out and began to plead with him.

29 But he answered and said to his father, ‘Behold, for so many years I have served you, and I have never transgressed your commandment; and you have never given me a young goat that I might feast with my friends.

30 But after this son of yours, who devoured his property with prostitutes, came, you killed the fatted calf for him.’

31 But he said to him, ‘Son, you are always with me, and all that is mine is yours.

32 But it was necessary to feast and rejoice, because this brother of yours was dead and has lived again; he had perished and is found.’”

Chapter 16

1 And he also said to his disciples, “There was a certain rich man who had a steward; and this man was reported to him as though he had squandered his goods.

2 And he called him and said to him, ‘What is this I hear about you? Render an account of your stewardship, for now you shall no longer be able to act as steward.’

3 Then the steward said within himself, ‘What shall I do, because my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg.

4 I know what I shall do, so that when I am removed from the stewardship, they may receive me into their houses.’

5 Therefore, calling together each of his master’s debtors, he said to the first, ‘How much do you owe my master?’

6 But he said, ‘One hundred jars of oil.’ And the steward said to him, ‘Take your bond, and sit down quickly and write fifty.’

7 Then he said to another, ‘And how much do you owe?’ He said, ‘One hundred measures of wheat.’ He said to him, ‘Take your papers and write eighty.’

8 And the master praised the steward of iniquity because he had acted prudently; for the sons of this age are more prudent than the sons of light in their generation.

9 And I say to you: make friends for yourselves from the mammon of iniquity, that when you fail, they may receive you into the eternal tabernacles.

10 He who is faithful in the least is faithful also in the greater; and he who is unjust in a little is unjust also in the greater.

11 Therefore, if you have not been faithful in unjust mammon, who shall entrust to you that which is true?

12 And if you have not been faithful in that which belongs to another, who shall give you that which is yours?

13 No servant can serve two masters; for either he shall hate the one and love the other, or he shall adhere to the one and despise the other. You cannot serve God and mammon.”

14 Now the Pharisees, who were avaricious, heard all these things and derided him.

15 And he said to them, “You are those who justify yourselves before men; but God knows your hearts, for that which is exalted among men is an abomination before God.

16 The law and the prophets were until John. From that time the kingdom of God is evangelized, and everyone uses violence toward it.

17 But it is easier for heaven and earth to pass away than for one apex of the law to fall.

18 Everyone who puts away his wife and marries another commits adultery; and he who marries a woman put away by her husband commits adultery.

19 There was a certain rich man who was clothed in purple and fine linen and feasted splendidly every day.

20 And there was a certain beggar named Lazarus, who lay at his gate, full of ulcers,

21 desiring to be filled with the crumbs that fell from the rich man’s table, and no one gave him any; but even the dogs came and licked his ulcers.

22 And it came to pass that the beggar died and was carried by the angels into Abraham’s bosom. The rich man also died and was buried in the realm of the dead.

23 And lifting up his eyes, while he was in torments, he saw Abraham far away and Lazarus in his bosom.

24 And crying out, he said, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am tormented in this flame.’

25 And Abraham said to him, ‘Son, remember that you received good things in your life, and Lazarus likewise evil things; but now he is comforted here, while you are tormented.

26 And besides all these things, a great chasm has been fixed between us and you, so that those who wish to cross from here to you cannot, nor can they cross from there to here.’

27 And he said, ‘Therefore, I ask you, Father, to send him to my father’s house,

28 for I have five brothers, that he may testify to them, lest they also come into this place of torments.’

29 And Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

30 But he said, ‘No, Father Abraham; but if someone from the dead goes to them, they shall do penance.’

31 And he said to him, ‘If they do not hear Moses and the prophets, neither shall they believe if someone rises from the dead.’”

Chapter 17

1 And he said to his disciples, “It is impossible that scandals should not come; but woe to him through whom they come.

2 It would be more expedient for him if a millstone were placed around his neck and he were cast into the sea than that he should scandalize one of these little ones.

3 Take heed to yourselves. If your brother sins against you, reprove him; and if he does penance, forgive him.

4 And if he sins against you seven times in a day, and seven times in a day turns to you, saying, ‘I repent,’ forgive him.”

5 And the apostles said to the Lord, “Increase our faith.”

6 But the Lord said, “If you have faith like a grain of mustard seed, you shall say to this mulberry tree, ‘Be uprooted and transplanted into the sea,’ and it shall obey you.

7 But which of you, having a servant plowing or tending the flock, would say to him when he returned from the field, ‘Come at once and recline’?

8 And would he not say to him, ‘Prepare what I may eat for supper, and gird yourself and minister to me until I eat and drink; and after these things, you shall eat and drink’?

9 Does he have gratitude toward that servant because he did the things commanded him?

10 I think not. So also you, when you have done all the things commanded you, say, ‘We are unprofitable servants. We have done what we ought to have done.’”

11 And it came to pass, while he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered a certain village, ten leprous men met him, who stood afar off.

13 And they lifted up their voice, saying, “Jesus, Master, have mercy on us.”

14 And when he saw them, he said, “Go, show yourselves to the priests.” And it came to pass, as they went, that they were cleansed.

15 But one of them, when he saw that he had been cleansed, returned, magnifying God with a great voice.

16 And he fell upon his face before his feet, giving thanks; and this man was a Samaritan.

17 But Jesus answered and said, “Were not ten cleansed? And where are the nine?

18 No one was found who would return and give glory to God except this foreigner.”

19 And he said to him, “Rise, go; your faith has saved you.”

20 And being questioned by the Pharisees, “When does the kingdom of God come?” he answered them and said, “The kingdom of God does not come with observation.

21 Neither shall they say, ‘Behold, here,’ or, ‘Behold, there.’ For behold, the kingdom of God is within you.”

22 And he said to his disciples, “The days shall come when you shall desire to see one day of the Son of Man, and you shall not see it.

23 And they shall say to you, ‘Behold, here,’ and, ‘Behold, there.’ Do not go, nor follow after them.

24 For as lightning flashing from beneath heaven shines across the things beneath heaven, so shall the Son of Man be in his day.

25 But first, he must suffer many things and be rejected by this generation.

26 And as it came to pass in the days of Noah, so shall it also be in the days of the Son of Man.

27 They were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark; and the flood came and destroyed them all.

28 Likewise, as it came to pass in the days of Lot: they were eating and drinking, buying and selling, planting and building.

29 But on the day when Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed them all.

30 According to these things shall it be on the day when the Son of Man shall be revealed.

31 In that hour, he who shall be on the housetop, and his goods in the house, let him not descend to take them; and he who is in the field, likewise let him not turn back.

32 Remember Lot’s wife.

33 Whoever seeks to save his soul shall lose it; and whoever loses it shall give it life.

34 I say to you: in that night there shall be two in one bed. One shall be taken up, and the other shall be left.

35 Two women shall be grinding together. One shall be taken up, and the other shall be left. Two shall be in the field. One shall be taken up, and the other shall be left.”

36 And they answered and said to him, “Where, Lord?”

37 And he said to them, “Wherever the body shall be, there the eagles also shall be gathered.”

Chapter 18

1 And he also spoke a parable to them, that it is necessary always to pray and not to faint,

2 saying, “There was a certain judge in a certain city who did not fear God and did not reverence man.

3 And there was a certain widow in that city, and she came to him, saying, ‘Vindicate me against my adversary.’

4 And for a long time he would not. But after these things he said within himself, ‘Although I do not fear God, nor reverence man,

5 yet because this widow is troublesome to me, I shall vindicate her, lest she come at last and batter me.’”

6 And the Lord said, “Hear what the judge of iniquity says.

7 But shall God not bring about the vindication of his elect, who cry to him day and night, and shall he have patience concerning them?

8 I say to you that he shall bring about their vindication swiftly. Nevertheless, when the Son of Man comes, do you think he shall find faith upon the earth?”

9 And he also spoke this parable to certain ones who trusted in themselves as though they were just and spurned the rest:

10 “Two men ascended into the temple to pray, one a Pharisee and the other a publican.

11 The Pharisee, standing, prayed these things within himself: ‘God, I give thanks to you that I am not like the rest of men—robbers, unjust, adulterers—or even like this publican.

12 I fast twice in the week; I give tithes of all things that I possess.’

13 And the publican, standing afar off, would not even lift his eyes to heaven, but kept striking his breast, saying, ‘God, be propitious to me, a sinner.’

14 I say to you: this man went down to his house justified rather than the other, because everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted.”

15 And they were also bringing infants to him that he might touch them. And when the disciples saw this, they rebuked them.

16 But Jesus called them to him and said, “Permit the little children to come to me, and do not prevent them; for the kingdom of God belongs to such as these.

17 Amen I say to you: whoever does not receive the kingdom of God like a little child shall not enter into it.”

18 And a certain ruler questioned him, saying, “Good Master, what shall I do that I may possess eternal life?”

19 But Jesus said to him, “Why do you call me good? No one is good except God alone.

20 You know the commandments: you shall not kill; you shall not commit adultery; you shall not commit theft; you shall not speak false testimony; honor your father and mother.”

21 And he said, “All these things I have kept from my youth.”

22 When Jesus heard this, he said to him, “One thing is still lacking to you. Sell all things whatsoever you have and give to the poor, and you shall have treasure in heaven; and come, follow me.”

23 When he heard these things, he became sorrowful, because he was exceedingly rich.

24 And when Jesus saw that he had become sorrowful, he said, “How difficult it is for those who have money to enter into the kingdom of God!

25 For it is easier for a camel to pass through the opening of a needle than for a rich man to enter into the kingdom of God.”

26 And those who heard said, “And who can be saved?”

27 He said to them, “The things that are impossible with men are possible with God.”

28 But Peter said, “Behold, we have left all things and followed you.”

29 And he said to them, “Amen I say to you: there is no one who has left house, or parents, or brothers, or wife, or children because of the kingdom of God

30 who shall not receive much more in this time, and eternal life in the age to come.”

31 And Jesus took the twelve and said to them, “Behold, we are ascending to Jerusalem, and all things written through the prophets concerning the Son of Man shall be consummated.

32 For he shall be handed over to the Gentiles and mocked and scourged and spit upon.

33 And after they have scourged him, they shall kill him; and on the third day he shall rise again.”

34 And they understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

35 And it came to pass, as he drew near to Jericho, that a certain blind man sat beside the way, begging.

36 And when he heard the crowd passing by, he asked what this might be.

37 And they told him that Jesus the Nazarene was passing by.

38 And he cried out, saying, “Jesus, son of David, have mercy on me.”

39 And those who went before rebuked him so that he would be silent. But he cried out much more, “Son of David, have mercy on me.”

40 And Jesus stood and commanded him to be brought to him. And when he had drawn near, he questioned him,

41 saying, “What do you wish me to do for you?” But he said, “Lord, that I may see.”

42 And Jesus said to him, “See; your faith has saved you.”

43 And immediately he saw and followed him, magnifying God. And all the people, when they saw it, gave praise to God.

Chapter 19

1 And entering, he was passing through Jericho.

2 And behold, there was a man named Zacchaeus; and he was a chief of the publicans, and he himself was rich.

3 And he sought to see Jesus, who he was, and he could not because of the crowd, for he was small in stature.

4 And running ahead, he climbed into a sycamore tree that he might see him, because he was to pass that way.

5 And when he had come to the place, Jesus looked up, saw him, and said to him, “Zacchaeus, hasten and descend, for today I must remain in your house.”

6 And he hastened, descended, and received him rejoicing.

7 And when they all saw this, they murmured, saying that he had turned aside to a man who was a sinner.

8 But Zacchaeus stood and said to the Lord, “Behold, Lord, I give half of my goods to the poor; and if I have defrauded anyone of anything, I repay fourfold.”

9 Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.

10 For the Son of Man came to seek and to save what had perished.”

11 And as they heard these things, he added and spoke a parable, because he was near Jerusalem and because they thought that the kingdom of God would immediately be manifested.

12 Therefore he said, “A certain noble man went away into a far country to receive a kingdom for himself and to return.

13 And calling his ten servants, he gave them ten minas and said to them, ‘Trade until I come.’

14 But his citizens hated him, and they sent an embassy after him, saying, ‘We do not wish this man to reign over us.’

15 And it came to pass that he returned, having received the kingdom; and he commanded the servants to whom he had given the money to be called, that he might know how much each had gained by trading.

16 And the first came, saying, ‘Lord, your mina has gained ten minas.’

17 And he said to him, ‘Well done, good servant. Because you were faithful in a little, you shall have authority over ten cities.’

18 And another came, saying, ‘Lord, your mina has made five minas.’

19 And to this one he said, ‘And you, be over five cities.’

20 And another came, saying, ‘Lord, behold your mina, which I kept laid away in a cloth.

21 For I feared you, because you are an austere man. You take up what you did not lay down, and reap what you did not sow.’

22 He said to him, ‘From your own mouth I judge you, wicked servant. You knew that I am an austere man, taking up what I did not lay down and reaping what I did not sow.

23 And why did you not give my money to the bank, that when I came I might surely have exacted it with interest?’

24 And he said to those standing by, ‘Take the mina away from him and give it to him who has ten minas.’

25 And they said to him, ‘Lord, he has ten minas.’

26 ‘But I say to you that to everyone who has shall be given, and he shall abound; but from him who does not have, even what he has shall be taken away from him.

27 Nevertheless, as for those enemies of mine who did not wish me to reign over them, bring them here and kill them before me.’”

28 And when he had said these things, he went before them, ascending to Jerusalem.

29 And it came to pass, when he had drawn near to Bethphage and Bethany, at the mountain called Olivet, that he sent two of his disciples,

30 saying, “Go into the village opposite you. As you enter it, you shall find the colt of an ass tied, upon which no man has ever sat. Loose it and bring it.

31 And if anyone questions you, ‘Why do you loose it?’ you shall say this to him: ‘Because the Lord desires its service.’”

32 And those who were sent went away and found the colt standing, just as he had told them.

33 And as they loosed the colt, its owners said to them, “Why do you loose the colt?”

34 But they said, “Because the Lord has need of it.”

35 And they led it to Jesus. And casting their garments upon the colt, they set Jesus upon it.

36 And as he went, they spread their garments beneath him in the way.

37 And as he now drew near to the descent of Mount Olivet, all the crowds of the disciples began rejoicing and praising God with a great voice over all the works of power they had seen,

38 saying, “Blessed is he who comes as king in the name of the Lord! Peace in heaven, and glory in the highest!”

39 And some of the Pharisees from among the crowds said to him, “Master, reprove your disciples.”

40 And he said to them, “I say to you that if these are silent, the stones shall cry out.”

41 And as he drew near, seeing the city, he wept over it, saying,

42 “If only you too had known—and indeed in this, your day—the things that are for your peace! But now they are hidden from your eyes.

43 For the days shall come upon you, and your enemies shall surround you with a rampart, and shall surround you, and shall hem you in on every side.

44 And they shall cast you to the ground, and your children who are within you; and they shall not leave in you a stone upon a stone, because you did not know the time of your visitation.”

45 And entering the temple, he began to cast out those selling and buying in it,

46 saying to them, “It is written: ‘My house is a house of prayer,’ but you have made it a den of robbers.”

47 And he was teaching daily in the temple. But the chief priests and the scribes and the rulers of the people sought to destroy him,

48 and they did not find what they might do to him. For all the people hung upon him, listening to him.

Chapter 20

1 And it came to pass on one of the days, while he was teaching the people in the temple and preaching the Gospel, that the chief priests and the scribes came together with the elders.

2 And they spoke, saying to him, “Tell us, by what authority do you do these things? Or who is he who gave you this authority?”

3 But Jesus answered and said to them, “I also shall ask you one question. Answer me:

4 Was the baptism of John from heaven, or from men?”

5 But they considered within themselves, saying, “If we say, ‘From heaven,’ he shall say, ‘Why then did you not believe him?’

6 But if we say, ‘From men,’ the entire people shall stone us, for they are certain that John is a prophet.”

7 And they answered that they did not know from where it was.

8 And Jesus said to them, “Neither do I tell you by what authority I do these things.”

9 And he began to tell the people this parable: “A man planted a vineyard and leased it to farmers, and he himself was abroad for many seasons.

10 And at the season he sent a servant to the cultivators, that they might give him some of the fruit of the vineyard. But after beating him, they sent him away empty.

11 And again he sent another servant. But they beat this one also, treated him with insults, and sent him away empty.

12 And again he sent a third; and after wounding him, they cast him out.

13 Then the master of the vineyard said, ‘What shall I do? I shall send my beloved son. Perhaps when they see him, they shall reverence him.’

14 But when the farmers saw him, they considered within themselves, saying, ‘This is the heir. Let us kill him, that the inheritance may become ours.’

15 And casting him outside the vineyard, they killed him. What, therefore, shall the master of the vineyard do to them?

16 He shall come and destroy these farmers and give the vineyard to others.” And when they heard this, they said to him, “Far be it.”

17 But looking upon them, he said, “What, then, is this that is written: ‘The stone that the builders rejected, this has become the head of the corner’?

18 Everyone who falls upon that stone shall be shattered; but upon whomever it falls, it shall grind him to pieces.”

19 And the chief priests and scribes sought to lay hands upon him in that hour, but they feared the people; for they knew that he had spoken this parable against them.

20 And watching him, they sent spies who would feign themselves to be just, that they might catch him in a word and hand him over to the rule and authority of the governor.

21 And they questioned him, saying, “Master, we know that you speak and teach rightly, and you do not regard the person, but teach the way of God in truth.

22 Is it lawful for us to give tribute to Caesar, or not?”

23 But considering their guile, he said to them, “Why do you tempt me?

24 Show me a denarius. Whose image and inscription does it have?” And they answered and said to him, “Caesar’s.”

25 And he said to them, “Therefore, render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

26 And they could not find fault with his word before the people; and marveling at his answer, they were silent.

27 And certain Sadducees, who deny that there is a resurrection, drew near and questioned him,

28 saying, “Master, Moses wrote to us: if anyone’s brother shall have died having a wife, and he shall have been without children, his brother is to take her as wife and raise up seed for his brother.

29 Therefore, there were seven brothers, and the first took a wife and died without children.

30 And the next took her, and he himself died without a son.

31 And the third took her. Likewise also all seven; and they left no seed and died.

32 Last of all, the woman also died.

33 Therefore, in the resurrection, whose wife among them shall she be? For the seven had her as wife.”

34 And Jesus said to them, “The sons of this age marry and are given in marriage.

35 But those who shall be accounted worthy of that age and of the resurrection from the dead shall neither marry nor take wives.

36 For neither shall they be able to die any more, for they are equal to the angels and are sons of God, since they are sons of the resurrection.

37 But that the dead rise, Moses also showed at the bush, when he calls the Lord ‘the God of Abraham and the God of Isaac and the God of Jacob.’

38 Now God is not the God of the dead, but of the living, for all live to him.”

39 And certain of the scribes answered and said to him, “Master, you have spoken well.”

40 And they no longer dared to question him about anything.

41 But he said to them, “How do they say that Christ is the son of David?

42 For David himself says in the book of Psalms: ‘The Lord said to my Lord: Sit at my right hand

43 until I place your enemies as the footstool of your feet.’

44 Therefore, David calls him Lord; and how is he his son?”

45 And while all the people were listening, he said to his disciples,

46 “Beware of the scribes, who desire to walk in long robes and love greetings in the marketplace, and the first chairs in the synagogues, and the first reclining places at feasts;

47 who devour the houses of widows, feigning prolonged prayer. These shall receive greater condemnation.”

Chapter 21

1 And looking up, he saw the rich who were casting their gifts into the treasury.

2 And he also saw a certain very poor widow casting in two small bronze coins.

3 And he said, “Truly I say to you that this poor widow has cast in more than all.

4 For all these cast into the gifts of God from what abounded to them; but she, from her want, cast in all her livelihood that she had.”

5 And when some were saying of the temple that it was adorned with fine stones and gifts, he said,

6 “These things that you see—the days shall come in which there shall not be left a stone upon a stone that shall not be destroyed.”

7 And they questioned him, saying, “Master, when shall these things be, and what shall be the sign when they begin to take place?”

8 And he said, “See that you are not led astray. For many shall come in my name, saying, ‘I am,’ and, ‘The time has drawn near.’ Therefore, do not go after them.

9 But when you hear of battles and seditions, do not be terrified. These things must first take place, but the end does not come immediately.”

10 Then he said to them, “Nation shall rise against nation, and kingdom against kingdom.

11 And there shall be great earthquakes in places, and pestilences, and famines, and terrors from heaven, and there shall be great signs.

12 But before all these things, they shall lay their hands upon you and persecute you, handing you over into synagogues and prisons, dragging you before kings and governors because of my name.

13 And this shall happen to you for a testimony.

14 Therefore, place it in your hearts not to premeditate how you shall answer.

15 For I shall give you a mouth and wisdom that all your adversaries shall not be able to resist or contradict.

16 And you shall be handed over by parents and brothers and kindred and friends, and they shall put some of you to death.

17 And you shall be hated by all because of my name.

18 And not a hair of your head shall perish.

19 In your patience you shall possess your souls.

20 But when you see Jerusalem surrounded by an army, then know that its desolation has drawn near.

21 Then let those who are in Judea flee to the mountains, and those in its midst depart; and let those in the regions not enter into it.

22 For these are the days of vengeance, that all things that are written may be fulfilled.

23 But woe to those who are pregnant and those who nurse in those days! For there shall be great distress upon the earth and wrath against this people.

24 And they shall fall by the edge of the sword and shall be led captive into all nations; and Jerusalem shall be trodden down by the Gentiles until the times of the nations are fulfilled.

25 And there shall be signs in the sun and moon and stars, and upon the earth distress of nations in confusion at the roaring of the sea and waves;

26 men withering from fear and from expectation of the things that shall come upon the whole world, for the powers of the heavens shall be moved.

27 And then they shall see the Son of Man coming in a cloud with great power and majesty.

28 But when these things begin to take place, look up and lift your heads, because your redemption draws near.”

29 And he spoke a similitude to them: “See the fig tree and all the trees.

30 When they now produce fruit from themselves, you know that summer is near.

31 So also you, when you see these things taking place, know that the kingdom of God is near.

32 Amen I say to you: this generation shall not pass away until all things take place.

33 Heaven and earth shall pass away, but my words shall not pass away.

34 But take heed to yourselves, lest perhaps your hearts be weighed down with gluttony and drunkenness and the cares of this life, and that day suddenly come upon you.

35 For like a snare it shall come upon all who sit upon the face of the whole earth.

36 Therefore, watch, praying at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the Son of Man.”

37 And by day he was teaching in the temple, but by night he went out and remained on the mountain called Olivet.

38 And all the people came early to him in the temple to hear him.

Chapter 22

1 Now the feast day of Unleavened Bread, which is called the Passover, drew near.

2 And the chief priests and scribes sought how they might kill Jesus, but they feared the people.

3 And Satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went away and spoke with the chief priests and magistrates about how he might hand him over to them.

5 And they rejoiced and made a pact to give him money.

6 And he promised, and sought an opportunity to hand him over without the crowds.

7 And the day of Unleavened Bread came, on which it was necessary for the Passover to be slain.

8 And he sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.”

9 But they said, “Where do you wish us to prepare?”

10 And he said to them, “Behold, as you enter the city, a certain man carrying an amphora of water shall meet you. Follow him into the house that he enters.

11 And you shall say to the master of the house, ‘The Master says to you: Where is the lodging room where I may eat the Passover with my disciples?’

12 And he shall show you a large upper room, furnished; and there prepare.”

13 And going, they found it just as he had told them, and they prepared the Passover.

14 And when the hour had come, he reclined, and the twelve apostles with him.

15 And he said to them, “With desire I have desired to eat this Passover with you before I suffer.

16 For I say to you that from this time I shall not eat it until it is fulfilled in the kingdom of God.”

17 And taking the cup, he gave thanks and said, “Take this and divide it among yourselves.

18 For I say to you that I shall not drink of the produce of the vine until the kingdom of God comes.”

19 And taking bread, he gave thanks and broke it and gave it to them, saying, “This is my body, which is given for you. Do this in commemoration of me.”

20 Likewise also the cup, after he had supped, saying, “This cup is the new testament in my blood, which shall be poured out for you.

21 Nevertheless, behold, the hand of him who hands me over is with me at the table.

22 And indeed, the Son of Man goes according to what has been determined; nevertheless, woe to that man through whom he shall be handed over.”

23 And they began to inquire among themselves which of them it was who would do this.

24 And a contention also arose among them as to which of them appeared to be greater.

25 But he said to them, “The kings of the nations lord it over them, and those who have authority over them are called benefactors.

26 But you shall not be so; instead, he who is greater among you, let him become like the lesser, and he who is foremost, like one who ministers.

27 For which is greater: he who reclines, or he who ministers? Is it not he who reclines? But I am in your midst as he who ministers.

28 But you are those who have remained with me in my temptations.

29 And I appoint to you, just as my Father appointed to me, a kingdom,

30 that you may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said, “Simon, Simon, behold, Satan has demanded all of you, that he might sift you like wheat.

32 But I have prayed for you, that your faith may not fail; and you, once converted, strengthen your brothers.”

33 And he said to him, “Lord, I am ready to go with you both into prison and into death.”

34 But he said, “I say to you, Peter: the cock shall not crow today until you deny three times that you know me.” And he said to them,

35 “When I sent you without purse and bag and sandals, did anything lack to you?”

36 But they said, “Nothing.” Therefore, he said to them, “But now, he who has a purse, let him take it, and likewise a bag; and he who does not have, let him sell his tunic and buy a sword.

37 For I say to you that this which is written must still be fulfilled in me: ‘And he was reckoned with the wicked.’ For the things concerning me have an end.”

38 But they said, “Lord, behold, here are two swords.” And he said to them, “It is enough.”

39 And going out, he went according to custom to the Mount of Olives. And his disciples also followed him.

40 And when he had reached the place, he said to them, “Pray that you may not enter into temptation.”

41 And he was withdrawn from them about a stone’s throw; and kneeling, he prayed,

42 saying, “Father, if you wish, transfer this cup from me. Nevertheless, not my will, but yours be done.”

43 And an angel from heaven appeared to him, strengthening him. And being in agony, he prayed at greater length.

44 And his sweat became like drops of blood running down upon the ground.

45 And when he had risen from prayer and come to his disciples, he found them sleeping from sorrow.

46 And he said to them, “Why do you sleep? Rise and pray that you may not enter into temptation.”

47 While he was still speaking, behold, a crowd; and he who was called Judas, one of the twelve, went before them and approached Jesus to kiss him.

48 But Jesus said to him, “Judas, do you hand over the Son of Man with a kiss?”

49 And when those who were around him saw what was to happen, they said to him, “Lord, shall we strike with the sword?”

50 And one of them struck the servant of the high priest and cut off his right ear.

51 But Jesus answered and said, “Allow it thus far.” And when he had touched his ear, he healed him.

52 And Jesus said to those who had come to him—the chief priests and magistrates of the temple and elders—“Have you come out as though against a robber, with swords and clubs?

53 When I was with you daily in the temple, you did not stretch out your hands against me. But this is your hour and the power of darkness.”

54 And seizing him, they led him to the house of the high priest. But Peter followed from afar.

55 And when they had kindled a fire in the midst of the courtyard and sat around it, Peter was in their midst.

56 And when a certain maid saw him sitting at the light and had looked intently at him, she said, “This man also was with him.”

57 But he denied him, saying, “Woman, I do not know him.”

58 And after a little while, another saw him and said, “You also are one of them.” But Peter said, “Man, I am not.”

59 And after an interval of about one hour, another man affirmed, saying, “Truly, this man also was with him, for he too is a Galilean.”

60 And Peter said, “Man, I do not know what you are saying.” And immediately, while he was still speaking, the cock crowed.

61 And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said, “Before the cock crows, you shall deny me three times.”

62 And Peter went outside and wept bitterly.

63 And the men who held him mocked him, beating him.

64 And they covered him and kept striking his face; and they kept questioning him, saying, “Prophesy. Who is it that struck you?”

65 And blaspheming, they said many other things against him.

66 And when day had come, the elders of the people and the chief priests and scribes assembled, and they led him into their council, saying, “If you are Christ, tell us.”

67 And he said to them, “If I tell you, you shall not believe me.

68 And if I also question you, you shall not answer me, nor release me.

69 But from now on, the Son of Man shall be sitting at the right hand of the power of God.”

70 And they all said, “Are you, then, the Son of God?” He said, “You say that I am.”

71 But they said, “What further testimony do we desire? For we ourselves have heard it from his mouth.”

Chapter 23

1 And their whole multitude rose and led him to Pilate.

2 And they began to accuse him, saying, “We have found this man subverting our nation, and prohibiting tribute to be given to Caesar, and saying that he himself is Christ the King.”

3 And Pilate questioned him, saying, “Are you the King of the Jews?” But he answered and said, “You say it.”

4 And Pilate said to the chief priests and the crowds, “I find no cause in this man.”

5 But they grew more insistent, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

6 And when Pilate heard Galilee, he asked whether the man was a Galilean.

7 And when he learned that he was under Herod’s authority, he sent him to Herod, who himself also was in Jerusalem in those days.

8 And when Herod saw Jesus, he rejoiced exceedingly. For he had desired to see him for a long time because he had heard many things about him, and he hoped to see some sign done by him.

9 And he questioned him with many words. But he answered him nothing.

10 And the chief priests and scribes stood, persistently accusing him.

11 And Herod despised him with his army and mocked him while he was clothed in a white garment, and sent him back to Pilate.

12 And Herod and Pilate became friends on that very day, for before this they were enemies to one another.

13 And Pilate called together the chief priests and magistrates and the people,

14 and said to them, “You have brought me this man as one who turns the people away; and behold, examining him before you, I have found no cause in this man concerning those things of which you accuse him.

15 Neither has Herod, for I sent you to him; and behold, nothing worthy of death has been done to him.

16 Therefore, I shall chastise him and release him.”

17 Now he was obliged to release one to them on the feast day.

18 But the entire crowd cried out together, saying, “Take this man away, and release Barabbas to us,”

19 who had been sent into prison because of a certain sedition that had taken place in the city, and because of murder.

20 And Pilate spoke to them again, wishing to release Jesus.

21 But they shouted back, saying, “Crucify him! Crucify him!”

22 And he said to them a third time, “For what evil has this man done? I find no cause of death in him. Therefore, I shall chastise him and release him.”

23 But they insisted with great voices, demanding that he be crucified; and their voices grew stronger.

24 And Pilate adjudged that their petition be carried out.

25 And he released to them the man who had been sent into prison because of murder and sedition, whom they requested; but Jesus he handed over to their will.

26 And as they led him, they seized a certain Simon the Cyrenian, coming from the countryside, and laid the cross upon him to carry after Jesus.

27 And a great crowd of the people and of women followed him, and the women mourned and lamented him.

28 But Jesus turned to them and said, “Daughters of Jerusalem, do not weep over me; but weep over yourselves and over your children.

29 For behold, the days shall come in which they shall say, ‘Blessed are the barren, and the wombs that have not borne, and the breasts that have not nursed.’

30 Then they shall begin to say to the mountains, ‘Fall upon us,’ and to the hills, ‘Cover us.’

31 For if they do these things in the green wood, what shall be done in the dry?”

32 And two others, wicked men, were also led with him to be killed.

33 And after they came to the place called Calvary, there they crucified him, and the robbers, one at his right and the other at his left.

34 And Jesus was saying, “Father, forgive them, for they do not know what they are doing.” But dividing his garments, they cast lots.

35 And the people stood watching, and the rulers with them derided him, saying, “He saved others; let him save himself, if this man is Christ, the elect of God.”

36 And the soldiers also mocked him, approaching and offering him vinegar,

37 and saying, “If you are the King of the Jews, save yourself.”

38 And there was also a superscription written above him in Greek and Latin and Hebrew letters: “This is the King of the Jews.”

39 And one of the robbers who hung there blasphemed him, saying, “If you are Christ, save yourself and us.”

40 But the other answered and rebuked him, saying, “Do you not even fear God, because you are in the same condemnation?

41 And we indeed justly, for we receive things worthy of our deeds; but this man has done nothing evil.”

42 And he said to Jesus, “Lord, remember me when you come into your kingdom.”

43 And Jesus said to him, “Amen I say to you: today you shall be with me in paradise.”

44 And it was about the sixth hour, and darkness came over the whole earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was torn in the middle.

46 And Jesus, crying out with a great voice, said, “Father, into your hands I commend my spirit.” And saying this, he expired.

47 And when the centurion saw what had happened, he glorified God, saying, “Truly, this man was just.”

48 And the whole crowd of those who had come together for that spectacle and saw the things that were happening returned, striking their breasts.

49 And all his acquaintances stood afar off, and the women who had followed him from Galilee, seeing these things.

50 And behold, there was a man named Joseph who was a decurion, a good and just man.

51 This man had not consented to their counsel and deeds. He was from Arimathea, a city of Judea, and he himself also awaited the kingdom of God.

52 This man approached Pilate and asked for the body of Jesus.

53 And taking him down, he wrapped him in a linen cloth and placed him in a hewn monument, in which no one had yet been laid.

54 And it was the day of the Parasceve, and the sabbath was dawning.

55 And the women who had come with him from Galilee followed after and saw the monument and how his body was laid.

56 And returning, they prepared spices and ointments; but on the sabbath they kept silence according to the commandment.

Chapter 24

1 But on the first day of the week, very early, they came to the monument, carrying the spices they had prepared.

2 And they found the stone rolled back from the monument.

3 And entering, they did not find the body of the Lord Jesus.

4 And it came to pass, while they were confounded in mind about this, that behold, two men stood beside them in radiant clothing.

5 And as they were afraid and lowered their faces toward the ground, the men said to them, “Why do you seek the living among the dead?

6 He is not here, but has risen. Remember how he spoke to you when he was still in Galilee,

7 saying, ‘The Son of Man must be handed over into the hands of sinful men and be crucified and rise again on the third day.’”

8 And they remembered his words.

9 And returning from the monument, they announced all these things to the eleven and to all the rest.

10 Now it was Mary Magdalene, and Joanna, and Mary of James, and the other women who were with them, who told these things to the apostles.

11 And these words seemed before them like delirium, and they did not believe them.

12 But Peter rose and ran to the monument; and stooping down, he saw the linen cloths laid alone, and went away, marveling within himself at what had happened.

13 And behold, two of them went that same day to a village named Emmaus, which was sixty stadia from Jerusalem.

14 And they spoke to one another about all these things that had happened.

15 And it came to pass, while they talked and questioned together, that Jesus himself drew near and went with them.

16 But their eyes were held, lest they recognize him.

17 And he said to them, “What are these words that you exchange with one another as you walk, and are sad?”

18 And one of them, whose name was Cleophas, answered and said to him, “Are you the only stranger in Jerusalem, and have you not known the things that have happened there in these days?”

19 And he said to them, “What things?” And they said, “Concerning Jesus the Nazarene, who was a man, a prophet powerful in work and word before God and all the people;

20 and how our chief priests and rulers handed him over to the condemnation of death and crucified him.

21 But we hoped that he was to redeem Israel. And now, besides all these things, today is the third day since these things were done.

22 But certain women from among us also terrified us. They were at the monument before daylight,

23 and when they did not find his body, they came, saying that they had also seen a vision of angels who say that he lives.

24 And certain of our people went to the monument and found it just as the women had said; but him they did not find.”

25 And he said to them, “O foolish and slow of heart to believe all the things that the prophets have spoken!

26 Did not Christ have to suffer these things and thus enter into his glory?”

27 And beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things that concerned him.

28 And they drew near to the village to which they were going, and he feigned that he would go farther.

29 And they constrained him, saying, “Remain with us, for it grows toward evening, and the day is now declining.” And he entered with them.

30 And it came to pass, while he reclined with them, that he took bread and blessed and broke it and was handing it to them.

31 And their eyes were opened, and they recognized him; and he vanished from their eyes.

32 And they said to one another, “Was not our heart burning within us while he spoke on the way and opened the Scriptures to us?”

33 And rising in that same hour, they returned to Jerusalem; and they found the eleven gathered together, and those who were with them,

34 saying, “The Lord has truly risen and has appeared to Simon.”

35 And they recounted the things that had happened on the way, and how they recognized him in the breaking of bread.

36 And while they were speaking these things, Jesus stood in their midst and said to them, “Peace to you; I am. Do not fear.”

37 But troubled and terrified, they thought that they saw a spirit.

38 And he said to them, “Why are you troubled, and why do thoughts ascend into your hearts?

39 See my hands and feet, that it is I myself. Touch and see, for a spirit does not have flesh and bones, as you see me have.”

40 And when he had said this, he showed them his hands and feet.

41 But while they still did not believe and marveled for joy, he said, “Do you have here anything that may be eaten?”

42 And they offered him a piece of roasted fish and a honeycomb.

43 And when he had eaten before them, he took the remnants and gave them to them.

44 And he said to them, “These are the words that I spoke to you while I was still with you: that all things written concerning me in the law of Moses and the prophets and the Psalms must be fulfilled.”

45 Then he opened their understanding, that they might understand the Scriptures.

46 And he said to them, “Thus it is written, and thus it was necessary for Christ to suffer and to rise from the dead on the third day;

47 and for penance and the remission of sins to be preached in his name to all nations, beginning from Jerusalem.

48 But you are witnesses of these things.

49 And I send the promise of my Father into you. But you, remain in the city until you are clothed with power from on high.”

50 And he led them outside into Bethany; and lifting up his hands, he blessed them.

51 And it came to pass, while he blessed them, that he withdrew from them and was carried into heaven.

52 And they, having adored, returned to Jerusalem with great joy.

53 And they were always in the temple, praising and blessing God. Amen.

John

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God.

3 All things were made through him, and without him nothing was made that was made.

4 In him was life, and the life was the light of men;

5 and the light shines in the darkness, and the darkness did not lay hold of it.

6 There was a man sent from God, whose name was John.

7 He came for testimony, that he might bear testimony concerning the light, that all might believe through him.

8 He was not the light, but came that he might bear testimony concerning the light.

9 He was the true light, who enlightens every man coming into this world.

10 He was in the world, and the world was made through him, and the world did not know him.

11 He came into what was his own, and his own did not receive him.

12 But as many as received him, he gave them authority to become sons of God: to those who believe in his name,

13 who were born not from bloods, nor from the will of flesh, nor from the will of man, but from God.

14 And the Word was made flesh and dwelt among us; and we saw his glory, glory as of the Only-begotten from the Father, full of grace and truth.

15 John bears testimony concerning him and cries out, saying, “This was he of whom I said: He who is to come after me has come to be before me, because he was prior to me.”

16 And from his fullness we all have received, and grace for grace.

17 For the law was given through Moses; grace and truth came to be through Jesus Christ.

18 No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, has himself declared him.

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to him, that they might question him: “Who are you?”

20 And he confessed, and did not deny, and confessed, “I am not Christ.”

21 And they questioned him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the prophet?” And he answered, “No.”

22 Therefore, they said to him, “Who are you, that we may give an answer to those who sent us? What do you say of yourself?”

23 He said, “I am the voice of one crying in the desert: Make straight the way of the Lord (YHWH), as Isaiah the prophet said.”

24 And those who had been sent were of the Pharisees.

25 And they questioned him and said to him, “Why then do you baptize, if you are not Christ, nor Elijah, nor the prophet?”

26 John answered them, saying, “I baptize in water; but one has stood in your midst whom you do not know.

27 He is the one who is to come after me, who has come to be before me, the strap of whose sandal I am not worthy to loose.”

28 These things were done in Bethany beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him and said, “Behold the Lamb of God; behold him who takes away the sin of the world.

30 This is he of whom I said: After me comes a man who has come to be before me, because he was prior to me.

31 And I did not know him; but that he might be made manifest in Israel, for this reason I came baptizing in water.”

32 And John bore testimony, saying, “I saw the Spirit descending as a dove from heaven, and he abode upon him.

33 And I did not know him; but he who sent me to baptize in water said to me: ‘He upon whom you shall see the Spirit descending and abiding, this is he who baptizes in the Holy Spirit.’

34 And I saw, and I bore testimony that this is the Son of God.”

35 The next day John was standing again, and two of his disciples.

36 And looking upon Jesus as he walked, he said, “Behold the Lamb of God.”

37 And the two disciples heard him speaking and followed Jesus.

38 But Jesus, turning and seeing them following him, said to them, “What do you seek?” And they said to him, “Rabbi”—which translated is Master—“where do you dwell?”

39 He said to them, “Come and see.” They came and saw where he abode, and they abode with him that day; now it was about the tenth hour.

40 And Andrew, the brother of Simon Peter, was one of the two who had heard from John and followed him.

41 He first found his brother Simon and said to him, “We have found the Messiah”—which translated is Christ.

42 And he brought him to Jesus. And Jesus, looking intently upon him, said, “You are Simon, son of Jonah; you shall be called Cephas”—which is interpreted Peter.

43 On the following day, Jesus wished to go out into Galilee, and he found Philip. And Jesus said to him, “Follow me.”

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael and said to him, “We have found him of whom Moses wrote in the law, and of whom the prophets wrote: Jesus son of Joseph, from Nazareth.”

46 And Nathanael said to him, “Can anything good be from Nazareth?” Philip said to him, “Come and see.”

47 Jesus saw Nathanael coming to him and said of him, “Behold, truly an Israelite in whom there is no deceit.”

48 Nathanael said to him, “From where do you know me?” Jesus answered and said to him, “Before Philip called you, when you were beneath the fig tree, I saw you.”

49 Nathanael answered him and said, “Rabbi, you are the Son of God; you are the King of Israel.”

50 Jesus answered and said to him, “Because I said to you, ‘I saw you beneath the fig tree,’ you believe;
something greater than these shall you see.”

51 And he said to him, “Amen, amen I say to you: you shall see heaven opened, and the angels of God
ascending and descending upon the Son of Man.”

Chapter 2

1 And on the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

2 And Jesus also was invited to the wedding, and his disciples.

3 And when the wine failed, the mother of Jesus said to him, “They have no wine.”

4 And Jesus said to her, “What is there between me and you, woman? My hour has not yet come.”

5 His mother said to the ministers, “Whatever he shall say to you, do.”

6 Now there were six stone water jars set there according to the purification of the Jews, each holding two or three measures.

7 Jesus said to them, “Fill the water jars with water.” And they filled them to the brim.

8 And Jesus said to them, “Draw now, and carry it to the chief steward.” And they carried it.

9 Now when the chief steward tasted the water made wine—and he did not know where it was from, but the ministers who had drawn the water knew—the chief steward called the bridegroom

10 and said to him, “Every man sets out the good wine first, and when they have become drunk, then that which is worse. But you have kept the good wine until now.”

11 Jesus did this as the beginning of signs in Cana of Galilee; and he manifested his glory, and his disciples believed in him.

12 After this, he went down to Capernaum—he and his mother and his brothers and his disciples—and they abode there not many days.

13 And the Passover of the Jews was near, and Jesus went up to Jerusalem.

14 And he found in the temple those selling oxen and sheep and doves, and the money changers seated.

15 And when he had made a kind of whip from cords, he drove all out of the temple, the sheep also and the oxen; and he poured out the coins of the money changers and overturned their tables.

16 And to those who were selling doves he said, “Take these things away from here, and do not make the house of my Father a house of commerce.”

17 And his disciples remembered that it is written: “The zeal of your house has consumed me.”

18 Therefore, the Jews answered and said to him, “What sign do you show us, since you do these things?”

19 Jesus answered and said to them, “Destroy this temple, and in three days I shall raise it up.”

20 Therefore, the Jews said, “This temple was built over forty-six years, and will you raise it up in three days?”

21 But he spoke of the temple of his body.

22 Therefore, when he had risen from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

23 Now while he was in Jerusalem at Passover, on the feast day, many believed in his name, seeing the signs he was doing.

24 But Jesus did not entrust himself to them, because he knew all,

25 and because he had no need for anyone to bear testimony concerning man; for he knew what was in man.

Chapter 3

1 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.

2 He came to Jesus by night and said to him, “Rabbi, we know that you have come from God as a teacher, for no one can do these signs that you do unless God is with him.”

3 Jesus answered and said to him, “Amen, amen I say to you: unless one has been born anew, he cannot see the kingdom of God.”

4 Nicodemus said to him, “How can a man be born when he is old? Can he enter his mother’s womb a second time and be born again?”

5 Jesus answered, “Amen, amen I say to you: unless one has been reborn from water and the Holy Spirit, he cannot enter into the kingdom of God.

6 That which has been born from flesh is flesh, and that which has been born from spirit is spirit.

7 Do not marvel that I said to you: You must all be born anew.

8 The spirit breathes where it wills, and you hear its voice, but you do not know from where it comes or where it goes; so is everyone who has been born from spirit.”

9 Nicodemus answered and said to him, “How can these things be done?”

10 Jesus answered and said to him, “You are a teacher in Israel, and you do not know these things?

11 Amen, amen I say to you: what we know we speak, and what we have seen we bear testimony to, and you do not receive our testimony.

12 If I have spoken earthly things to you and you do not believe, how will you believe if I shall speak heavenly things to you?

13 And no one has ascended into heaven except he who descended from heaven: the Son of Man, who is in heaven.

14 And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up,

15 that everyone who believes in him may not perish, but may have eternal life.

16 For God so loved the world that he gave his only-begotten Son, that everyone who believes in him may not perish, but may have eternal life.

17 For God did not send his Son into the world that he might judge the world, but that the world might be saved through him.

18 He who believes in him is not judged; but he who does not believe is already judged, because he does not believe in the name of the only-begotten Son of God.

19 And this is the judgment: that the light came into the world, and men loved darkness more than the light, for their works were evil.

20 For everyone who acts wickedly hates the light and does not come to the light, that his works may not be reproved.

21 But he who does the truth comes to the light, that his works may be made manifest, because they have been done in God.”

22 After these things, Jesus and his disciples came into the land of Judea, and there he stayed with them and baptized.

23 Now John also was baptizing in Aenon, near Salim, because there were many waters there; and people came and were baptized.

24 For John had not yet been sent into prison.

25 Then a question arose between the disciples of John and the Jews concerning purification.

26 And they came to John and said to him, “Rabbi, he who was with you beyond the Jordan, to whom you bore testimony—behold, he baptizes, and all come to him.”

27 John answered and said, “A man cannot receive anything unless it has been given to him from heaven.

28 You yourselves bear me testimony that I said, ‘I am not Christ,’ but that I have been sent before him.

29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice. This joy of mine, therefore, has been fulfilled.

30 He must increase, but I must decrease.

31 He who comes from above is above all. He who is from the earth is from the earth and speaks from the earth. He who comes from heaven is above all.

32 And that which he has seen and heard, this he bears testimony to; and no one receives his testimony.

33 He who has received his testimony has set his seal that God is truthful.

34 For he whom God has sent speaks the words of God, for God does not give the Spirit by measure.

35 The Father loves the Son and has given all things into his hand.

36 He who believes in the Son has eternal life; but he who does not believe the Son shall not see life, and the wrath of God abides upon him.”

Chapter 4

1 Therefore, when Jesus knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

2 —although Jesus himself did not baptize, but his disciples—

3 he left Judea and went away again into Galilee.

4 Now he had to pass through Samaria.

5 Therefore, he came to a city of Samaria called Sychar, near the estate that Jacob gave to his son Joseph.

6 And the spring of Jacob was there. Jesus, therefore, wearied from the journey, sat thus at the spring. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, “Give me a drink.”

8 For his disciples had gone into the city to buy food.

9 Therefore, that Samaritan woman said to him, “How do you, though you are a Jew, ask a drink of me, who am a Samaritan woman?” For the Jews do not associate with the Samaritans.

10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give me a drink,’ perhaps you would have asked of him, and he would have given you living water.”

11 The woman said to him, “Lord, you have nothing with which to draw, and the well is deep. From where, then, do you have living water?

12 Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his livestock?”

13 Jesus answered and said to her, “Everyone who drinks from this water shall thirst again; but he who shall drink from the water that I shall give him shall not thirst forever.

14 But the water that I shall give him shall become in him a spring of water springing up into eternal life.”

15 The woman said to him, “Lord, give me this water, that I may not thirst, nor come here to draw.”

16 Jesus said to her, “Go, call your husband, and come here.”

17 The woman answered and said, “I have no husband.” Jesus said to her, “You have said well, ‘I have no husband’;

18 for you have had five husbands, and he whom you now have is not your husband. This you have said truly.”

19 The woman said to him, “Lord, I see that you are a prophet.

20 Our fathers adored upon this mountain, and you say that Jerusalem is the place where one must adore.”

21 Jesus said to her, “Woman, believe me, the hour is coming when neither upon this mountain nor in Jerusalem will you adore the Father.

22 You adore what you do not know; we adore what we know, because salvation is from the Jews.

23 But the hour is coming, and now is, when the true adorers shall adore the Father in spirit and truth. For the Father also seeks such as may adore him.

24 God is spirit, and those who adore him must adore in spirit and truth.”

25 The woman said to him, “I know that the Messiah is coming, who is called Christ. Therefore, when he comes, he shall announce all things to us.”

26 Jesus said to her, “I am, I who am speaking with you.”

27 And immediately his disciples came, and they marveled that he was speaking with a woman. Yet no one said, “What do you seek?” or, “Why are you speaking with her?”

28 Therefore, the woman left her water jar, went away into the city, and said to the men there,

29 “Come and see a man who told me all things whatsoever I have done. Is this not Christ?”

30 Therefore, they went out from the city and were coming to him.

31 Meanwhile, his disciples were asking him, saying, “Rabbi, eat.”

32 But he said to them, “I have food to eat that you do not know.”

33 Therefore, the disciples said to one another, “Has anyone brought him something to eat?”

34 Jesus said to them, “My food is that I may do the will of him who sent me, that I may complete his work.

35 Do you not say that there are yet four months, and the harvest comes? Behold, I say to you: lift up your eyes and see the fields, for they are already white for harvest.

36 And he who reaps receives wages and gathers fruit unto eternal life, that both he who sows and he who reaps may rejoice together.

37 For in this the word is true: one is he who sows, and another he who reaps.

38 I sent you to reap that over which you did not labor. Others have labored, and you have entered into their labors.”

39 Now many of the Samaritans from that city believed in him because of the word of the woman bearing testimony: “He told me all things whatsoever I have done.”

40 Therefore, when the Samaritans came to him, they asked him to abide there. And he abode there two days.

41 And many more believed in him because of his word.

42 And they said to the woman, “Now we believe not because of your speech, for we ourselves have heard and know that this is truly the Savior of the world.”

43 And after two days he departed from there and went away into Galilee.

44 For Jesus himself bore testimony that a prophet has no honor in his own country.

45 Therefore, when he came into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the feast day; for they also had come to the feast day.

46 Therefore, he came again into Cana of Galilee, where he had made the water wine. And there was a certain royal officer whose son was ill at Capernaum.

47 When this man had heard that Jesus was coming from Judea into Galilee, he went to him and pleaded with him to come down and heal his son, for he was beginning to die.

48 Therefore, Jesus said to him, “Unless you see signs and wonders, you do not believe.”

49 The royal officer said to him, “Lord, come down before my son dies.”

50 Jesus said to him, “Go; your son lives.” The man believed the word that Jesus spoke to him and went.

51 And as he was now going down, his servants met him and announced, saying that his son was alive.

52 Therefore, he asked them the hour at which he had grown better. And they said to him, “Yesterday at the seventh hour the fever left him.”

53 Therefore, the father knew that it was the same hour in which Jesus said to him, “Your son lives”; and he himself believed, and his whole house.

54 Jesus did this again as a second sign, when he had come from Judea into Galilee.

Chapter 5

1 After these things there was a feast day of the Jews, and Jesus went up to Jerusalem.

2 Now at Jerusalem there is the Sheep Pool, which is called in Hebrew Bethsaida, having five porticoes.

3 In these lay a great multitude of the sick, the blind, the lame, and the withered, awaiting the movement of the water.

4 For an angel of the Lord used to descend at a certain time into the pool, and the water was moved. And whoever first went down into the pool after the movement of the water was made well from whatever infirmity held him.

5 And there was a certain man there who had been in his infirmity for thirty-eight years.

6 When Jesus saw him lying there and knew that he had already been so for a long time, he said to him, “Do you wish to be made well?”

7 The sick man answered him, “Lord, I have no man to put me into the pool when the water has been disturbed; for while I am coming, another goes down before me.”

8 Jesus said to him, “Rise, take up your pallet, and walk.”

9 And immediately that man was made well; and he took up his pallet and was walking. Now it was the Sabbath on that day.

10 Therefore, the Jews said to him who had been healed, “It is the Sabbath; it is not lawful for you to take up your pallet.”

11 He answered them, “He who made me well, he said to me, ‘Take up your pallet and walk.’”

12 Therefore, they questioned him, “Who is that man who said to you, ‘Take up your pallet and walk’?”

13 But he who had been made well did not know who it was. For Jesus had withdrawn from the crowd assembled in the place.

14 Afterward, Jesus found him in the temple and said to him, “Behold, you have been made well; now sin no more, lest something worse happen to you.”

15 The man went away and announced to the Jews that it was Jesus who had made him well.

16 For this reason, the Jews were persecuting Jesus, because he was doing these things on the Sabbath.

17 But Jesus answered them, “My Father works even until now, and I work.”

18 For this reason, therefore, the Jews sought all the more to kill him, because he was not only breaking the Sabbath, but was also calling God his Father, making himself equal to God. And so Jesus answered and said to them:

19 “Amen, amen I say to you: the Son can do nothing of himself except what he sees the Father doing; for whatever he does, these things the Son also does in like manner.

20 For the Father loves the Son and shows him all things that he himself does; and greater works than these he shall show him, that you may marvel.

21 For just as the Father raises the dead and gives life, so also the Son gives life to whom he wills.

22 For neither does the Father judge anyone, but he has given all judgment to the Son,

23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent him.

24 Amen, amen I say to you: he who hears my word and believes him who sent me has eternal life and does not come into judgment, but has passed from death into life.

25 Amen, amen I say to you: the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who shall hear shall live.

26 For just as the Father has life in himself, so he has also given to the Son to have life in himself;

27 and he has given him authority to execute judgment, because he is the Son of Man.

28 Do not marvel at this, because the hour is coming in which all who are in the monuments shall hear the voice of the Son of God,

29 and they shall come forth: those who have done good, into the resurrection of life; but those who have done evil, into the resurrection of judgment.

30 I can do nothing of myself. As I hear, I judge; and my judgment is just, because I do not seek my own will, but the will of him who sent me.

31 If I bear testimony concerning myself, my testimony is not true.

32 There is another who bears testimony concerning me, and I know that the testimony he bears concerning me is true.

33 You sent to John, and he bore testimony to the truth.

34 But I do not receive testimony from man; rather, I say these things that you may be saved.

35 He was a lamp burning and shining; but you wished for an hour to exult in his light.

36 But I have testimony greater than John. For the works that the Father gave me to complete—the works themselves that I do—bear testimony concerning me, that the Father sent me.

37 And the Father who sent me has himself borne testimony concerning me. Neither have you ever heard his voice nor seen his appearance;

38 and you do not have his word abiding in you, because you do not believe him whom he sent.

39 Search the Scriptures, because you think that in them you have eternal life; and they are those that bear testimony concerning me.

40 And you are unwilling to come to me that you may have life.

41 I do not receive glory from men.

42 But I know you: you do not have the love of God in you.

43 I have come in the name of my Father, and you do not receive me. If another shall come in his own name, him you shall receive.

44 How can you believe, who receive glory from one another and do not seek the glory that is from God alone?

45 Do not think that I am going to accuse you before the Father. There is one who accuses you: Moses, in whom you hope.

46 For if you believed Moses, perhaps you would also believe me, for he wrote concerning me.

47 But if you do not believe his writings, how will you believe my words?”

Chapter 6

1 After these things, Jesus went away beyond the Sea of Galilee, which is the Sea of Tiberias;

2 and a great multitude followed him, because they saw the signs that he did upon those who were sick.

3 Therefore, Jesus went up onto the mountain, and there he sat with his disciples.

4 Now Passover, the feast day of the Jews, was near.

5 Therefore, when Jesus had lifted up his eyes and seen that a very great multitude was coming to him, he said to Philip, “From where shall we buy loaves, that these may eat?”

6 But he said this, testing him; for he himself knew what he was about to do.

7 Philip answered him, “Two hundred denarii worth of loaves are not sufficient for them, that each one may receive a little.”

8 One of his disciples, Andrew, the brother of Simon Peter, said to him,

9 “There is one boy here who has five barley loaves and two fish. But what are these among so many?”

10 Therefore, Jesus said, “Make the people recline.” Now there was much grass in the place. Therefore, the men reclined, about five thousand in number.

11 Therefore, Jesus took the loaves and, when he had given thanks, distributed them to those reclining; and likewise also from the fish, as much as they wished.

12 And when they were filled, he said to his disciples, “Gather the fragments that remain, that they may not perish.”

13 Therefore, they gathered them and filled twelve baskets with the fragments that remained from the five barley loaves after the people had eaten.

14 Therefore, when those men had seen the sign that Jesus had done, they said, “This is truly the prophet who is to come into the world.”

15 Therefore, when Jesus knew that they were about to come and seize him to make him king, he himself fled again onto the mountain alone.

16 And when evening had come, his disciples went down to the sea.

17 And when they had entered a boat, they came across the sea to Capernaum. And darkness had already come, and Jesus had not come to them.

18 Now the sea was rising, a great wind blowing.

19 Therefore, when they had rowed about twenty-five or thirty stadia, they saw Jesus walking upon the sea and drawing near the boat, and they were afraid.

20 But he said to them, “I am; do not fear.”

21 Therefore, they wished to receive him into the boat, and immediately the boat was at the land toward which they were going.

22 The next day, the crowd that stood beyond the sea saw that there was no other little boat there except one, and that Jesus had not entered the boat with his disciples, but his disciples alone had gone away;

23 yet other boats came from Tiberias near the place where they had eaten the bread, after the Lord had given thanks.

24 Therefore, when the crowd saw that Jesus was not there, nor his disciples, they entered the little boats and came to Capernaum, seeking Jesus.

25 And when they had found him beyond the sea, they said to him, “Rabbi, when did you come here?”

26 Jesus answered them and said, “Amen, amen I say to you: you seek me not because you saw signs, but because you ate from the loaves and were filled.

27 Work not for the food that perishes, but for that which endures unto eternal life, which the Son of Man shall give you. For God the Father has set his seal upon him.”

28 Therefore, they said to him, “What shall we do, that we may work the works of God?”

29 Jesus answered and said to them, “This is the work of God: that you believe in him whom he sent.”

30 Therefore, they said to him, “What sign, then, do you do, that we may see and believe you? What do you work?

31 Our fathers ate manna in the desert, as it is written: ‘He gave them bread from heaven to eat.’”

32 Therefore, Jesus said to them, “Amen, amen I say to you: Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven.

33 For the bread of God is that which descends from heaven and gives life to the world.”

34 Therefore, they said to him, “Lord, always give us this bread.”

35 And Jesus said to them, “I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst.

36 But I said to you that you have seen me, and you do not believe.

37 Everything that the Father gives me shall come to me, and him who comes to me I shall not cast outside,

38 because I descended from heaven not that I may do my own will, but the will of him who sent me.

39 Now this is the will of him who sent me, the Father: that I lose nothing of all that he has given me, but raise it up on the last day.

40 And this is the will of my Father who sent me: that everyone who sees the Son and believes in him may have eternal life, and I shall raise him on the last day.”

41 Therefore, the Jews murmured concerning him, because he had said, “I am the living bread, I who have descended from heaven.”

42 And they said, “Is this not Jesus son of Joseph, whose father and mother we know? How, then, does this man say, ‘I have descended from heaven’?”

43 Therefore, Jesus answered and said to them, “Do not murmur among one another.

44 No one can come to me unless the Father who sent me draws him; and I shall raise him on the last day.

45 It is written in the prophets: ‘And they shall all be taught by God.’ Everyone who has heard from the Father and has learned comes to me.

46 Not that anyone has seen the Father except he who is from God; this one has seen the Father.

47 Amen, amen I say to you: he who believes in me has eternal life.

48 I am the bread of life.

49 Your fathers ate manna in the desert and died.

50 This is the bread descending from heaven, that if anyone shall eat from it, he may not die.

51 I am the living bread, I who have descended from heaven.

52 If anyone shall eat from this bread, he shall live forever; and the bread that I shall give is my flesh for the life of the world.”

53 Therefore, the Jews disputed among themselves, saying, “How can this man give us his flesh to eat?”

54 Therefore, Jesus said to them, “Amen, amen I say to you: unless you shall eat the flesh of the Son of Man and drink his blood, you shall not have life in you.

55 He who eats my flesh and drinks my blood has eternal life, and I shall raise him on the last day.

56 For my flesh is truly food, and my blood is truly drink.

57 He who eats my flesh and drinks my blood abides in me, and I in him.

58 Just as the living Father sent me and I live because of the Father, so he who eats me, he himself also shall live because of me.

59 This is the bread that descended from heaven. It is not as when your fathers ate manna and died. He who eats this bread shall live forever.”

60 He said these things while teaching in the synagogue at Capernaum.

61 Therefore, many of his disciples, hearing this, said, “This word is hard, and who can hear it?”

62 But Jesus, knowing within himself that his disciples were murmuring about this, said to them, “Does this scandalize you?

63 What then if you shall see the Son of Man ascending where he was before?

64 The Spirit is he who gives life; the flesh profits nothing. The words that I have spoken to you are spirit and life.

65 But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would hand him over.

66 And he said, “For this reason I said to you that no one can come to me unless it has been given to him by my Father.”

67 From this time many of his disciples went back, and they no longer walked with him.

68 Therefore, Jesus said to the twelve, “Do you also wish to go away?”

69 Therefore, Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life,

70 and we have believed and known that you are Christ, the Son of God.”

71 Jesus answered them, “Did I not choose you twelve? And one of you is a devil.”

72 Now he spoke of Judas Iscariot, son of Simon; for this man was about to hand him over, though he was one of the twelve.

Chapter 7

1 After these things, Jesus walked in Galilee; for he did not wish to walk in Judea, because the Jews sought to kill him.

2 Now the feast day of the Jews, the Feast of Tabernacles, was near.

3 And his brothers said to him, “Pass from here and go into Judea, that your disciples also may see your works that you do.

4 For no one does anything in secret and himself seeks to be in the open. If you do these things, manifest yourself to the world.”

5 For neither did his brothers believe in him.

6 Therefore, Jesus said to them, “My time has not yet arrived, but your time is always ready.

7 The world cannot hate you, but it hates me, because I bear testimony concerning it that its works are evil.

8 You go up to this feast day, but I am not going up to this feast day, because my time has not yet been fulfilled.”

9 When he had said these things, he himself abode in Galilee.

10 But when his brothers had gone up, then he also went up to the feast day, not manifestly, but as though in secret.

11 Therefore, the Jews sought him on the feast day and said, “Where is he?”

12 And there was much murmuring in the crowd concerning him. For some said, “He is good.” But others said, “No, rather he seduces the crowds.”

13 Yet no one spoke openly concerning him, because of fear of the Jews.

14 Now when the feast day was midway through, Jesus went up into the temple and was teaching.

15 And the Jews marveled, saying, “How does this man know letters, though he has not learned?”

16 Jesus answered them and said, “My doctrine is not mine, but his who sent me.

17 If anyone wills to do his will, he shall know concerning the doctrine whether it is from God, or whether I speak of myself.

18 He who speaks from himself seeks his own glory; but he who seeks the glory of him who sent him, this man is truthful, and injustice is not in him.

19 Did not Moses give you the law? And none of you does the law.

20 Why do you seek to kill me?” The crowd answered and said, “You have a demon. Who seeks to kill you?”

21 Jesus answered and said to them, “I did one work, and you all marvel.

22 For this reason Moses gave you circumcision—not because it is from Moses, but from the fathers—and on the Sabbath you circumcise a man.

23 If a man receives circumcision on the Sabbath, that the law of Moses may not be broken, are you indignant at me because I made an entire man well on the Sabbath?

24 Do not judge according to the face, but judge a just judgment.”

25 Therefore, some of those from Jerusalem said, “Is this not he whom they seek to kill?

26 And behold, he speaks openly, and they say nothing to him. Have the rulers truly known that this is Christ?

27 But we know this man, from where he is. Yet when Christ comes, no one knows from where he is.”

28 Therefore, Jesus cried out in the temple, teaching and saying, “Both you know me and you know from where I am. And I have not come of myself, but he who sent me is true, whom you do not know.

29 I know him, because I am from him, and he sent me.”

30 Therefore, they sought to apprehend him, and no one laid hands upon him, because his hour had not yet come.

31 But many of the crowd believed in him and said, “When Christ comes, shall he do more signs than these that this man does?”

32 The Pharisees heard the crowd murmuring these things concerning him, and the rulers and Pharisees sent ministers to apprehend him.

33 Therefore, Jesus said to them, “Yet a little time I am with you, and I go to him who sent me.

34 You shall seek me and shall not find me; and where I am, you cannot come.”

35 Therefore, the Jews said among themselves, “Where will this man go, that we shall not find him? Will he go into the dispersion among the nations and teach the nations?

36 What is this word that he said, ‘You shall seek me and shall not find me; and where I am, you cannot come’?”

37 Now on the last and great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to me and drink.

38 He who believes in me, as the Scripture says, rivers of living water shall flow from his belly.”

39 Now he said this concerning the Spirit, whom those believing in him were to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified.

40 Therefore, some of that crowd, when they had heard these words of his, said, “This is truly the prophet.”

41 Others said, “This is Christ.” But some said, “Does Christ come from Galilee?

42 Does not the Scripture say that Christ comes from the seed of David and from Bethlehem, the town where David was?”

43 And so a dissension arose in the crowd because of him.

44 Now some of them wished to apprehend him, but no one laid hands upon him.

45 Therefore, the ministers came to the chief priests and Pharisees. And they said to them, “Why have you not brought him?”

46 The ministers answered, “Never has a man spoken thus, as this man has.”

47 Therefore, the Pharisees answered them, “Have you also been seduced?

48 Has anyone of the rulers believed in him, or of the Pharisees?

49 But this crowd—those who do not know the law—are accursed.”

50 Nicodemus, he who came to him by night and who was one of them, said to them,

51 “Does our law judge a man unless it has first heard from him and known what he does?”

52 They answered and said to him, “Are you also a Galilean? Search the Scriptures and see that no prophet arises from Galilee.”

53 And each one returned to his own house.

Chapter 8

1 But Jesus proceeded to the Mount of Olives.

2 And at daybreak he came again into the temple, and all the people came to him; and sitting down, he taught them.

3 But the scribes and Pharisees brought a woman caught in adultery, and they set her in the midst.

4 And they said to him, “Master, this woman was just now caught in adultery.

5 Now in the law, Moses commanded us to stone such women. What, therefore, do you say?”

6 But they said this, tempting him, that they might be able to accuse him. But Jesus, bending himself down, wrote with his finger upon the ground.

7 Therefore, when they persisted in questioning him, he raised himself up and said to them, “He who among you is without sin, let him be the first to cast a stone at her.”

8 And bending himself down again, he wrote upon the ground.

9 But hearing this, they went out one after another, beginning with the elders; and Jesus alone remained, with the woman standing in the midst.

10 Then Jesus, raising himself up, said to her, “Woman, where are those who accused you? Has no one condemned you?”

11 And she said, “No one, Lord.” Then Jesus said, “Neither shall I condemn you. Go, and now sin no more.”

12 Therefore Jesus spoke to them again, saying, “I am the light of the world. He who follows me does not walk in darkness, but shall have the light of life.”

13 Therefore the Pharisees said to him, “You bear testimony concerning yourself; your testimony is not true.”

14 Jesus answered and said to them, “Even if I bear testimony concerning myself, my testimony is true, because I know from where I came and where I go; but you do not know from where I come or where I go.

15 You judge according to the flesh; I judge no one.

16 And even if I judge, my judgment is true, because I am not alone, but I and the Father who sent me.

17 And it is written in your law that the testimony of two men is true.

18 I am he who bears testimony concerning myself, and the Father who sent me bears testimony concerning me.”

19 Therefore they said to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, perhaps you would also know my Father.”

20 Jesus spoke these words in the treasury while teaching in the temple; and no one seized him, because his hour had not yet come.

21 Therefore Jesus said to them again, “I go, and you shall seek me, and you shall die in your sin. Where I go, you cannot come.”

22 Therefore the Jews said, “Will he kill himself, because he said, ‘Where I go, you cannot come’?”

23 And he said to them, “You are from below; I am from above. You are of this world; I am not of this world.

24 Therefore I said to you that you shall die in your sins; for if you do not believe that I am, you shall die in your sin.”

25 Therefore they said to him, “Who are you?” Jesus said to them, “The Beginning, I who also speak to you.

26 I have many things to speak and to judge concerning you; but he who sent me is truthful, and the things I heard from him, these I speak in the world.”

27 And they did not understand that he was saying God was his Father.

28 Therefore Jesus said to them, “When you have lifted up the Son of Man, then you shall know that I am, and that I do nothing of myself, but as the Father taught me, these things I speak.

29 And he who sent me is with me, and he has not left me alone, because I always do the things that are pleasing to him.”

30 As he spoke these things, many believed in him.

31 Therefore Jesus said to those Jews who believed him, “If you abide in my word, you shall truly be my disciples,

32 and you shall know the truth, and the truth shall make you free.”

33 They answered him, “We are the seed of Abraham, and we have never been servants to anyone. How do you say, ‘You shall be free’?”

34 Jesus answered them, “Amen, amen I say to you: everyone who commits sin is a servant of sin.

35 Now the servant does not abide in the house forever, but the son abides forever.

36 Therefore, if the Son makes you free, you shall be truly free.

37 I know that you are sons of Abraham; but you seek to kill me, because my word takes no hold in you.

38 I speak that which I have seen with my Father; and you do the things you have seen with your father.”

39 They answered and said to him, “Our father is Abraham.” Jesus said to them, “If you are sons of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who has spoken to you the truth that I heard from God. Abraham did not do this.

41 You do the works of your father.” Therefore they said to him, “We were not born of fornication. We have one Father: God.”

42 Therefore Jesus said to them, “If God were your Father, you would indeed love me; for I proceeded from God and came. Neither did I come of myself, but he sent me.

43 Why do you not understand my speech? Because you cannot hear my word.

44 You are of your father the devil, and you wish to do the desires of your father. He was a murderer from the beginning, and he did not stand in the truth, because truth is not in him. When he speaks a lie, he speaks from his own, because he is a liar and the father of it.

45 But if I speak the truth, you do not believe me.

46 Which of you shall convict me of sin? If I speak the truth to you, why do you not believe me?

47 He who is of God hears the words of God. For this reason you do not hear, because you are not of God.”

48 Therefore the Jews answered and said to him, “Do we not rightly say that you are a Samaritan and have a demon?”

49 Jesus answered, “I do not have a demon, but I honor my Father, and you have dishonored me.

50 But I do not seek my own glory. There is one who seeks it and judges.

51 Amen, amen I say to you: if anyone keeps my word, he shall not see death forever.”

52 Therefore the Jews said, “Now we know that you have a demon. Abraham died, and the prophets; and you say, ‘If anyone keeps my word, he shall not taste death forever.’

53 Are you greater than our father Abraham, who died? And the prophets died. Whom do you make yourself?”

54 Jesus answered, “If I glorify myself, my glory is nothing. It is my Father who glorifies me, whom you say is your God,

55 and you have not known him; but I know him. And if I shall say that I do not know him, I shall be like you, a liar. But I know him and keep his word.

56 Abraham your father exulted that he might see my day. He saw it and rejoiced.”

57 Therefore the Jews said to him, “You do not yet have fifty years, and have you seen Abraham?”

58 Jesus said to them, “Amen, amen I say to you: before Abraham came to be, I am.”

59 Therefore they took up stones to cast at him; but Jesus hid himself and went out from the temple.

Chapter 9

1 And as Jesus passed by, he saw a man blind from birth.

2 And his disciples questioned him, “Rabbi, who sinned, this man or his parents, that he should be born blind?”

3 Jesus answered, “Neither this man sinned, nor his parents, but that the works of God might be manifested in him.

4 I must work the works of him who sent me while it is day. The night comes, when no one can work.

5 As long as I am in the world, I am the light of the world.”

6 When he had said these things, he spat upon the ground and made clay from the spittle, and spread the clay over his eyes.

7 And he said to him, “Go, wash in the pool of Siloam”—which is interpreted “Sent.” Therefore he went away and washed, and came seeing.

8 And so the neighbors, and those who had seen him before when he was a beggar, said, “Is this not he who sat and begged?” Some said, “This is he.”

9 But others said, “Not at all, but he is like him.” Yet he said, “I am.”

10 Therefore they said to him, “How were your eyes opened?”

11 He answered, “That man who is called Jesus made clay and anointed my eyes, and said to me, ‘Go to the pool of Siloam and wash.’ And I went and washed, and I see.”

12 And they said to him, “Where is he?” He said, “I do not know.”

13 They brought him who had been blind to the Pharisees.

14 Now it was the Sabbath when Jesus made the clay and opened his eyes.

15 Therefore the Pharisees again questioned him as to how he had come to see. And he said to them, “He put clay upon my eyes, and I washed, and I see.”

16 Therefore some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a sinful man perform these signs?” And there was a schism among them.

17 Therefore they said to the blind man again, “What do you say concerning him who opened your eyes?” And he said, “He is a prophet.”

18 Therefore the Jews did not believe concerning him that he had been blind and had come to see, until they called the parents of the man who had come to see.

19 And they questioned them, saying, “Is this your son, whom you say was born blind? How, then, does he now see?”

20 His parents answered them and said, “We know that this is our son and that he was born blind.

21 But how he now sees, we do not know; or who opened his eyes, we do not know. Question him. He is of age; let him speak for himself.”

22 His parents said these things because they feared the Jews; for the Jews had already conspired that if anyone confessed him to be Christ, he should be put out of the synagogue.

23 For this reason his parents said, “He is of age; question him.”

24 Therefore they called again the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.”

25 Therefore he said to them, “Whether he is a sinner, I do not know. One thing I know: though I was blind, now I see.”

26 Therefore they said to him, “What did he do to you? How did he open your eyes?”

27 He answered them, “I told you already, and you heard. Why do you wish to hear again? Do you also wish to become his disciples?”

28 Therefore they cursed him and said, “You be his disciple. But we are disciples of Moses.

29 We know that God spoke to Moses; but this man, we do not know from where he is.”

30 The man answered and said to them, “For in this is the marvel: that you do not know from where he is, and he opened my eyes.

31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does his will, to him he listens.

32 From the beginning of the world it has not been heard that anyone opened the eyes of one born blind.

33 Unless this man were from God, he could do nothing.”

34 They answered and said to him, “You were born wholly in sins, and do you teach us?” And they cast him outside.

35 Jesus heard that they had cast him outside; and when he had found him, he said to him, “Do you believe in the Son of God?”

36 He answered and said, “Who is he, Lord, that I may believe in him?”

37 And Jesus said to him, “You have both seen him, and it is he who speaks with you.”

38 And he said, “I believe, Lord.” And falling down, he adored him.

39 And Jesus said, “For judgment I came into this world, that those who do not see may see, and those who see may become blind.”

40 And some of the Pharisees who were with him heard this and said to him, “Are we also blind?”

41 Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see.’ Your sin abides.”

Chapter 10

1 “Amen, amen I say to you: he who does not enter through the door into the fold of the sheep, but climbs up another way, is a thief and a robber.

2 But he who enters through the door is the shepherd of the sheep.

3 To him the porter opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

4 And when he has brought out his own sheep, he goes before them; and the sheep follow him, because they know his voice.

5 But they do not follow a stranger, but flee from him, because they do not know the voice of strangers.”

6 Jesus spoke this proverb to them, but they did not understand what he was saying to them.

7 Therefore Jesus said to them again, “Amen, amen I say to you: I am the door of the sheep.

8 All, as many as have come, are thieves and robbers; and the sheep did not hear them.

9 I am the door. If anyone enters through me, he shall be saved; and he shall enter and go out, and shall find pasture.

10 The thief comes only to steal and slaughter and destroy. I came that they may have life, and may have it more abundantly.

11 I am the good shepherd. The good shepherd gives his soul for his sheep.

12 But the hireling, who is not the shepherd and to whom the sheep do not belong, sees the wolf coming and leaves the sheep and flees; and the wolf snatches and scatters the sheep.

13 But the hireling flees because he is a hireling, and the sheep are no concern of his.

14 I am the good shepherd, and I know mine, and mine know me,

15 as the Father knows me, and I know the Father; and I lay down my soul for my sheep.

16 And I have other sheep that are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

17 For this reason the Father loves me: because I lay down my soul, that I may take it again.

18 No one takes it from me, but I lay it down of myself. And I have authority to lay it down, and I have authority to take it again. This commandment I received from my Father.”

19 A dissension arose again among the Jews because of these words.

20 And many of them said, “He has a demon and is mad. Why do you listen to him?”

21 Others said, “These words are not those of one who has a demon. Can a demon open the eyes of blind men?”

22 Now the feast of Dedication took place at Jerusalem, and it was winter.

23 And Jesus walked in the temple, in Solomon’s portico.

24 Therefore the Jews surrounded him and said to him, “How long do you hold our soul in suspense? If you are Christ, tell us openly.”

25 Jesus answered them, “I speak to you, and you do not believe. The works that I do in my Father’s name, these bear testimony concerning me.

26 But you do not believe because you are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life, and they shall not perish forever; and no one shall snatch them from my hand.

29 That which my Father gave me is greater than all, and no one can snatch it from my Father’s hand.

30 I and the Father are one.”

31 Therefore the Jews took up stones to stone him.

32 Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?”

33 The Jews answered him, “We do not stone you for a good work, but for blasphemy, and because you, being a man, make yourself God.”

34 Jesus answered them, “Is it not written in your law, ‘I said: You are gods’?

35 If he called them gods to whom the word of God came—and Scripture cannot be broken—

36 do you say of him whom the Father sanctified and sent into the world, ‘You blaspheme,’ because I said, ‘I am the Son of God’?

37 If I do not do the works of my Father, do not believe me.

38 But if I do them, even if you do not wish to believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.”

39 Therefore they sought to seize him, but he went out of their hands.

40 And he went again beyond the Jordan, to that place where John was baptizing at first, and abode there.

41 And many came to him and said, “John indeed performed no sign.

42 But all things whatsoever John said concerning this man were true.” And many believed in him.

Chapter 11

1 Now a certain man was ill: Lazarus of Bethany, from the village of Mary and Martha her sister.

2 And Mary was she who anointed the Lord with ointment and wiped his feet with her hair; her brother Lazarus was ill.

3 Therefore his sisters sent to him, saying, “Lord, behold, he whom you cherish is ill.”

4 But when Jesus heard, he said to them, “This illness is not unto death, but for the glory of God, that the Son of God may be glorified through it.”

5 Now Jesus loved Martha, and her sister Mary, and Lazarus.

6 Therefore, when he heard that he was ill, he then indeed abode in the same place for two days.

7 Then after these things he said to his disciples, “Let us go into Judea again.”

8 The disciples said to him, “Rabbi, the Jews were just now seeking to stone you, and do you go there again?”

9 Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

10 But if he walks in the night, he stumbles, because the light is not in him.”

11 He said these things, and after this he said to them, “Lazarus our friend sleeps, but I go that I may awaken him from sleep.”

12 Therefore his disciples said, “Lord, if he sleeps, he shall be saved.”

13 But Jesus had spoken of his death, while they thought he spoke of the repose of sleep.

14 Then, therefore, Jesus said to them plainly, “Lazarus is dead.

15 And because I was not there, I rejoice for your sake, so that you may believe. But let us go to him.”

16 Therefore Thomas, who is called Didymus, said to his fellow disciples, “Let us also go, that we may die with him.”

17 And so Jesus came and found that he had already been in the monument four days.

18 Now Bethany was near Jerusalem, about fifteen stadia away.

19 And many of the Jews had come to Martha and Mary to console them concerning their brother.

20 Therefore Martha, when she heard that Jesus was coming, went to meet him; but Mary sat at home.

21 Therefore Martha said to Jesus, “Lord, if you had been here, my brother would not have died.

22 But even now I know that whatsoever you shall ask of God, God shall give you.”

23 Jesus said to her, “Your brother shall rise again.”

24 Martha said to him, “I know that he shall rise again in the resurrection on the last day.”

25 Jesus said to her, “I am the resurrection and the life. He who believes in me, even if he has died, shall live.

26 And everyone who lives and believes in me shall not die forever. Do you believe this?”

27 She said to him, “Indeed, Lord, I have believed that you are Christ, the Son of the living God, who have come into this world.”

28 And when she had said these things, she went away and called Mary her sister quietly, saying, “The Master is here and calls you.”

29 As soon as she heard, she rose quickly and came to him.

30 For Jesus had not yet come into the village, but was still in that place where Martha had met him.

31 Therefore the Jews who were with her in the house and were consoling her, when they saw that Mary rose quickly and went out, followed her, saying, “She goes to the monument to weep there.”

32 Therefore Mary, when she came where Jesus was and saw him, fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.”

33 Therefore Jesus, when he saw her weeping, and the Jews who had come with her weeping, groaned in spirit and troubled himself.

34 And he said, “Where have you laid him?” They said to him, “Lord, come and see.”

35 And Jesus wept.

36 Therefore the Jews said, “Behold how he cherished him.”

37 But some of them said, “Could not this man, who opened the eyes of one born blind, have caused this man not to die?”

38 Therefore Jesus, again groaning within himself, came to the monument. Now it was a cave, and a stone had been placed over it.

39 Jesus said, “Take away the stone.” Martha, the sister of him who had died, said to him, “Lord, by now he stinks, for he has been dead four days.”

40 Jesus said to her, “Did I not say to you that if you believe, you shall see the glory of God?”

41 Therefore they took away the stone. And Jesus, lifting his eyes upward, said, “Father, I give thanks to you because you have heard me.

42 Now I knew that you always hear me, but because of the people standing around I said it, that they may believe that you sent me.”

43 When he had said these things, he cried out with a great voice, “Lazarus, come outside.”

44 And immediately he who had been dead came forth, his feet and hands bound with bands, and his face bound with a cloth. Jesus said to them, “Loose him and let him go.”

45 Therefore many of the Jews who had come to Mary and Martha and had seen the things Jesus did believed in him.

46 But some of them went away to the Pharisees and told them the things Jesus did.

47 Therefore the chief priests and Pharisees gathered a council and said, “What are we doing? For this man performs many signs.

48 If we leave him thus, all shall believe in him, and the Romans shall come and take away our place and nation.”

49 But one of them, named Caiaphas, being the high priest that year, said to them, “You know nothing,

50 nor do you consider that it is expedient for you that one man should die for the people, and that the whole nation should not perish.”

51 But he did not say this of himself; rather, being the high priest that year, he prophesied that Jesus was to die for the nation,

52 and not only for the nation, but that he might gather into one the sons of God who were dispersed.

53 Therefore from that day they planned to kill him.

54 Therefore Jesus no longer walked openly among the Jews, but went away into the region beside the desert, to a city called Ephrem; and he stayed there with his disciples.

55 Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover, that they might sanctify themselves.

56 Therefore they sought Jesus and spoke with one another while standing in the temple: “What do you think—that he will not come to the feast day?” Now the chief priests and Pharisees had given a command that if anyone knew where he was, he should disclose it, that they might seize him.

Chapter 12

1 Therefore Jesus, six days before the Passover, came to Bethany, where Lazarus had been dead, whom Jesus raised.

2 And they made him a supper there, and Martha ministered; but Lazarus was one of those reclining with him.

3 Therefore Mary took a pound of precious ointment of pure spikenard and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the fragrance of the ointment.

4 Therefore one of his disciples, Judas Iscariot, who was to hand him over, said,

5 “Why was this ointment not sold for three hundred denarii and given to the needy?”

6 But he said this not because the needy were a concern to him, but because he was a thief; and having the money bag, he carried the things that were put into it.

7 Therefore Jesus said, “Let her alone, that she may keep it for the day of my burial.

8 For you always have the poor with you, but you do not always have me.”

9 Therefore a great crowd of the Jews learned that he was there, and they came not only because of Jesus, but that they might see Lazarus, whom he raised from the dead.

10 But the chief priests planned that they might also kill Lazarus,

11 because on account of him many of the Jews were going away and believing in Jesus.

12 Now on the next day, the great crowd that had come to the feast day, when they heard that Jesus was coming to Jerusalem,

13 took branches of palms and went out to meet him; and they cried out, “Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!”

14 And Jesus found a young ass and sat upon it, as it is written:

15 “Do not fear, daughter of Zion. Behold, your King comes, sitting upon the colt of a she-ass.”

16 His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written concerning him and that they had done these things to him.

17 Therefore the crowd that was with him when he called Lazarus from the monument and raised him from the dead bore testimony.

18 For this reason the crowd also came to meet him, because they heard that he had performed this sign.

19 Therefore the Pharisees said among themselves, “Do you see that we accomplish nothing? Behold, the whole world has gone after him.”

20 Now there were certain Gentiles among those who had gone up to adore on the feast day.

21 Therefore these men approached Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we wish to see Jesus.”

22 Philip came and told Andrew; Andrew in turn, with Philip, told Jesus.

23 But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

24 Amen, amen I say to you: unless a grain of wheat, falling into the ground, has died,

25 it abides alone; but if it has died, it bears much fruit. He who cherishes his soul shall lose it, and he who hates his soul in this world keeps it unto eternal life.

26 If anyone ministers to me, let him follow me; and where I am, there also shall my minister be. If anyone ministers to me, my Father shall honor him.

27 Now my soul is troubled. And what shall I say? Father, save me from this hour. But for this reason I came unto this hour.

28 Father, glorify your name.” Therefore a voice came from heaven: “I have glorified it, and I shall glorify it again.”

29 Therefore the crowd that stood by and had heard said that thunder had occurred. Others said, “An angel spoke to him.”

30 Jesus answered and said, “This voice came not for my sake, but for yours.

31 Now is the judgment of the world; now the ruler of this world shall be cast outside.

32 And I, if I am lifted up from the earth, shall draw all things to myself.”

33 But he said this, signifying by what death he was to die.

34 The crowd answered him, “We have heard from the law that Christ abides forever. And how do you say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

35 Therefore Jesus said to them, “Yet a little while, the light is in you. Walk while you have the light, lest the darkness lay hold of you; and he who walks in darkness does not know where he goes.

36 While you have the light, believe in the light, that you may be sons of light.” Jesus spoke these things and went away and hid himself from them.

37 But although he had performed so many signs before them, they did not believe in him,

38 that the word of Isaiah the prophet might be fulfilled, which he said: “Lord, who has believed what we have heard? And to whom has the arm of the Lord been revealed?”

39 For this reason they could not believe, because Isaiah said again:

40 “He has blinded their eyes and hardened their heart, that they may not see with their eyes, nor understand with their heart, and be converted, and I may heal them.”

41 Isaiah said these things when he saw his glory and spoke concerning him.

42 Nevertheless, many even of the rulers believed in him; but because of the Pharisees they did not confess, lest they should be cast out of the synagogue.

43 For they loved the glory of men more than the glory of God.

44 But Jesus cried out and said, “He who believes in me does not believe in me, but in him who sent me.

45 And he who sees me sees him who sent me.

46 I came as light into the world, that everyone who believes in me may not abide in darkness.

47 And if anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

48 He who despises me and does not receive my words has one who judges him. The word that I have spoken, that shall judge him on the last day.

49 For I have not spoken of myself, but the Father who sent me himself gave me a commandment as to what I should say and what I should speak.

50 And I know that his commandment is eternal life. Therefore, the things I speak, just as the Father told me, so I speak.”

Chapter 13

1 Before the feast day of the Passover, Jesus, knowing that his hour had come that he should pass from this world to the Father, having loved his own who were in the world, loved them unto the end.

2 And when supper had been made, the devil having already put into the heart that Judas, son of Simon Iscariot, should hand him over,

3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God and goes to God,

4 rose from supper and laid aside his garments; and when he had taken a linen towel, he girded himself.

5 Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the linen towel with which he was girded.

6 Therefore he came to Simon Peter. And Peter said to him, "Lord, do you wash my feet?"

7 Jesus answered and said to him, "What I do, you do not know now, but you shall know afterward."

8 Peter said to him, "You shall not wash my feet forever." Jesus answered him, "If I do not wash you, you shall not have a part with me."

9 Simon Peter said to him, "Lord, not only my feet, but also my hands and my head."

10 Jesus said to him, "He who is washed needs only to wash his feet, but is wholly clean. And you are clean, but not all."

11 For he knew who it was who would hand him over; therefore he said, "Not all of you are clean."

12 Therefore, after he had washed their feet and taken his garments, when he had reclined again, he said to them, "Do you know what I have done to you?

13 You call me Master and Lord, and you say well, for so I am.

14 Therefore, if I, the Lord and Master, have washed your feet, you also ought to wash one another's feet.

15 For I have given you an example, that just as I have done to you, so you also should do.

16 Amen, amen I say to you: a servant is not greater than his lord, nor is an apostle greater than he who sent him.

17 If you know these things, you shall be blessed if you do them.

18 I do not speak concerning all of you. I know whom I have chosen; but that Scripture may be fulfilled: 'He who eats bread with me shall lift up his heel against me.'

19 From now on I tell you before it happens, that when it has happened, you may believe that I am.

20 Amen, amen I say to you: he who receives anyone I shall send receives me; and he who receives me receives him who sent me."

21 When Jesus had said these things, he was troubled in spirit; and he bore testimony and said, "Amen, amen I say to you: one of you shall hand me over."

22 Therefore the disciples looked at one another, uncertain of whom he spoke.

23 Now one of his disciples, whom Jesus loved, was reclining in the bosom of Jesus.

24 Therefore Simon Peter signaled to him and said, "Who is it of whom he speaks?"

25 And so, leaning back upon the breast of Jesus, he said to him, "Lord, who is it?"

26 Jesus answered, "He it is to whom I shall offer the bread when I have dipped it." And when he had dipped the bread, he gave it to Judas, son of Simon Iscariot.

27 And after the morsel, Satan entered into him. And Jesus said to him, “What you do, do more quickly.”

28 But no one among those reclining knew why he said this to him.

29 For some thought that, because Judas had the money bag, Jesus had said to him, “Buy the things we need for the feast day,” or that he should give something to the needy.

30 Therefore, when he had received the morsel, he went out immediately. And it was night.

31 Therefore, when he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him.

32 If God has been glorified in him, God shall also glorify him in himself, and shall glorify him immediately.

33 Little children, yet a little while I am with you. You shall seek me; and just as I said to the Jews, ‘Where I go, you cannot come,’ so I say to you now.

34 I give you a new commandment: that you love one another. Just as I have loved you, so you also are to love one another.

35 By this all shall know that you are my disciples: if you have love toward one another.”

36 Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I go, you cannot follow me now, but you shall follow afterward.”

37 Peter said to him, “Why can I not follow you now? I shall lay down my soul for you.”

38 Jesus answered him, “Will you lay down your soul for me? Amen, amen I say to you: the cock shall not crow until you deny me three times.”

Chapter 14

1 “Let not your heart be troubled. You believe in God; believe also in me.

2 In my Father’s house are many mansions. If it were not so, I would have told you; for I go to prepare a place for you.

3 And if I shall have gone and prepared a place for you, I come again and shall receive you to myself, that where I am, you also may be.

4 And where I go you know, and the way you know.”

5 Thomas said to him, “Lord, we do not know where you go. And how can we know the way?”

6 Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.

7 If you had known me, you would surely have known my Father also. And from now on you shall know him, and you have seen him.”

8 Philip said to him, “Lord, show us the Father, and it is enough for us.”

9 Jesus said to him, “Have I been with you so long a time, and you have not known me? Philip, he who sees me sees the Father also. How do you say, ‘Show us the Father’?

10 Do you not believe that I am in the Father and the Father is in me? The words that I speak to you I do not speak from myself. But the Father, abiding in me, himself does the works.

11 Do you not believe that I am in the Father and the Father is in me?

12 Otherwise, believe because of the works themselves. Amen, amen I say to you: he who believes in me, the works that I do, he also shall do; and he shall do greater things than these, because I go to the Father.

13 And whatsoever you shall ask the Father in my name, this I shall do, that the Father may be glorified in the Son.

14 If you shall ask me anything in my name, this I shall do.

15 If you love me, keep my commandments.

16 And I shall ask the Father, and he shall give you another Paraclete, that he may abide with you forever:

17 the Spirit of truth, whom the world cannot receive, because it does not see him nor know him. But you shall know him, because he shall abide with you and shall be in you.

18 I shall not leave you orphans; I shall come to you.

19 Yet a little while, and the world now sees me no more. But you see me; because I live, you also shall live.

20 On that day you shall know that I am in my Father, and you in me, and I in you.

21 He who has my commandments and keeps them, he it is who loves me. And he who loves me shall be loved by my Father; and I shall love him and manifest myself to him.”

22 Judas—not the Iscariot—said to him, “Lord, what has come to pass that you are about to manifest yourself to us and not to the world?”

23 Jesus answered and said to him, “If anyone loves me, he shall keep my word, and my Father shall love him; and we shall come to him and make a mansion with him.

24 He who does not love me does not keep my words. And the word that you have heard is not mine, but that of the Father who sent me.

25 These things I have spoken to you while abiding with you.

26 But the Paraclete, the Holy Spirit, whom the Father shall send in my name, he shall teach you all things and shall bring to your remembrance all things whatsoever I shall have said to you.

27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you, ‘I go, and I come to you.’ If you loved me, you would indeed rejoice because I go to the Father, for the Father is greater than I.

29 And now I have told you before it happens, that when it has happened, you may believe.

30 I shall no longer speak many things with you, for the ruler of this world comes, and in me he has nothing.

31 But that the world may know that I love the Father, and as the Father gave me a commandment, so I do. Rise, let us go from here.”

Chapter 15

1 “I am the true vine, and my Father is the vine-grower.

2 Every branch in me that does not bear fruit, he shall take it away; and every branch that bears fruit, he shall cleanse, that it may bear more fruit.

3 You are now clean because of the word that I have spoken to you.

4 Abide in me, and I in you. As a branch cannot bear fruit from itself unless it abides in the vine, so neither can you unless you abide in me.

5 I am the vine; you are the branches. He who abides in me, and I in him, he bears much fruit, because without me you can do nothing.

6 If anyone does not abide in me, he shall be cast outside like a branch and shall wither; and they shall gather him and cast him into the fire, and he burns.

7 If you abide in me, and my words abide in you, whatsoever you desire, you shall ask, and it shall be done for you.

8 In this my Father has been glorified: that you bear fruit in abundance and become my disciples.

9 As the Father loved me, I also loved you. Abide in my love.

10 If you keep my commandments, you shall abide in my love, just as I too have kept my Father’s commandments and abide in his love.

11 These things I have spoken to you, that my joy may be in you and your joy may be fulfilled.

12 This is my commandment: that you love one another as I have loved you.

13 No one has greater love than this: that one lay down his soul for his friends.

14 You are my friends if you do the things that I command you.

15 I shall no longer call you servants, because a servant does not know what his master is doing. But I have called you friends, because all things whatsoever I have heard from my Father, I have made known to you.

16 You did not choose me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should abide, so that whatsoever you ask the Father in my name, he may give you.

17 These things I command you: that you love one another.

18 If the world hates you, know that it hated me before it hated you.

19 If you had been of the world, the world would love what was its own. But because you are not of the world, but I chose you out of the world, therefore the world hates you.

20 Remember my word, which I spoke to you: a servant is not greater than his lord. If they persecuted me, they shall also persecute you; if they kept my word, they shall also keep yours.

21 But all these things they shall do to you because of my name, because they do not know him who sent me.

22 If I had not come and spoken to them, they would have no sin; but now they have no excuse concerning their sin.

23 He who hates me also hates my Father.

24 If I had not done among them works that no one else did, they would have no sin; but now they have seen and hated both me and my Father.

25 But this was so that the word written in their law might be fulfilled: ‘They hated me without cause.’

26 But when the Paraclete comes, whom I shall send to you from the Father—the Spirit of truth, who proceeds from the Father—he shall bear testimony concerning me;

27 and you shall bear testimony, because you are with me from the beginning.

Chapter 16

1 These things I have spoken to you that you may not be scandalized.

2 They shall put you out of the synagogues; but the hour comes when everyone who kills you shall think that he is rendering service to God.

3 And they shall do these things to you because they have known neither the Father nor me.

4 But these things I have spoken to you so that, when their hour comes, you may remember that I told you.

5 But I did not tell you these things from the beginning because I was with you. And now I go to him who sent me, and none of you asks me, ‘Where are you going?’

6 But because I have spoken these things to you, sorrow has filled your heart.

7 Yet I tell you the truth: it is expedient for you that I go. For if I do not go away, the Paraclete shall not come to you; but if I go away, I shall send him to you.

8 And when he comes, he shall convict the world concerning sin and concerning justice and concerning judgment:

9 concerning sin, indeed, because they have not believed in me;

10 but concerning justice, because I go to the Father and you shall no longer see me;

11 and concerning judgment, because the ruler of this world has now been judged.

12 I still have many things to say to you, but you cannot bear them now.

13 But when that Spirit of truth comes, he shall teach you all truth. For he shall not speak from himself, but whatsoever he hears he shall speak, and the things that are to come he shall announce to you.

14 He shall glorify me, because he shall receive from what is mine and shall announce it to you.

15 All things whatsoever the Father has are mine. Therefore I said that he shall receive from what is mine and shall announce it to you.

16 A little while, and you shall no longer see me; and again a little while, and you shall see me, because I go to the Father.”

17 Then some of his disciples said to one another, “What is this that he says to us: ‘A little while, and you shall not see me; and again a little while, and you shall see me,’ and, ‘Because I go to the Father’?”

18 Therefore they were saying, “What is this that he says, ‘A little while’? We do not know what he is saying.”

19 But Jesus knew that they wished to ask him, and he said to them, “Do you inquire among yourselves about this, because I said, ‘A little while, and you shall not see me; and again a little while, and you shall see me’?

20 Amen, amen I say to you: you shall lament and weep, but the world shall rejoice. And you shall be sorrowful, but your sorrow shall be turned into joy.

21 When a woman gives birth, she has sorrow because her hour has come; but when she has given birth to a child, she no longer remembers the distress because of her joy that a human being has been born into the world.

22 Therefore, you too have sorrow now; but I shall see you again, and your heart shall rejoice, and no one shall take your joy from you.

23 And in that day you shall ask me nothing. Amen, amen I say to you: if you ask the Father for anything in my name, he shall give it to you.

24 Until now you have asked nothing in my name. Ask, and you shall receive, that your joy may be full.

25 These things I have spoken to you in proverbs. The hour comes when I shall no longer speak to you in proverbs, but shall announce to you openly concerning the Father.

26 In that day you shall ask in my name; and I do not say to you that I shall ask the Father concerning you,

27 for the Father himself cherishes you, because you have cherished me and have believed that I came forth from God.

28 I came forth from the Father and came into the world; again I leave the world and go to the Father.”

29 His disciples said to him, “Behold, now you speak openly and utter no proverb.

30 Now we know that you know all things and have no need for anyone to question you. In this we believe that you came forth from God.”

31 Jesus answered them, “Do you believe now?

32 Behold, the hour comes, and has now come, when you shall be scattered, each to what is his own, and shall leave me alone. And I am not alone, because the Father is with me.

33 These things I have spoken to you that you may have peace in me. In the world you shall have distress; but take courage: I have conquered the world.”

Chapter 17

1 Jesus spoke these things, and lifting his eyes to heaven, he said, “Father, the hour has come. Glorify your Son, that your Son may glorify you,

2 just as you gave him authority over all flesh, that he may give eternal life to all whom you have given him.

3 Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you sent.

4 I have glorified you upon earth. I have consummated the work that you gave me to do.

5 And now you, Father, glorify me with yourself, with the glory that I had with you before the world existed.

6 I have made your name manifest to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have kept your word.

7 Now they have known that all things you have given me are from you,

8 because the words you gave me, I have given them; and they themselves received them and truly knew that I came forth from you, and they believed that you sent me.

9 I pray for them. I do not pray for the world, but for those whom you have given me, because they are yours.

10 And all things of mine are yours, and yours are mine; and I have been glorified in them.

11 And now I am no longer in the world, and they are in the world, and I come to you. Holy Father, keep in your name those whom you have given me, that they may be one, as we also are.

12 While I was with them, I kept them in your name. I guarded those whom you gave me, and no one of them perished except the son of perdition, that the Scripture might be fulfilled.

13 But now I come to you, and I speak these things in the world that they may have my joy fulfilled in themselves.

14 I have given them your word, and the world hated them because they are not of the world, just as I am not of the world.

15 I do not pray that you take them away from the world, but that you keep them from evil.

16 They are not of the world, just as I am not of the world.

17 Sanctify them in truth. Your word is truth.

18 Just as you sent me into the world, I also sent them into the world.

19 And for them I sanctify myself, that they also may be sanctified in truth.

20 But I pray not only for them, but also for those who shall believe in me through their word:

21 that they all may be one, as you, Father, are in me and I in you; that they also may be one in us, that the world may believe that you sent me.

22 And the glory that you gave me, I have given them, that they may be one, as we also are one:

23 I in them, and you in me, that they may be consummated into one, and the world may know that you sent me and loved them just as you loved me.

24 Father, I desire that those whom you have given me may also be with me where I am, that they may see my glory, which you gave me, because you loved me before the foundation of the world.

25 Just Father, the world has not known you, but I have known you; and these men have known that you sent me.

26 And I have made your name known to them, and shall make it known, that the love with which you loved me may be in them, and I in them.”

Chapter 18

1 When Jesus had said these things, he went out with his disciples across the torrent Cedron, where there was a garden, into which he and his disciples entered.

2 Now Judas, who was handing him over, also knew the place, because Jesus had often met there with his disciples.

3 Therefore Judas, having received the cohort together with attendants from the chief priests and Pharisees, came there with lanterns and torches and weapons.

4 Then Jesus, knowing all things that were to come upon him, went forward and said to them, “Whom do you seek?”

5 They answered him, “Jesus the Nazarene.” Jesus said to them, “I am.” And Judas, who was handing him over, was also standing with them.

6 Therefore, when he said to them, “I am,” they went backward and fell to the ground.

7 Then he questioned them again, “Whom do you seek?” And they said, “Jesus the Nazarene.”

8 Jesus answered, “I told you that I am. Therefore, if you seek me, let these men go away.”

9 This was so that the word he had spoken might be fulfilled: “Of those whom you have given me, I have lost no one.”

10 Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the servant’s name was Malchus.

11 Therefore Jesus said to Peter, “Put your sword into its sheath. The cup that the Father has given me—shall I not drink it?”

12 Then the cohort and the tribune and the attendants of the Jews laid hold of Jesus and bound him.

13 And they led him to Annas first, for he was the father-in-law of Caiaphas, who was high priest that year.

14 Now Caiaphas was the one who had given counsel to the Jews that it is expedient for one man to die for the people.

15 Now Simon Peter was following Jesus, along with another disciple. And that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest.

16 But Peter stood outside at the door. Therefore the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in.

17 Then the maid who kept the door said to Peter, “Are you also one of this man’s disciples?” He said, “I am not.”

18 Now the servants and attendants were standing by the coals, because it was cold, and they were warming themselves. And Peter also was standing with them and warming himself.

19 Then the high priest questioned Jesus concerning his disciples and his doctrine.

20 Jesus answered him, “I have spoken openly to the world. I always taught in the synagogue and in the temple, where all the Jews come together, and I have spoken nothing in secret.

21 Why do you question me? Question those who heard what I spoke to them. Behold, they know the things I said.”

22 But when he had said these things, one of the attendants standing by struck Jesus across the face, saying, “Is this how you answer the high priest?”

23 Jesus answered him, “If I have spoken evil, bear testimony concerning the evil; but if I have spoken
well, why do you strike me?”

24 And Annas sent him bound to Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. Therefore they said to him, “Are you also one of
his disciples?” He denied it and said, “I am not.”

26 One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, said to him,
“Did I not see you in the garden with him?”

27 Therefore Peter denied it again, and immediately the cock crowed.

28 Then they led Jesus from Caiaphas to the praetorium. Now it was morning, and they themselves did not
enter the praetorium, that they might not be defiled but might eat the Passover.

29 Therefore Pilate went outside to them and said, “What accusation do you bring against this man?”

30 They answered and said to him, “If this man were not an evildoer, we would not have handed him over
to you.”

31 Then Pilate said to them, “Take him yourselves and judge him according to your law.” Therefore the
Jews said to him, “It is not lawful for us to kill anyone.”

32 This was so that the word of Jesus might be fulfilled, which he spoke, signifying by what death he was
to die.

33 Then Pilate entered the praetorium again, called Jesus, and said to him, “Are you the King of the Jews?”

34 Jesus answered, “Do you say this from yourself, or have others told you about me?”

35 Pilate answered, “Am I a Jew? Your nation and the chief priests handed you over to me. What have you
done?”

36 Jesus answered, “My kingdom is not of this world. If my kingdom were from this world, my attendants
would certainly fight, that I might not be handed over to the Jews; but now my kingdom is not from here.”

37 Therefore Pilate said to him, “Then you are a king?” Jesus answered, “You say that I am a king. For this
I was born, and for this I came into the world: that I may bear testimony to truth. Everyone who is of truth
hears my voice.”

38 Pilate said to him, “What is truth?” And when he had said this, he went outside to the Jews again and
said to them, “I find no cause in him.

39 But you have a custom that I release one to you at the Passover. Do you wish, therefore, that I release
to you the King of the Jews?”

40 Then they all cried out again, saying, “Not this man, but Barabbas.” Now Barabbas was a robber.

Chapter 19

1 Then Pilate took Jesus and scourged him.

2 And the soldiers, plaiting a crown of thorns, placed it upon his head and wrapped him in a purple garment.

3 And they kept coming to him and saying, “Hail, King of the Jews,” and striking him across the face.

4 Therefore Pilate went outside again and said to them, “Behold, I bring him out to you, that you may know that I find no cause in him.”

5 (Therefore Jesus came out, bearing the crown of thorns and the purple garment.) And Pilate said to them, “Behold the man.”

6 Therefore, when the chief priests and attendants saw him, they cried out, saying, “Crucify, crucify him.” Pilate said to them, “Take him yourselves and crucify him, for I find no cause in him.”

7 The Jews answered him, “We have a law, and according to the law he ought to die, because he made himself the Son of God.”

8 Therefore, when Pilate heard this word, he was more afraid.

9 And he entered the praetorium again and said to Jesus, “From where are you?” But Jesus gave him no answer.

10 Therefore Pilate said to him, “Do you not speak to me? Do you not know that I have authority to crucify you and authority to release you?”

11 Jesus answered, “You would have no authority at all against me unless it had been given to you from above. Therefore, he who handed me over to you has greater sin.”

12 And from then on, Pilate sought to release him. But the Jews cried out, saying, “If you release this man, you are not Caesar’s friend. For everyone who makes himself a king opposes Caesar.”

13 But when Pilate had heard these words, he brought Jesus outside and sat upon the judgment seat, at the place called Lithostrotos, but in Hebrew Gabbatha.

14 Now it was the Parasceve of the Passover, about the sixth hour, and he said to the Jews, “Behold your king.”

15 But they cried out, “Take him away, take him away; crucify him.” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king except Caesar.”

16 Then he handed him over to them that he might be crucified. And they received Jesus and led him out.

17 And carrying his own cross, he went out to what is called the Place of Calvary, but in Hebrew Golgotha,

18 where they crucified him, and with him two others, one on either side, but Jesus in the midst.

19 Pilate also wrote a title and placed it upon the cross. And it was written: “Jesus the Nazarene, the King of the Jews.”

20 Therefore many of the Jews read this title, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin.

21 Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but that he himself said, ‘I am the King of the Jews.’”

22 Pilate answered, “What I have written, I have written.”

23 Therefore, when the soldiers had crucified him, they took his garments (and made four parts, a part for each soldier) and the tunic. Now the tunic was without seam, woven from the top throughout.

24 Therefore they said to one another, “Let us not tear it, but cast lots over it, whose it shall be.” This was so that the Scripture might be fulfilled, saying, “They divided my garments among themselves, and upon my garment they cast a lot.” And indeed the soldiers did these things.

25 Now beside the cross of Jesus stood his mother, and his mother’s sister, Mary of Cleophas, and Mary Magdalene.

26 Therefore, when Jesus saw his mother and the disciple whom he loved standing there, he said to his mother, “Woman, behold your son.”

27 Then he said to the disciple, “Behold your mother.” And from that hour the disciple received her into his own home.

28 Afterward, Jesus, knowing that all things had now been consummated, that the Scripture might be consummated, said, “I thirst.”

29 Now a vessel full of vinegar had been set there. And they, placing a sponge full of vinegar upon hyssop, offered it to his mouth.

30 Therefore, when Jesus had received the vinegar, he said, “It is consummated.” And bowing his head, he handed over the spirit.

31 Therefore the Jews, because it was the Parasceve, asked Pilate that their legs might be broken and the bodies taken away, so that the bodies might not remain on the cross on the Sabbath, for that Sabbath day was great.

32 Therefore the soldiers came and broke the legs of the first, and of the other who had been crucified with him.

33 But when they came to Jesus and saw him already dead, they did not break his legs.

34 But one of the soldiers opened his side with a lance, and immediately blood and water came out.

35 And he who saw it bore testimony, and his testimony is true. And he knows that what he says is true, that you also may believe.

36 For these things were done that the Scripture might be fulfilled: “You shall not break a bone of him.”

37 And again another Scripture says, “They shall look upon him whom they pierced through.”

38 Now after these things, Joseph of Arimathea asked Pilate (because he was a disciple of Jesus, though in secret for fear of the Jews) that he might take away the body of Jesus. And Pilate permitted it. Therefore he came and took away the body of Jesus.

39 And Nicodemus also came, who at first had come to Jesus by night, carrying a mixture of myrrh and aloes, about one hundred pounds.

40 Therefore they took the body of Jesus and bound it in linen cloths with the spices, as the custom is for the Jews to bury.

41 Now in the place where he was crucified there was a garden, and in the garden a new monument, in which no one had yet been laid.

42 Therefore, because of the Parasceve of the Jews, since the monument was near, they laid Jesus there.

Chapter 20

1 Now on the first day of the week, Mary Magdalene came early to the monument, while there was still darkness, and she saw the stone taken away from the monument.

2 Therefore she ran and came to Simon Peter and to the other disciple, whom Jesus cherished, and said to them, “They have taken the Lord away from the monument, and we do not know where they have laid him.”

3 Therefore Peter and that other disciple went out and came to the monument.

4 Now the two ran together, and that other disciple ran more quickly than Peter and came first to the monument.

5 And when he had stooped down, he saw the linen cloths lying there, but he did not enter.

6 Then Simon Peter came, following him, and entered the monument; and he saw the linen cloths lying there,

7 and the cloth that had been over his head, not lying with the linen cloths, but rolled up separately in one place.

8 Then that disciple who had come first to the monument also entered, and he saw and believed.

9 For they did not yet know the Scripture, that it was necessary for him to rise from the dead.

10 Therefore the disciples went away again to their own places.

11 But Mary stood outside at the monument, lamenting. Therefore, while she wept, she stooped down and looked into the monument,

12 and she saw two angels in white, sitting one at the head and one at the feet, where the body of Jesus had been laid.

13 They said to her, “Woman, why are you lamenting?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid him.”

14 When she had said these things, she turned back and saw Jesus standing, but she did not know that it was Jesus.

15 Jesus said to her, “Woman, why are you lamenting? Whom do you seek?” She, supposing that he was the gardener, said to him, “Sir, if you have taken him away, tell me where you have laid him, and I shall take him away.”

16 Jesus said to her, “Mary.” Turning, she said to him, “Rabboni” (which is called Master).

17 Jesus said to her, “Do not touch me, for I have not yet ascended to my Father. But go to my brothers and say to them: ‘I ascend to my Father and your Father, my God and your God.’”

18 Mary Magdalene came, announcing to the disciples, “I have seen the Lord, and he said these things to me.”

19 Therefore, when it was evening on that day, the first day of the week, and the doors were shut where the disciples were gathered for fear of the Jews, Jesus came and stood in the midst and said to them, “Peace to you.”

20 And when he had said this, he showed them his hands and his side. Therefore the disciples rejoiced when they saw the Lord.

21 Then he said to them again, “Peace to you. Just as the Father sent me, I also send you.”

22 When he had said these things, he breathed upon them and said to them, “Receive the Holy Spirit.

23 Whose sins you shall remit, they are remitted to them; and whose sins you shall retain, they have been retained.”

24 But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 Therefore the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and put my finger into the place of the nails, and put my hand into his side, I shall not believe.”

26 And after eight days, his disciples were inside again, and Thomas with them. Jesus came with the doors closed and stood in the midst and said, “Peace to you.”

27 Then he said to Thomas, “Put your finger here and see my hands; and bring your hand and put it into my side. And do not be unbelieving, but faithful.”

28 Thomas answered and said to him, “My Lord and my God.”

29 Jesus said to him, “Because you have seen me, Thomas, you have believed. Blessed are those who have not seen and have believed.”

30 Jesus indeed did many other signs in the sight of his disciples, which are not written in this book.

31 But these have been written that you may believe that Jesus is Christ, the Son of God, and that, believing, you may have life in his name.

Chapter 21

1 Afterward Jesus manifested himself again to the disciples at the Sea of Tiberias. And he manifested himself in this way:

2 Simon Peter and Thomas, who is called Didymus, and Nathanael, who was from Cana of Galilee, and the sons of Zebedee, and two others of his disciples were together.

3 Simon Peter said to them, “I am going to fish.” They said to him, “We also are coming with you.” And they went out and ascended into the boat, and that night they caught nothing.

4 But when morning had come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

5 Therefore Jesus said to them, “Children, do you have anything to eat?” They answered him, “No.”

6 He said to them, “Cast the net on the right side of the boat, and you shall find.” Therefore they cast it, and now they were unable to draw it because of the multitude of fish.

7 Then that disciple whom Jesus loved said to Peter, “It is the Lord.” When Simon Peter heard that it was the Lord, he girded himself with his tunic (for he was naked) and cast himself into the sea.

8 But the other disciples came in the boat (for they were not far from land, but about two hundred cubits), dragging the net of fish.

9 Therefore, when they came down onto the land, they saw coals laid there, and a fish placed upon them, and bread.

10 Jesus said to them, “Bring some of the fish that you have caught now.”

11 Simon Peter went up and drew the net to land, full of one hundred fifty-three large fish. And though they were so many, the net was not torn.

12 Jesus said to them, “Come, dine.” And none of those reclining dared to question him, “Who are you?” for they knew that it was the Lord.

13 And Jesus came and took the bread and gave it to them, and the fish likewise.

14 This was now the third time Jesus was manifested to his disciples after he had risen from the dead.

15 Therefore, when they had dined, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I cherish you.” He said to him, “Feed my lambs.”

16 He said to him again, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know that I cherish you.” He said to him, “Feed my lambs.”

17 He said to him the third time, “Simon, son of John, do you cherish me?” Peter was grieved because he said to him the third time, “Do you cherish me?” And he said to him, “Lord, you know all things; you know that I cherish you.” He said to him, “Feed my sheep.

18 Amen, amen I say to you: when you were younger, you girded yourself and walked wherever you wished; but when you grow old, you shall stretch out your hands, and another shall gird you and lead you where you do not wish.”

19 Now he said this, signifying by what death he was to glorify God. And when he had said this, he said to him, “Follow me.”

20 Peter turned and saw the disciple whom Jesus loved following—the one who also had reclined at supper upon his breast and said, “Lord, who is he who shall hand you over?”

21 Therefore, when Peter saw him, he said to Jesus, “Lord, but what about this man?”

22 Jesus said to him, “I wish him to abide thus until I come; what is that to you? You follow me.”

23 Therefore this word went out among the brothers, that this disciple does not die. Yet Jesus did not say to him, “He does not die,” but, “I wish him to abide thus until I come; what is that to you?”

24 This is that disciple who bears testimony concerning these things and wrote these things; and we know that his testimony is true.

25 Now there are also many other things that Jesus did, which, if they were written one by one, I think that not even the world itself could contain the books that would be written.

Acts

Chapter 1

1 I made the former discourse, O Theophilus, concerning all that Jesus began to do and to teach,

2 until the day when, after giving commands through the Holy Spirit to the Apostles whom he had chosen, he was taken up;

3 to whom he also showed himself alive after his passion by many proofs, appearing to them over forty days and speaking about the kingdom of God.

4 And while eating with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, “which,” he said, “you heard from my mouth;

5 for John indeed baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

6 Therefore those who had come together asked him, saying, “Lord, will you restore the kingdom of Israel at this time?”

7 But he said to them, “It is not yours to know the times or moments that the Father has placed in his own authority;

8 but you will receive power when the Holy Spirit comes upon you, and you will be witnesses to me in Jerusalem, in all Judea and Samaria, and even to the farthest part of the earth.”

9 And when he had said these things, as they watched, he was lifted up, and a cloud received him from their eyes.

10 And while they were gazing into heaven as he went, behold, two men in white garments stood beside them,

11 and they said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him going into heaven.”

12 Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day’s journey away.

13 And when they had entered the upper room, they went up to where Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus, Simon the Zealot, and Judas of James were staying.

14 All these persevered with one accord in prayer, with the women, and Mary the mother of Jesus, and his brothers.

15 In those days Peter rose in the midst of the brothers and said—the gathering of people together was about one hundred and twenty—

16 “Men, brothers, the Scripture had to be fulfilled which the Holy Spirit foretold through the mouth of David concerning Judas, who was the guide of those who seized Jesus;

17 for he was numbered among us and received a share in this ministry.

18 This man indeed acquired a field from the wages of iniquity, and, having been hanged, burst open in the middle, and all his inward parts poured out.

19 And it became known to all who lived in Jerusalem, so that in their language that field was called Haceldama, that is, Field of Blood.

20 For it is written in the book of Psalms: ‘Let their dwelling become desolate, and let there be no one to inhabit it’; and, ‘Let another receive his office of oversight.’

21 Therefore, from these men who have gathered with us throughout the whole time when the Lord Jesus came in and went out among us,

22 beginning from the baptism of John until the day when he was taken up from us, one of these must become a witness with us of his resurrection.”

23 And they appointed two: Joseph, who was called Barsabas and surnamed Justus, and Matthias.

24 And praying, they said, “You, Lord, who know the hearts of all, show which one of these two you have chosen

25 to take the place of this ministry and apostleship, from which Judas transgressed, so that he might go to his own place.”

26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

Chapter 2

1 And when the days of Pentecost were being completed, they were all together in the same place;

2 and suddenly there came from heaven a sound like the coming of a mighty wind, and it filled the whole house where they were sitting.

3 And divided tongues, as of fire, appeared to them, and one rested upon each of them;

4 and they were all filled with the Holy Spirit and began to speak in various tongues, as the Holy Spirit gave them utterance.

5 Now there were devout Jewish men living in Jerusalem from every nation under heaven.

6 And when this sound was made, the multitude came together and was bewildered in mind, because each one heard them speaking in his own tongue.

7 And they were all astounded and marveled, saying, “Behold, are not all these who are speaking Galileans?

8 And how have we each heard our own tongue in which we were born?

9 Parthians and Medes and Elamites, and those who dwell in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome,

11 Jews also and proselytes, Cretans and Arabs—we have heard them speaking in our tongues the mighty works of God.”

12 And they were all astounded and marveled with one another, saying, “What can this mean?”

13 But others mocked and said, “These men are full of new wine.”

14 But Peter, standing with the eleven, raised his voice and spoke to them: “Men of Judea, and all you who dwell in Jerusalem, let this be known to you, and perceive my words with your ears.

15 For these men are not drunk, as you suppose, since it is the third hour of the day;

16 but this is what was spoken through the prophet Joel:

17 ‘And it shall be in the last days, says the Lord (YHWH), that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, and your elders shall dream dreams.

18 And indeed, upon my male servants and my female servants in those days I will pour out of my Spirit, and they shall prophesy;

19 and I will give wonders in heaven above and signs on earth below: blood and fire and vapor of smoke.

20 The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord comes.

21 And it shall be that everyone who calls upon the name of the Lord shall be saved.’

22 Men of Israel, hear these words: Jesus of Nazareth, a man approved by God among you through works of power and wonders and signs which God did through him in your midst, as you yourselves also know—

23 this man, handed over by the determined counsel and foreknowledge of God, you afflicted and killed by the hands of the lawless;

24 whom God raised up, loosening the pains of the realm of the dead, since it was impossible for him to be held by it.

25 For David says concerning him: ‘I saw the Lord before me always, for he is at my right hand, so that I may not be moved.

26 Therefore my heart rejoiced and my tongue exulted; moreover, my flesh also shall rest in hope,

27 because you will not abandon my soul in the realm of the dead, nor will you allow your Holy One to see corruption.

28 You have made known to me the ways of life; you will fill me with gladness with your face.’

29 Men, brothers, let me speak boldly to you concerning the patriarch David: he died and was buried, and his tomb is with us to this very day.

30 Therefore, being a prophet and knowing that God had sworn to him with an oath that one from the fruit of his loin would sit upon his throne,

31 he foresaw and spoke concerning the resurrection of Christ: that he was neither abandoned in the realm of the dead, nor did his flesh see corruption.

32 This Jesus God raised up, of whom we are all witnesses.

33 Therefore, exalted by the right hand of God and having received from the Father the promise of the Holy Spirit, he poured out this Spirit, whom you see and hear.

34 For David did not ascend into heaven, but he himself said: ‘The Lord said to my Lord, “Sit at my right hand,

35 until I make your enemies the footstool of your feet.”’

36 Therefore let all the house of Israel know with utmost certainty that God has made this Jesus, whom you crucified, both Lord and Christ.”

37 Now when they heard these things, they were pierced in the heart and said to Peter and the rest of the Apostles, “What shall we do, men, brothers?”

38 But Peter said to them, “Repent, and let each one of you be baptized in the name of Jesus Christ for the remission of your sins, and you will receive the gift of the Holy Spirit.

39 For the promise is for you and your children and all who are far away—whomever the Lord our God shall call.”

40 And with many other words he bore testimony and exhorted them, saying, “Be saved from this depraved generation.”

41 Therefore those who received his word were baptized, and about three thousand souls were added on that day.

42 And they persevered in the doctrine of the Apostles, in the fellowship of the breaking of bread, and in prayers.

43 And fear came upon every soul; many wonders and signs also were done through the Apostles in Jerusalem, and great fear was in everyone.

44 And all who believed were together and held all things in common.

45 They sold their possessions and goods and divided them among all, according as each had need.

46 And daily, continuing with one accord in the temple and breaking bread around the houses, they took food with exultation and simplicity of heart,

47 together praising God and having favor with all the people. And the Lord daily increased the company of those who were being saved.

Chapter 3

1 Now Peter and John were going up to the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother’s womb was being carried. They placed him daily at the gate of the temple called Beautiful, so that he might ask alms from those entering the temple.

3 When he saw Peter and John about to enter the temple, he asked that he might receive alms.

4 But Peter, gazing at him with John, said, “Look at us.”

5 And he fixed his attention on them, hoping that he would receive something from them.

6 But Peter said, “Silver and gold I do not have. But what I have, this I give you: in the name of Jesus Christ of Nazareth, rise and walk.”

7 And taking hold of his right hand, he raised him up, and immediately his ankles and soles were made firm.

8 And leaping up, he stood and walked; and he entered the temple with them, walking and leaping and praising God.

9 And all the people saw him walking and praising God.

10 And they recognized him as the one who used to sit for alms at the Beautiful Gate of the temple; and they were filled with astonishment and ecstasy at what had happened to him.

11 And as he held Peter and John, all the people ran together to them at the portico called Solomon’s, astounded.

12 But when Peter saw this, he answered the people: “Men of Israel, why do you marvel at this? Or why do you gaze at us, as though by our own power or authority we had made this man walk?

13 The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified his Son Jesus, whom you handed over and denied before the face of Pilate, when he had judged that he should be released.

14 But you denied the Holy and Just One, and asked that a man who was a murderer be given to you;

15 and you killed the Author of life, whom God raised from the dead, of whom we are witnesses.

16 And through faith in his name, his name has strengthened this man whom you have seen and know; and the faith which is through him has given him this complete soundness in the sight of you all.

17 And now, brothers, I know that you acted through ignorance, as did your rulers also.

18 But the things God foretold through the mouth of all the prophets—that his Christ should suffer—he has thus fulfilled.

19 Therefore repent and be converted, so that your sins may be blotted out,

20 so that, when times of refreshment have come from the face of the Lord, he may send the one who has been proclaimed to you, Jesus Christ,

21 whom heaven indeed must receive until the times of the restoration of all things, of which God has spoken through the mouth of his holy prophets from of old.

22 Moses indeed said, ‘The Lord your God shall raise up for you a prophet from among your brothers, like me. You shall hear him in all things whatsoever he speaks to you.

23 And it shall be that every soul who does not hear that prophet shall be exterminated from the people.’

24 And all the prophets who have spoken, from Samuel and afterward, announced these days.

25 You are the sons of the prophets and of the testament which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’

26 To you first, God, raising up his Son, sent him to bless you, so that each one might turn himself away from his wickedness.”

Chapter 4

1 But while they were speaking to the people, the priests and the magistrate of the temple and the Sadducees came upon them,

2 grieved that they were teaching the people and announcing in Jesus the resurrection from the dead;

3 and they laid hands on them and put them in custody until the next day, for it was already evening.

4 But many of those who had heard the word believed, and the number of the men became five thousand.

5 And it came to pass on the next day that their rulers and elders and scribes gathered in Jerusalem,

6 along with Annas the high priest, and Caiaphas and John and Alexander, and all who were of priestly lineage.

7 And setting them in the midst, they questioned them: “By what power or in what name have you done this?”

8 Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, hear:

9 if we are judged today for a good deed done to an infirm man, by what means this man has been saved,

10 let it be known to you all and to all the people of Israel that in the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead—in this name this man stands healthy before you.

11 This is the stone which was rejected by you, the builders, which has become the head of the corner;

12 and there is salvation in no one else. For neither is there any other name under heaven given to men in which we must be saved.”

13 Now when they saw the constancy of Peter and John, and learned that they were unlettered and ordinary men, they marveled and recognized that they had been with Jesus;

14 and seeing the man who had been healed standing with them, they could say nothing against it.

15 But they commanded them to withdraw outside the council, and they conferred with one another,

16 saying, “What shall we do with these men? For indeed, a well-known sign has been done through them, plain to all who live in Jerusalem, and we cannot deny it.

17 But so that it may spread no further among the people, let us threaten them not to speak to any man any longer in this name.”

18 And calling them in, they commanded them not to speak at all or teach in the name of Jesus.

19 But Peter and John answered and said to them, “Whether it is just in the sight of God to listen to you rather than to God, judge for yourselves.

20 For we cannot refrain from speaking the things we have seen and heard.”

21 But they threatened them and released them, finding no way to punish them because of the people, for everyone was glorifying what had been done through what had happened.

22 For the man upon whom this sign of healing had been done was more than forty years old.

23 And when they were released, they went to their own people and reported all that the chief priests and elders had said to them.

24 When they heard this, they raised their voice to God with one accord and said, “Lord, you are the one who made heaven and earth, the sea and all that is in them;

25 you who through the Holy Spirit said by the mouth of our father David, your servant: ‘Why did the nations rage, and the peoples devise empty things?

26 The kings of the earth stood up, and the rulers gathered together as one against the Lord and against his Christ.’

27 For truly, in this city Herod and Pontius Pilate, with the nations and the peoples of Israel, gathered together against your holy servant Jesus, whom you anointed,

28 to do the things your hand and your counsel decreed should be done.

29 And now, Lord, look upon their threats, and grant to your servants to speak your word with all boldness,

30 while you stretch out your hand for healings, and for signs and wonders to be done through the name of your holy Son Jesus.”

31 And when they had prayed, the place in which they were gathered was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

32 Now the multitude of believers had one heart and one soul; neither did anyone say that anything he possessed was his own, but all things were common to them.

33 And with great power the Apostles bore testimony to the resurrection of our Lord Jesus Christ, and great grace was upon them all.

34 For neither was anyone needy among them. For as many as were owners of fields or houses sold them and brought the proceeds of the things they sold,

35 and placed them before the feet of the Apostles; and distribution was made to each one according as each had need.

36 And Joseph, who was surnamed Barnabas by the Apostles—which is translated Son of Consolation—a Levite, a Cypriot by birth,

37 having a field, sold it and brought the proceeds and placed them before the feet of the Apostles.

Chapter 5

1 But a certain man named Ananias, with Sapphira his wife, sold a field,

2 and held back part of the price of the field, with his wife’s knowledge; and bringing a certain part, he placed it at the feet of the Apostles.

3 But Peter said, “Ananias, why has Satan tempted your heart, that you should lie to the Holy Spirit and hold back part of the price of the field?

4 While it remained unsold, did it not remain yours? And once it was sold, was it not in your authority? Why have you placed this thing in your heart? You have not lied to men, but to God.”

5 And when Ananias heard these words, he fell down and expired. And great fear came upon all who heard.

6 Then the young men rose, removed him, carried him out, and buried him.

7 And it came to pass after a space of about three hours that his wife came in, not knowing what had happened.

8 And Peter said to her, “Tell me, woman, did you sell the field for this much?” And she said, “Yes, for this much.”

9 But Peter said to her, “How did you agree together to tempt the Spirit of the Lord? Behold, the feet of those who buried your husband are at the door, and they will carry you out.”

10 Immediately she fell before his feet and expired. And the young men came in and found her dead; and they carried her out and buried her beside her husband.

11 And great fear came upon the whole church and upon all who heard these things.

12 And through the hands of the Apostles many signs and wonders were done among the people. And they were all with one accord in Solomon’s portico.

13 But none of the others dared join them, though the people magnified them.

14 And the multitude of men and women believing in the Lord increased all the more,

15 so that they brought the infirm out into the streets and placed them on small beds and pallets, so that when Peter came, at least his shadow might overshadow any one of them, and they might be freed from their infirmities.

16 And a multitude also came running together from the cities neighboring Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all healed.

17 But the high priest rose, and he and all who were with him—that is, the sect of the Sadducees—were filled with jealousy;

18 and they laid hands on the Apostles and put them in the public prison.

19 But during the night an angel of the Lord opened the doors of the prison, led them out, and said,

20 “Go, and standing in the temple, speak to the people all the words of this life.”

21 And when they had heard this, they entered the temple at dawn and taught. But the high priest arrived with those who were with him, and they summoned the council and all the elders of the sons of Israel; and they sent to the prison for them to be brought.

22 But when the ministers came and, after opening the prison, did not find them, they returned and reported,

23 saying, “We indeed found the prison closed with all diligence, and the guards standing before the doors; but when we opened it, we found no one inside.”

24 And when the magistrate of the temple and the chief priests heard these words, they were perplexed concerning them as to what might come of this.

25 But someone came and reported to them, “Behold, the men whom you put in prison are standing in the temple and teaching the people.”

26 Then the magistrate went with the ministers and brought them without force, for they feared that they might be stoned by the people.

27 And when they had brought them, they set them before the council, and the high priest questioned them,

28 saying, “Commanding you, we commanded you not to teach in this name, and behold, you have filled Jerusalem with your doctrine and intend to bring this man’s blood upon us.”

29 But Peter and the Apostles answered and said, “We must obey God rather than men.

30 The God of our fathers raised up Jesus, whom you killed by hanging him on a tree.

31 God exalted this man by his right hand as Leader and Savior, to give repentance to Israel and remission of sins;

32 and we are witnesses of these words, and so is the Holy Spirit, whom God has given to all who obey him.”

33 When they heard these things, they were cut through and considered killing them.

34 But a certain Pharisee in the council rose, named Gamaliel, a teacher of the law honored by all the people, and ordered the men to be put outside for a little while.

35 And he said to them, “Men of Israel, take heed to yourselves concerning what you intend to do with these men.

36 For before these days Theudas arose, saying that he was someone, and about four hundred men assented to him. He was killed, and all who believed him were scattered and reduced to nothing.

37 After him Judas the Galilean arose in the days of the registration and turned the people away after him. He also perished, and all who assented to him were dispersed.

38 And now, therefore, I say to you: withdraw from these men and leave them alone; for if this counsel or work is from men, it will be dissolved;

39 but if it is from God, you will not be able to dissolve it, lest perhaps you be found even to fight against God.” And they assented to him.

40 And calling in the Apostles, they beat them, commanded them not to speak at all in the name of Jesus, and released them.

41 And they indeed went rejoicing from the presence of the council, because they had been counted worthy to suffer insult for the name of Jesus.

42 And every day, in the temple and around the houses, they did not cease teaching and evangelizing Christ Jesus.

Chapter 6

1 In those days, as the number of the disciples grew, a murmuring arose among the Greeks against the Hebrews because their widows were being overlooked in the daily ministry.

2 Then the twelve summoned the multitude of the disciples and said, “It is not right for us to leave the word of God and minister at tables.

3 Therefore consider, brothers, seven men from among you of good testimony, full of the Holy Spirit and wisdom, whom we may appoint over this work.

4 But we will persevere in prayer and in the ministry of the word.”

5 And the proposal pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a sojourner from Antioch.

6 They set these men before the Apostles, and praying, they laid hands on them.

7 And the word of the Lord grew, and the number of the disciples multiplied greatly in Jerusalem; a great multitude of the priests also obeyed the faith.

8 And Stephen, full of grace and strength, did great wonders and signs among the people.

9 But some arose from the synagogue called that of the Libertines and Cyrenians and Alexandrians, and of those who were from Cilicia and Asia, disputing with Stephen;

10 and they could not withstand the wisdom and the Spirit who spoke.

11 Then they suborned men to say that they had heard him speaking words of blasphemy against Moses and against God.

12 And so they stirred up the people and the elders and the scribes; and rushing upon him, they seized him and brought him before the council,

13 and they set up false witnesses who said, “This man does not cease speaking words against the holy place and the law;

14 for we heard him say that this Jesus of Nazareth will destroy this place and change the traditions which Moses handed down to us.”

15 And all who sat in the council gazed at him and saw his face like the face of an angel.

Chapter 7

1 Then the high priest said, “Are these things so?”

2 And he said, “Men, brothers and fathers, hear me. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

3 and said to him, ‘Go out from your land and from your kindred, and come into the land that I shall show you.’

4 Then he went out from the land of the Chaldeans and lived in Haran. And from there, after his father died, God transferred him into this land in which you now dwell.

5 And he gave him no inheritance in it, not even a foot’s breadth; but he promised to give it to him as a possession, and to his seed after him, when he had no son.

6 And God spoke to him: ‘His seed shall be a sojourner in a foreign land, and they shall subject them to slavery and mistreat them for four hundred years;

7 and the nation they serve I will judge,’ said the Lord, ‘and after these things they shall come out and serve me in this place.’

8 And he gave him the testament of circumcision. And so he fathered Isaac and circumcised him on the eighth day; and Isaac fathered Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, envying Joseph, sold him into Egypt; but God was with him,

10 and delivered him from all his tribulations, and gave him grace and wisdom in the sight of Pharaoh, king of Egypt; and Pharaoh appointed him governor over Egypt and over his whole house.

11 Then famine came upon all Egypt and Canaan, and great tribulation, and our fathers could find no provisions.

12 But when Jacob heard that there was grain in Egypt, he sent our fathers the first time;

13 and on the second visit Joseph was recognized by his brothers, and his family was made known to Pharaoh.

14 Then Joseph sent and summoned Jacob his father and all his kindred, seventy-five souls.

15 And Jacob went down into Egypt; and he died, and so did our fathers.

16 And they were transferred to Shechem and laid in the tomb which Abraham bought for a price in silver from the sons of Hamor, son of Shechem.

17 But as the time of the promise which God had declared to Abraham drew near, the people grew and multiplied in Egypt,

18 until another king arose in Egypt who did not know Joseph.

19 This man dealt craftily with our race and afflicted our fathers, so that they exposed their infants, that they might not be kept alive.

20 At that time Moses was born, and he was pleasing to God; and he was nourished for three months in his father’s house.

21 And when he had been exposed, Pharaoh’s daughter took him up and raised him as her own son.

22 And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words and in his deeds.

23 But when his time of forty years was being completed, it rose in his heart to visit his brothers, the sons of Israel.

24 And when he saw a certain man suffering injury, he defended him and avenged the one who was being wronged by striking the Egyptian.

25 And he supposed that his brothers understood that God would give them salvation through his hand, but they did not understand.

26 And on the following day he appeared to them while they were quarreling, and he sought to reconcile them in peace, saying, ‘Men, you are brothers. Why do you harm one another?’

27 But the one who was wronging his neighbor pushed him away, saying, ‘Who appointed you ruler and judge over us?

28 Do you intend to kill me as you killed the Egyptian yesterday?’

29 Then Moses fled at this word and became a stranger in the land of Midian, where he fathered two sons.

30 And when forty years had been completed, an angel appeared to him in the desert of Mount Sinai, in the fire of a flame in a bush.

31 And when Moses saw it, he marveled at the sight. And as he drew near to look at it, the voice of the Lord came to him, saying,

32 ‘I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses, trembling, did not dare to look.

33 But the Lord said to him, ‘Loosen the footwear from your feet, for the place where you stand is holy ground.

34 Seeing, I have seen the affliction of my people who are in Egypt, and I have heard their groaning, and I have come down to free them. And now come, and I will send you into Egypt.’

35 This Moses, whom they denied, saying, ‘Who appointed you ruler and judge?’—this man God sent as ruler and redeemer by the hand of the angel who appeared to him in the bush.

36 This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the desert for forty years.

37 This is the Moses who said to the sons of Israel, ‘God shall raise up for you a prophet from among your brothers, like me; you shall hear him.’

38 This is the one who was in the assembly in the desert with the angel who spoke to him on Mount Sinai and with our fathers; he received words of life to give to us.

39 Our fathers were unwilling to obey him; instead, they pushed him away and turned back in their hearts to Egypt,

40 saying to Aaron, ‘Make us gods to go before us; for as to this Moses, who led us out of the land of Egypt, we do not know what has happened to him.’

41 And in those days they made a calf and offered a sacrifice to the idol and rejoiced in the works of their hands.

42 But God turned and handed them over to serve the host of heaven, as it is written in the book of the prophets: ‘Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?

43 And you took up the tabernacle of Moloch and the star of your god Rempham, figures which you made to adore them; and I will carry you away beyond Babylon.’

44 The tabernacle of testimony was with our fathers in the desert, just as God ordained for them when he spoke to Moses, that he should make it according to the pattern he had seen.

45 Our fathers, receiving it, also brought it in with Joshua when they took possession of the nations whom God expelled from the face of our fathers, until the days of David,

46 who found grace before God and asked that he might find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Yet the Most High does not dwell in things made by hands, as the prophet says:

49 ‘Heaven is my throne, and earth the footstool of my feet. What house will you build for me?’ says the Lord. ‘Or what is the place of my rest?

50 Did not my hand make all these things?’

51 Stiff-necked and uncircumcised in hearts and ears, you always resist the Holy Spirit; as your fathers did, so do you.

52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, whose betrayers and murderers you have now become,

53 you who received the law by the disposition of angels and did not keep it.”

54 Now when they heard these things, they were cut through in their hearts and gnashed their teeth at him.

55 But being full of the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. And he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God.”

56 But crying out with a loud voice, they stopped their ears and rushed upon him with one accord.

57 And casting him outside the city, they stoned him; and the witnesses laid down their garments beside the feet of a young man who was called Saul.

58 And they stoned Stephen as he called upon the Lord and said, “Lord Jesus, receive my spirit.”

59 And kneeling down, he cried out with a loud voice, saying, “Lord, do not set this sin against them.” And when he had said this, he fell asleep in the Lord. And Saul was consenting to his slaying.

Chapter 8

1 And on that day a great persecution arose against the church which was in Jerusalem, and all were scattered through the regions of Judea and Samaria except the Apostles.

2 And devout men took care of Stephen and made great mourning over him.

3 But Saul devastated the church, entering house after house; and dragging away men and women, he handed them over into custody.

4 Therefore those who had been scattered passed through the regions, evangelizing the word of God.

5 And Philip went down to a city of Samaria and preached Christ to them.

6 And the crowds gave heed with one accord to the things Philip said, hearing and seeing the signs he did.

7 For many of those who had unclean spirits went out, crying with a loud voice; and many paralytics and lame people were healed.

8 Therefore great joy arose in that city.

9 But a certain man named Simon, who had previously been a sorcerer in the city, was seducing the nation of Samaria, saying that he was someone great.

10 They all listened to him, from the least to the greatest, saying, “This man is the power of God which is called Great.”

11 And they gave heed to him because for a long time he had driven them out of their minds by his magic arts.

12 But when they believed Philip as he evangelized concerning the kingdom of God, men and women were baptized in the name of Jesus Christ.

13 Then Simon himself also believed; and when he had been baptized, he kept close to Philip. And seeing signs and very great works of power being done, he marveled in astonishment.

14 Now when the Apostles who were in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

15 And when they had come, they prayed for them that they might receive the Holy Spirit;

16 for he had not yet come upon any one of them, but they had only been baptized in the name of the Lord Jesus.

17 Then they laid hands upon them, and they received the Holy Spirit.

18 But when Simon saw that the Holy Spirit was given through the laying on of the Apostles’ hand, he offered them money,

19 saying, “Give me this authority also, so that anyone upon whom I lay hands may receive the Holy Spirit.” But Peter said to him,

20 “May your money be with you unto perdition, because you thought the gift of God could be possessed with money.

21 You have no part or lot in this matter, for your heart is not upright before God.

22 Therefore repent of this wickedness of yours and pray to God, if perhaps this thought of your heart may be forgiven you.

23 For I see that you are in the gall of bitterness and the bond of iniquity.”

24 But Simon answered and said, “You pray to the Lord for me, that none of the things you have spoken may come upon me.”

25 And when they had borne testimony and spoken the word of the Lord, they returned to Jerusalem and evangelized many regions of the Samaritans.

26 But an angel of the Lord spoke to Philip, saying, “Rise and go toward the south, to the road which descends from Jerusalem to Gaza; this is desert.”

27 And rising, he went. And behold, an Ethiopian man, a eunuch, a powerful officer of Candace, queen of the Ethiopians, who was over all her treasures, had come to adore in Jerusalem;

28 and he was returning, seated upon his chariot and reading the prophet Isaiah.

29 Then the Spirit said to Philip, “Draw near and join yourself to this chariot.”

30 And Philip ran up and heard him reading the prophet Isaiah, and said, “Do you think you understand what you are reading?”

31 He said, “And how can I, unless someone shows me?” And he asked Philip to come up and sit with him.

32 Now the passage of Scripture which he was reading was this: ‘Like a sheep he was led to slaughter; and as a lamb before the one shearing him is voiceless, so he did not open his mouth.

33 In humiliation his judgment was taken away. Who shall recount his generation? For his life shall be taken from the earth.’

34 And the eunuch answered Philip and said, “I beg you, about whom does the prophet say this? About himself, or about someone else?”

35 Then Philip opened his mouth and, beginning from this Scripture, evangelized Jesus to him.

36 And as they went along the road, they came to some water; and the eunuch said, “Behold, water. What prevents me from being baptized?”

37 And Philip said, “If you believe with your whole heart, it is permitted.” And he answered and said, “I believe that Jesus Christ is the Son of God.”

38 And he commanded the chariot to stand still; and they both went down into the water, Philip and the eunuch, and he baptized him.

39 And when they came up from the water, the Spirit of the Lord seized Philip, and the eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus, and passing through, he evangelized all the cities until he came to Caesarea.

Chapter 9

1 But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest

2 and asked him for letters to the synagogues in Damascus, so that if he found any men or women of this Way, he might lead them bound to Jerusalem.

3 And as he journeyed, it happened that he drew near Damascus; and suddenly a light from heaven shone all around him.

4 And falling to the ground, he heard a voice saying to him, “Saul, Saul, why do you persecute me?”

5 He said, “Who are you, Lord?” And the voice answered, “I am Jesus, whom you persecute. It is hard for you to kick against the goad.”

6 And trembling and astonished, he said, “Lord, what do you want me to do?”

7 And the Lord said to him, “Rise and enter the city, and there you will be told what you must do.” Now the men who were accompanying him stood astonished, indeed hearing the voice but seeing no one.

8 Then Saul rose from the ground, and though his eyes were open, he saw nothing. And drawing him by the hands, they brought him into Damascus.

9 And he was there for three days without sight, and he neither ate nor drank.

10 Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, “Ananias.” And he said, “Behold, I am here, Lord.”

11 And the Lord said to him, “Rise and go into the street called Straight, and ask in the house of Judas for a man named Saul of Tarsus; for behold, he is praying.

12 And he has seen a man named Ananias entering and laying hands upon him so that he may receive his sight.”

13 But Ananias answered, “Lord, I have heard from many about this man, how many evils he has done to your saints in Jerusalem;

14 and here he has authority from the chief priests to bind all who call upon your name.”

15 But the Lord said to him, “Go, for this man is a vessel of election for me, to carry my name before the Gentiles and kings and the sons of Israel.

16 For I will show him how many things he must suffer for my name.”

17 And Ananias went and entered the house; and laying hands upon him, he said, “Saul, brother, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may see and be filled with the Holy Spirit.”

18 And immediately there fell from his eyes something like scales, and he received his sight; and rising, he was baptized.

19 And when he had taken food, he was strengthened. Then he was with the disciples who were in Damascus for some days.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all who heard were astounded and said, “Is this not the man who assaulted in Jerusalem those who called upon this name, and came here for this purpose, that he might lead them bound to the chief priests?”

22 But Saul grew strong all the more and confounded the Jews who lived in Damascus, affirming that Jesus is the Christ.

23 And when many days had been completed, the Jews made a plan together to kill him.

24 But their plot became known to Saul. And they watched the gates day and night so that they might kill him.

25 Then the disciples took him by night and let him down through the wall, lowering him in a basket.

26 And when he had come to Jerusalem, he attempted to join himself to the disciples; but they all feared him, not believing that he was a disciple.

27 But Barnabas took hold of him and led him to the Apostles, and told them how he had seen the Lord on the road, and that the Lord had spoken to him, and how in Damascus he had acted boldly in the name of Jesus.

28 And he was with them, coming in and going out in Jerusalem and acting boldly in the name of the Lord.

29 He also spoke to the Gentiles and disputed with the Greeks, but they sought to kill him.

30 And when the brothers learned this, they brought him down to Caesarea and sent him away to Tarsus.

31 The church indeed had peace throughout all Judea and Galilee and Samaria, and was built up; walking in the fear of the Lord, it was filled with the consolation of the Holy Spirit.

32 And it came to pass that as Peter passed through among them all, he came to the saints who lived at Lydda.

33 And he found there a certain man named Aeneas, who was a paralytic and had lain on a pallet for eight years.

34 And Peter said to him, “Aeneas, the Lord Jesus Christ heals you. Rise and make your bed for yourself.” And immediately he rose.

35 And all who lived at Lydda and Sharon saw him, and they were converted to the Lord.

36 Now in Joppa there was a certain female disciple named Tabitha, whose name in translation is Dorcas. She was full of good works and alms which she performed.

37 And it came to pass in those days that she became sick and died. And when they had washed her, they placed her in the upper room.

38 And since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, asking, “Do not be slow to come to us.”

39 Then Peter rose and went with them. And when he arrived, they led him into the upper room; and all the widows stood around him, weeping and showing him the tunics and garments which Dorcas made for them.

40 But when everyone had been put outside, Peter knelt down and prayed; and turning to the body, he said, “Tabitha, rise.” And she opened her eyes, and seeing Peter, sat up.

41 And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive.

42 And it became known throughout all Joppa, and many believed in the Lord.

43 And it came to pass that he stayed many days in Joppa with a certain Simon, a tanner.

Chapter 10

1 Now there was a certain man in Caesarea named Cornelius, a centurion of the cohort called the Italian,

2 devout and fearing God with all his household, giving many alms to the people, and always beseeching God.

3 At about the ninth hour of the day, he clearly saw in a vision an angel of God coming into his presence and saying to him, “Cornelius.”

4 But gazing upon him and being seized with fear, he said, “What is it, lord?” And he said to him, “Your prayers and your alms have ascended as a memorial in the sight of God.

5 And now send men to Joppa and summon a certain Simon who is surnamed Peter.

6 He is lodging with a certain Simon, a tanner, whose house is beside the sea. He shall tell you what you ought to do.”

7 And when the angel who spoke to him had departed, he called two of his household servants and a soldier who feared the Lord from among those who obeyed him.

8 And when he had related all things to them, he sent them to Joppa.

9 Now on the next day, as they made their journey and approached the city, Peter went up into the upper parts of the house to pray, about the sixth hour.

10 And when he grew hungry, he wished to taste food. But while they were preparing it, an ecstasy of mind fell upon him.

11 And he saw heaven opened, and a certain vessel descending, like a great linen sheet being let down by its four corners from heaven to the earth,

12 in which were all the four-footed creatures, and the creeping things of the earth, and the birds of heaven.

13 And a voice came to him: “Rise, Peter. Kill and eat.”

14 But Peter said, “Far be it from me, Lord, for I have never eaten anything common and unclean.”

15 And the voice came to him again a second time: “What God has cleansed, do not call common.”

16 Now this was done three times, and immediately the vessel was received back into heaven.

17 And while Peter was perplexed within himself as to what the vision he had seen might mean, behold, the men who had been sent by Cornelius, having inquired for Simon’s house, stood at the door.

18 And when they had called out, they asked whether Simon who was surnamed Peter lodged there.

19 But as Peter was thinking about the vision, the Spirit said to him, “Behold, three men seek you.

20 Rise therefore, go down, and go with them, doubting nothing, because I have sent them.”

21 And Peter, going down to the men, said, “Behold, I am the one whom you seek. What is the cause for which you have come?”

22 And they said, “Cornelius the centurion, a just man who fears God and has testimony from the whole nation of the Jews, received an answer from a holy angel to summon you to his house and to hear words from you.”

23 Therefore, bringing them in, he received them as guests. And on the following day he rose and set out with them, and certain brothers from Joppa accompanied him.

24 And on the next day he entered Caesarea. Now Cornelius was waiting for them, having called together his relatives and intimate friends.

25 And it came to pass when Peter entered that Cornelius came to meet him; and falling at his feet, he adored him.

26 But Peter raised him up, saying, “Rise. I myself also am a man.”

27 And speaking with him, he entered and found many who had assembled.

28 And he said to them, “You know how abominable it is for a Jewish man to join himself or draw near to a foreigner. But God has shown me to call no man common or unclean.

29 For this reason I came without hesitation when summoned. Therefore I ask: for what cause did you summon me?”

30 And Cornelius said, “Four days ago, at this very hour, I was praying at the ninth hour in my house; and behold, a man stood before me in white clothing and said,

31 ‘Cornelius, your prayer has been heard, and your alms have been remembered in the sight of God.

32 Therefore send to Joppa and summon Simon who is surnamed Peter. He is lodging in the house of Simon the tanner beside the sea.’

33 Therefore I immediately sent to you, and you have done well in coming. Now, therefore, we are all present in your sight to hear all things whatsoever have been commanded you by the Lord.”

34 Then Peter, opening his mouth, said, “In truth I have discovered that God does not show partiality,

35 but in every nation, he who fears him and practices justice is acceptable to him.

36 God sent the word to the sons of Israel, announcing peace through Jesus Christ—he is Lord of all.

37 You know the word that came to pass throughout all Judea, beginning from Galilee after the baptism that John preached:

38 Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; he went about doing good and healing all who were oppressed by the devil, because God was with him.

39 And we are witnesses of all things that he did in the region of the Jews and in Jerusalem. They killed him by hanging him on a tree.

40 God raised him on the third day and granted him to be made manifest,

41 not to all the people, but to witnesses preordained by God: to us, who ate and drank with him after he rose from the dead.

42 And he commanded us to preach to the people and to testify that he is the one appointed by God as judge of the living and the dead.

43 All the prophets bear testimony to him that all who believe in him receive remission of sins through his name.”

44 While Peter was still speaking these words, the Holy Spirit fell upon all who heard the word.

45 And the believers from the circumcision who had come with Peter were astonished that the grace of the Holy Spirit had been poured out even upon the nations.

46 For they heard them speaking in tongues and magnifying God.

47 Then Peter answered, “Can anyone forbid water, that these who have received the Holy Spirit just as we have should not be baptized?”

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they asked him to remain with them for some days.

Chapter 11

1 Now the Apostles and brothers who were in Judea heard that the Gentiles also had received the word of God.

2 But when Peter had gone up to Jerusalem, those who were of the circumcision contended against him,

3 saying, “Why did you enter among men who have foreskin and eat with them?”

4 But Peter began and explained the order of events to them, saying,

5 “I was in the city of Joppa praying, and in an ecstasy of mind I saw a vision: a certain vessel descending like a great linen sheet, being let down from heaven by its four corners, and it came as far as me.

6 Gazing into it, I considered it and saw the four-footed creatures of the earth, and beasts, and creeping things, and birds of heaven.

7 And I also heard a voice saying to me, ‘Rise, Peter. Kill and eat.’

8 But I said, ‘By no means, Lord, for nothing common or unclean has ever entered my mouth.’

9 But the voice answered a second time from heaven, ‘What God has cleansed, do not call common.’

10 Now this was done three times, and all things were received back again into heaven.

11 And behold, immediately three men stood at the house in which I was, sent to me from Caesarea.

12 And the Spirit told me to go with them, hesitating at nothing. These six brothers also came with me, and we entered the man’s house.

13 And he related to us how he had seen an angel standing in his house and saying to him, ‘Send to Joppa and summon Simon who is surnamed Peter,

14 who shall speak to you words by which you and your whole household shall be saved.’

15 But when I had begun to speak, the Holy Spirit fell upon them, just as upon us at the beginning.

16 And I remembered the word of the Lord, as he used to say, ‘John indeed baptized with water, but you will be baptized with the Holy Spirit.’

17 If, therefore, God gave them the same grace as he gave us who believed in the Lord Jesus Christ, who was I, that I could hinder God?”

18 When they heard these things, they fell silent and glorified God, saying, “Therefore God has also given the Gentiles repentance unto life.”

19 Now those who had been dispersed by the tribulation that had occurred under Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except the Jews alone.

20 But some of them were men of Cyprus and Cyrene, who, when they had entered Antioch, also spoke to the Greeks, announcing the Lord Jesus.

21 And the hand of the Lord was with them, and a great number of believers were converted to the Lord.

22 Then the report concerning these things reached the ears of the church that was in Jerusalem, and they sent Barnabas as far as Antioch.

23 When he arrived and saw the grace of God, he rejoiced; and he exhorted them all to remain in the Lord with purpose of heart,

24 because he was a good man and full of the Holy Spirit and faith. And a great crowd was added to the Lord.

25 Then Barnabas set out for Tarsus to seek Saul; and when he had found him, he brought him to Antioch.

26 And for a whole year they lived there in the church and taught a great crowd, so that at Antioch the disciples were first surnamed Christians.

27 Now in those days prophets arrived at Antioch from Jerusalem.

28 And one of them, named Agabus, rose and signified through the Spirit that a great famine would come upon the whole world, which came to pass under Claudius.

29 And the disciples, each according to what he had, individually determined to send something for ministry to the brothers dwelling in Judea.

30 This they also did, sending it to the elders by the hands of Barnabas and Saul.

Chapter 12

1 Now at that same time King Herod stretched forth his hands to afflict certain ones from the church.

2 And he killed James the brother of John with the sword.

3 And seeing that it pleased the Jews, he proceeded to apprehend Peter also. Now it was during the days of Unleavened Bread.

4 And when he had apprehended him, he sent him into prison, handing him over to four squads of four soldiers to be guarded, intending to bring him out to the people after the Passover.

5 Peter indeed was kept in prison, but prayer was made to God for him without interruption by the church.

6 And when Herod was about to bring him out, that very night Peter was sleeping between two soldiers, bound with two chains, and guards before the door were guarding the prison.

7 And behold, an angel of the Lord stood beside him, and a light shone in the chamber. And striking Peter's side, he awakened him, saying, "Rise quickly." And the chains fell from his hands.

8 Then the angel said to him, "Gird yourself and put your sandals on your feet." And he did so. And he said to him, "Wrap your garment around yourself and follow me."

9 And going out, he followed him; and he did not know that what was done by the angel was real, but thought that he was seeing a vision.

10 And passing the first and second guard, they came to the iron gate that leads into the city, which opened to them of its own accord. And going out, they proceeded along one street, and immediately the angel departed from him.

11 And Peter, returning to himself, said, "Now I know truly that the Lord sent his angel and delivered me from Herod's hand and from all the expectation of the people of the Jews."

12 And after considering, he came to the house of Mary, the mother of John who was surnamed Mark, where many were gathered and praying.

13 And as he knocked at the door of the gate, a girl named Rhoda came to listen.

14 And when she recognized Peter's voice, because of her joy she did not open the gate, but ran inside and announced that Peter was standing before the gate.

15 But they said to her, "You are mad." Yet she insisted that it was so. But they said, "It is his angel."

16 But Peter continued knocking. And when they had opened the door, they saw him and were astonished.

17 But motioning to them with his hand to be silent, he related how the Lord had led him out of prison, and said, "Report these things to James and the brothers." And going out, he departed to another place.

18 And when day came, there was no small disturbance among the soldiers as to what had become of Peter.

19 Now when Herod had sought him and did not find him, he interrogated the guards and commanded that they be led away. And going down from Judea to Caesarea, he remained there.

20 Now he was angry with the Tyrians and Sidonians. But they came to him with one accord, and having persuaded Blastus, who was over the king's bedchamber, they sought peace, because their regions were nourished by him.

21 Then on the appointed day, Herod, clothed in royal clothing, sat upon the tribunal and addressed them.

22 But the people acclaimed, "The voices are of God, and not of a man!"

23 And immediately an angel of the Lord struck him because he had not given honor to God; and being consumed by worms, he expired.

24 But the word of the Lord grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem after completing the ministry, taking with them John who was surnamed Mark.

Chapter 13

1 Now in the church that was at Antioch there were prophets and teachers, among whom were Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, the foster-brother of Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord and fasting, the Holy Spirit said to them, “Set apart for me Saul and Barnabas for the work to which I have taken them.”

3 Then, fasting and praying and laying their hands upon them, they sent them away.

4 And they, indeed, being sent by the Holy Spirit, went away to Seleucia, and from there they sailed to Cyprus.

5 And when they came to Salamis, they preached the word of God in the synagogues of the Jews. They also had John in the ministry.

6 And when they had traveled through the whole island as far as Paphos, they found a certain man who was a magician and false prophet, a Jew whose name was Barjesu,

7 who was with the proconsul Sergius Paulus, a prudent man. He summoned Barnabas and Saul and desired to hear the word of God.

8 But Elymas the magician—for so his name is interpreted—resisted them, seeking to turn the proconsul away from the faith.

9 Then Saul, who is also Paul, filled with the Holy Spirit, gazed intently upon him

10 and said, “O you who are full of every deceit and every fraud, son of the devil, enemy of all justice, will you not cease subverting the straight ways of the Lord?

11 And now, behold, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately mist and darkness fell upon him; and going around, he sought someone to give him a hand.

12 Then the proconsul, when he had seen what was done, believed, marveling at the doctrine of the Lord.

13 And when Paul and those who were with him had sailed from Paphos, they came to Perga in Pamphylia. But John departed from them and returned to Jerusalem.

14 And they, passing through Perga, came to Antioch in Pisidia; and entering the synagogue on the Sabbath day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, “Men, brothers, if there is among you any word of exhortation for the people, speak.”

16 Then Paul rose, and signaling for silence with his hand, said, “Men of Israel, and you who fear God, listen.

17 The God of the people of Israel chose our fathers and exalted the people when they were sojourners in the land of Egypt, and with an uplifted arm he led them out of it.

18 And for a period of forty years, he endured their conduct in the desert.

19 And destroying seven nations in the land of Canaan, he distributed their land to them by lot,

20 after about four hundred and fifty years. And after these things he gave them judges, until Samuel the prophet.

21 And from then on they asked for a king, and God gave them Saul, son of Cis, a man from the tribe of Benjamin, for forty years.

22 And after removing him, he raised up David as king for them. Bearing testimony to him, he said, ‘I have found David, son of Jesse, a man according to my heart, who shall do all my wills.’

23 From this man’s seed, according to the promise, God brought forth Jesus as Savior for Israel,

24 John having preached, before the face of his coming, a baptism of repentance to all the people of Israel.

25 And as John was completing his course, he said, ‘Whom do you suppose me to be? I am not he. But behold, one comes after me, the footwear of whose feet I am not worthy to loosen.’

26 Men, brothers, sons of the stock of Abraham, and those among you who fear God: to you the word of this salvation has been sent.

27 For those who inhabited Jerusalem, and its rulers, knowing neither him nor the voices of the prophets that are read every Sabbath, fulfilled them by judging him.

28 And finding no cause of death in him, they asked Pilate that they might kill him.

29 And when they had completed all things that were written concerning him, taking him down from the wood, they laid him in a monument.

30 But God raised him from the dead on the third day. And he was seen for many days by those

31 who had gone up with him from Galilee to Jerusalem, who even now are his witnesses to the people.

32 And we announce to you the promise that was made to our fathers,

33 because God has fulfilled it for our children by raising Jesus, as it is also written in the second psalm: ‘You are my Son; today I have begotten you.’

34 And because he raised him from the dead, no longer to return again into corruption, he spoke thus: ‘I shall give you the holy and faithful things of David.’

35 Therefore he also says in another place: ‘You will not allow your Holy One to see corruption.’

36 For David, after he had served the will of God in his own generation, fell asleep; and he was laid with his fathers and saw corruption.

37 But he whom God raised from the dead did not see corruption.

38 Therefore, let it be known to you, men, brothers, that through him remission of sins is announced to you, and from all things from which you could not be justified in the law of Moses,

39 in him everyone who believes is justified.

40 See, therefore, that what was spoken in the prophets does not come upon you:

41 ‘See, you despisers, and marvel, and perish, because I work a work in your days, a work that you shall not believe if anyone relates it to you.’”

42 And as Paul and Barnabas went out, the people asked them to speak these words to them on the following Sabbath.

43 And when the synagogue had been dismissed, many of the Jews and worshiping sojourners followed Paul and Barnabas, who spoke to them and persuaded them to remain in the grace of God.

44 But on the following Sabbath, almost the whole city assembled to hear the word of God.

45 Now the Jews, seeing the crowds, were filled with zeal; and blaspheming, they contradicted the things that were spoken by Paul.

46 Then Paul and Barnabas said steadfastly, “It was necessary for us to speak the word of God first to you. But because you reject it and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

47 For so the Lord commanded us: ‘I have set you as a light of the nations, that you may be for salvation unto the farthest part of the earth.’”

48 And when the Gentiles heard this, they rejoiced and glorified the word of the Lord; and as many as were preordained to eternal life believed.

49 And the word of the Lord was disseminated throughout the whole region.

50 But the Jews incited religious and honorable women and the leading men of the city, and they stirred up persecution against Paul and Barnabas and cast them out of their borders.

51 But they, shaking the dust from their feet against them, came to Iconium.

52 And the disciples were filled with joy and with the Holy Spirit.

Chapter 14

1 Now it came to pass in Iconium that they entered the synagogue of the Jews together and spoke in such a way that a great multitude of Jews and Greeks believed.

2 But the unbelieving Jews stirred up the souls of the nations and incited them to anger against the brothers.

3 Therefore they remained a long time, acting boldly in the Lord, who bore testimony to the word of his grace and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: some indeed were with the Jews, but others with the Apostles.

5 And when an assault was made by the Gentiles and the Jews with their rulers, to treat them with insults and stone them,

6 they learned of it and fled to the cities of Lycaonia, Lystra and Derbe, and the whole surrounding region; and there they were evangelizing.

7 And a certain man in Lystra sat infirm in his feet, lame from his mother's womb, who had never walked.

8 He heard Paul speaking. And Paul, gazing upon him and seeing that he had faith to be saved,

9 said with a great voice, "Stand upright upon your feet." And he leaped up and walked.

10 And when the crowds saw what Paul had done, they lifted up their voices in the Lycaonian language, saying, "Gods made like men have descended to us."

11 And they called Barnabas Jupiter, but Paul Mercury, because he was the leader of the word.

12 The priest of Jupiter also, who was before the city, brought bulls and wreaths before the gates and wished to sacrifice with the peoples.

13 But when the Apostles Barnabas and Paul heard this, they tore their tunics and leaped into the crowds, crying out

14 and saying, "Men, why do you do these things? We also are mortals, men like you, announcing to you that you are to turn from these vain things to the living God, who made heaven and earth and sea and all things that are in them.

15 In past generations, he allowed all the nations to enter their own ways.

16 And yet he did not leave himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness."

17 And saying these things, they scarcely stilled the crowds from sacrificing to them.

18 Then certain Jews came from Antioch and Iconium; and after persuading the crowds and stoning Paul, they dragged him outside the city, supposing him to be dead.

19 But as the disciples surrounded him, he rose and entered the city; and on the next day he set out with Barnabas for Derbe.

20 And when they had evangelized that city and taught many, they returned to Lystra and Iconium and Antioch,

21 strengthening the souls of the disciples, exhorting them to remain in the faith, and saying that through many tribulations we must enter into the kingdom of God.

22 And when they had appointed presbyters for them in every church and prayed with fastings, they commended them to the Lord in whom they had believed.

23 And passing through Pisidia, they came to Pamphylia;

24 and speaking the word of the Lord in Perga, they went down to Attalia.

25 And from there they sailed to Antioch, from where they had been entrusted to the grace of God for the work that they had completed.

26 And when they arrived and assembled the church, they reported how great things God had done with them, and that he had opened the door of faith to the Gentiles.

27 And they remained no little time with the disciples.

Chapter 15

1 And certain men, coming down from Judea, taught the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

2 Therefore, when there arose no small dissension as Paul and Barnabas opposed them, they determined that Paul and Barnabas, and certain others from among them, should go up to the Apostles and presbyters in Jerusalem concerning this question.

3 Therefore, being conducted on their way by the church, they passed through Phoenicia and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brothers.

4 And when they came to Jerusalem, they were received by the church and by the Apostles and elders, announcing how great things God had done with them.

5 But certain men from the sect of the Pharisees who believed rose, saying, “They must be circumcised and also commanded to keep the law of Moses.”

6 And the Apostles and elders assembled to consider this matter.

7 And when a great inquiry had taken place, Peter rose and said to them, “Men, brothers, you know that from ancient days God chose among us that through my mouth the Gentiles should hear the word of the Gospel and believe.

8 And God, who knows hearts, bore testimony, giving them the Holy Spirit just as he did to us,

9 and made no distinction between us and them, cleansing their hearts by faith.

10 Now, therefore, why do you tempt God, placing a yoke upon the necks of the disciples that neither our fathers nor we were able to bear?

11 But through the grace of the Lord Jesus Christ we believe ourselves to be saved, in the same manner as they.”

12 Then the whole multitude fell silent and listened to Barnabas and Paul relating how great signs and wonders God had done among the Gentiles through them.

13 And after they had become silent, James answered, saying, “Men, brothers, listen to me.

14 Simon has related how God first visited the Gentiles to take from among them a people for his name.

15 And the words of the prophets agree with this, as it is written:

16 ‘After these things I shall return and rebuild the tabernacle of David that has fallen; and I shall rebuild its ruins and raise it up,

17 that the rest of men may seek the Lord, and all the nations upon whom my name has been invoked, says the Lord who does these things.

18 From the beginning of the world, his work is known to the Lord.’

19 Therefore I judge that those from among the Gentiles who are converted to God should not be troubled,

20 but that we write to them to abstain from the contaminations of idols, and from fornication, and from things strangled, and from blood.

21 For from ancient times Moses has had in every city those who preach him in the synagogues, where he is read every Sabbath.”

22 Then it pleased the Apostles and elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas: Judas, who was surnamed Barsabas, and Silas, leading men among the brothers.

23 They wrote by their hands: “The Apostles and elders, brothers, to the brothers from among the Gentiles who are at Antioch and in Syria and Cilicia: greetings.

24 Because we have heard that certain men who went out from us troubled you with words, overturning your souls, to whom we gave no command,

25 it pleased us, having assembled as one, to choose men and send them to you with our dearest Barnabas and Paul,

26 men who have handed over their souls for the name of our Lord Jesus Christ.

27 Therefore we have sent Judas and Silas, who themselves shall also report the same things to you in words.

28 For it has seemed good to the Holy Spirit and to us to place no further burden upon you than these necessary things:

29 that you abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Keeping yourselves from these things, you shall do well. Farewell.”

30 Therefore, having been sent away, they went down to Antioch; and assembling the multitude, they handed over the letter.

31 And when they had read it, they rejoiced at the consolation.

32 And Judas and Silas, themselves also being prophets, consoled the brothers with many a word and strengthened them.

33 And when they had spent some time there, they were sent away in peace by the brothers to those who had sent them.

34 But it seemed good to Silas to remain there, while Judas departed alone to Jerusalem.

35 And Paul and Barnabas remained in Antioch, teaching and evangelizing the word of the Lord with many others also.

36 And after some days Paul said to Barnabas, “Let us return and visit the brothers throughout every city in which we preached the word of the Lord, to see how they are.”

37 Now Barnabas wished to take with him John also, who was surnamed Mark.

38 But Paul asked that he should not be received, as one who had departed from them in Pamphylia and had not gone with them into the work.

39 Then a dissension arose, so that they departed from one another; and Barnabas, taking Mark, sailed to Cyprus.

40 But Paul, choosing Silas, set out, being entrusted by the brothers to the grace of God.

41 And he traveled through Syria and Cilicia, strengthening the churches and commanding them to keep the precepts of the Apostles and elders.

Chapter 16

1 Then he came to Derbe and Lystra. And behold, a certain disciple named Timothy was there, the son of a faithful Jewish woman and a Gentile father.

2 The brothers who were in Lystra and Iconium bore good testimony to him.

3 Paul wished this man to set out with him; and taking him, he circumcised him because of the Jews who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they handed over to them for keeping the decrees that had been determined by the Apostles and elders who were in Jerusalem.

5 And the churches indeed were strengthened in faith, and shall abound in number daily.

6 And passing through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to speak the word of God in Asia.

7 And when they came into Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not permit them.

8 And when they had passed through Mysia, they went down to Troas.

9 And a vision was shown to Paul by night: a certain Macedonian man was standing and beseeching him, saying, “Pass over into Macedonia and help us.”

10 And as soon as he had seen the vision, we immediately sought to set out for Macedonia, being assured that God had called us to evangelize them.

11 And sailing from Troas, we came by a straight course to Samothrace, and on the following day to Neapolis,

12 and from there to Philippi, which is the first city of that part of Macedonia, a colony. And we were in this city for some days, conferring.

13 And on the Sabbath day we went outside the gate beside the river, where prayer appeared to be held; and sitting down, we spoke to the women who had assembled.

14 And a certain woman named Lydia, a seller of purple from the city of the Thyatirans, who worshiped God, listened. The Lord opened her heart to attend to the things that were spoken by Paul.

15 And when she and her household had been baptized, she besought us, saying, “If you have judged me to be faithful to the Lord, enter my house and remain.” And she constrained us.

16 Now it came to pass, as we were going to prayer, that a certain girl having a python spirit met us, who provided great gain to her masters by divining.

17 She followed Paul and us and cried out, saying, “These men are servants of the Most High God, who announce to you the way of salvation.”

18 And she did this for many days. But Paul, being grieved, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And it came out that very hour.

19 But her masters, seeing that the hope of their gain had departed, apprehended Paul and Silas and brought them into the marketplace before the rulers.

20 And presenting them to the magistrates, they said, “These men trouble our city, being Jews,

21 and they announce a custom that it is not lawful for us to receive or practice, since we are Romans.”

22 And the people ran together against them; and the magistrates tore the tunics off Paul and Silas and commanded them to be beaten with rods.

23 And when they had laid many blows upon them, they cast them into prison, commanding the keeper to guard them diligently.

24 Having received such a command, he cast them into the inner prison and fastened their feet in wood.

25 But at midnight Paul and Silas, praying, praised God; and those who were in custody heard them.

26 Then suddenly there was a great earthquake, so that the foundations of the prison were moved. And immediately all the doors were opened, and the bonds of everyone were loosed.

27 And the keeper of the prison, awakening and seeing the doors of the prison open, drew his sword and wished to kill himself, supposing that the prisoners had fled.

28 But Paul cried out with a great voice, saying, “Do yourself no harm, for we are all here.”

29 And asking for a light, he entered; and trembling, he fell at the feet of Paul and Silas.

30 And bringing them outside, he said, “Lords, what must I do to be saved?”

31 But they said, “Believe in the Lord Jesus, and you shall be saved, you and your household.”

32 And they spoke the word of the Lord to him and to all who were in his house.

33 And taking them in that hour of the night, he washed their wounds; and immediately he and all his household were baptized.

34 And when he had brought them into his house, he set a table before them and rejoiced with all his household, believing God.

35 And when day came, the magistrates sent the lictors, saying, “Release those men.”

36 Then the keeper of the prison reported these words to Paul: “The magistrates have sent word that you may be released. Now, therefore, go out and proceed in peace.”

37 But Paul said to them, “After publicly beating us, uncondemned men who are Romans, they cast us into prison; and now do they cast us out secretly? Not so. Rather, let them come,

38 and let them themselves cast us out.” And the lictors reported these words to the magistrates, and they were afraid when they heard that they were Romans.

39 And coming, they besought them; and leading them out, they asked them to depart from the city.

40 Then going out of the prison, they went in to Lydia; and when they had seen the brothers, they consoled them and set out.

Chapter 17

1 And when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And according to his custom, Paul entered among them and reasoned with them from the Scriptures for three Sabbaths,

3 opening and showing that Christ had to suffer and rise from the dead, and that “this is Jesus Christ, whom I announce to you.”

4 And some of them believed and were joined to Paul and Silas, as were a great multitude of worshipers and Gentiles, and not a few noble women.

5 But the Jews, being jealous and taking certain evil men from the common people, formed a crowd and stirred up the city; and standing before Jason’s house, they sought to bring them out to the people.

6 And when they did not find them, they dragged Jason and certain brothers to the rulers of the city, crying out, “These men who stir up the city have also come here,

7 and Jason has received them. And all these act contrary to the decrees of Caesar, saying that there is another king, Jesus.”

8 And they stirred up the people and the rulers of the city, who heard these things.

9 And after taking security from Jason and the others, they released them.

10 But the brothers immediately sent Paul and Silas away by night to Berea. And when they arrived, they entered the synagogue of the Jews.

11 Now these were nobler than those who were in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see whether these things were so.

12 And indeed many of them believed, as did honorable Gentile women and not a few men.

13 But when the Jews in Thessalonica learned that the word of God was also preached by Paul in Berea, they came there also, stirring and troubling the multitude.

14 And then the brothers immediately sent Paul away to go as far as the sea, but Silas and Timothy remained there.

15 Now those who escorted Paul brought him as far as Athens; and after receiving a command from him for Silas and Timothy to come to him as quickly as possible, they departed.

16 And while Paul waited for them at Athens, his spirit was incited within him as he saw the city given over to idolatry.

17 Therefore he disputed in the synagogue with the Jews and the worshipers, and in the marketplace every day with those who were present.

18 And certain Epicurean and Stoic philosophers reasoned with him. Some said, “What does this word-sower wish to say?” But others said, “He appears to be an announcer of new demons,” because he announced Jesus and the resurrection to them.

19 And taking hold of him, they led him to the Areopagus, saying, “Can we know what this new doctrine is that is spoken by you?

20 For you bring certain new things to our ears. Therefore we wish to know what these things mean.”

21 Now all the Athenians, and the foreigners who were guests there, occupied themselves with nothing else except either speaking or hearing something new.

22 Then Paul, standing in the midst of the Areopagus, said, “Men of Athens, I see that in all things you are, as it were, more superstitious.

23 For as I passed by and saw your idols, I also found an altar on which was written, ‘To the unknown God.’ Therefore, what you worship without knowing, this I announce to you.

24 God, who made the world and all things that are in it, being Lord of heaven and earth, does not dwell in temples made by hands,

25 nor is he worshiped by human hands as though needing anything, since he himself gives life and breath and all things to everyone.

26 And from one he made the whole stock of men to inhabit the whole face of the earth, determining appointed times and the boundaries of their habitation,

27 that they should seek God, if perhaps they might feel after him or find him, although he is not far from each one of us.

28 For in him we live and move and are, as certain of your own poets also have said, ‘For we also are his stock.’

29 Therefore, being the stock of God, we ought not to suppose the divine to be like gold or silver or stone, a sculpture of the art and thought of man.

30 And indeed, having overlooked the times of this ignorance, God now announces to men that everyone everywhere is to repent,

31 because he has appointed a day on which he shall judge the world in equity by the man whom he appointed, providing faith to all by raising him from the dead.”

32 And when they heard of the resurrection of the dead, some indeed mocked, but others said, “We shall hear you again concerning this.”

33 Thus Paul went out from their midst.

34 But certain men, adhering to him, believed; among them were Dionysius the Areopagite, and a woman named Damaris, and others with them.

Chapter 18

1 After these things he departed from Athens and came to Corinth.

2 And finding a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with Priscilla his wife—because Claudius had commanded all the Jews to depart from Rome—he approached them.

3 And because he was of the same craft, he remained with them and worked. Their craft was tentmaking.

4 And he disputed in the synagogue every Sabbath, bringing in the name of the Lord Jesus; and he persuaded Jews and Greeks.

5 And when Silas and Timothy had come from Macedonia, Paul was intent upon the word, testifying to the Jews that Jesus is Christ.

6 But when they opposed and blasphemed, he shook out his garments and said to them, “Your blood is upon your own head. I am clean. From now on I shall go to the Gentiles.”

7 And moving from there, he entered the house of a certain man named Titus Justus, who worshiped God, whose house adjoined the synagogue.

8 Now Crispus, the ruler of the synagogue, believed in the Lord with his whole household; and many of the Corinthians, hearing, believed and were baptized.

9 And the Lord said to Paul by night through a vision, “Do not fear, but speak, and do not be silent,

10 because I am with you, and no one shall set upon you so as to harm you, because I have many people in this city.”

11 And he remained there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews rose with one accord against Paul and brought him to the tribunal,

13 saying, “This man persuades men to worship God contrary to the law.”

14 And as Paul began to open his mouth, Gallio said to the Jews, “If indeed it were some wrongdoing or a most wicked crime, O men of the Jews, I would rightly bear with you.

15 But if the questions are about a word, and names, and your law, see to it yourselves. I do not wish to be a judge of these things.”

16 And he drove them away from the tribunal.

17 Then they all took hold of Sosthenes, the ruler of the synagogue, and beat him before the tribunal; and none of these things was of concern to Gallio.

18 But Paul, after remaining yet many days, said farewell to the brothers and sailed to Syria, and with him Priscilla and Aquila. He had shorn his head in Cenchreae, for he had a vow.

19 And he came to Ephesus and left them there. But he himself entered the synagogue and disputed with the Jews.

20 And although they asked him to remain for a longer time, he did not consent,

21 but said farewell, saying, “I shall return to you again, God willing.” And he departed from Ephesus.

22 And going down to Caesarea, he went up and greeted the church, and went down to Antioch.

23 And after spending some time there, he set out, traveling in order through the region of Galatia and Phrygia and strengthening all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by origin, an eloquent man, came to Ephesus,
powerful in the Scriptures.

25 He had been instructed in the Way of the Lord; and fervent in spirit, he spoke and diligently taught the
things of Jesus, knowing only the baptism of John.

26 Therefore he began to act boldly in the synagogue. And when Priscilla and Aquila heard him, they took
him with them and expounded the Way of the Lord to him more diligently.

27 And when he wished to go to Achaia, the brothers encouraged him and wrote to the disciples that they
should receive him. When he arrived, he contributed much to those who had believed.

28 For he vigorously refuted the Jews in public, showing through the Scriptures that Jesus is Christ.

Chapter 19

1 Now it happened, while Apollos was at Corinth, that Paul, after traveling through the upper regions, came to Ephesus and found certain disciples.

2 And he said to them, “Did you receive the Holy Spirit when you believed?” But they said to him, “We have not even heard whether there is a Holy Spirit.”

3 He said, “Into what, then, were you baptized?” And they said, “Into John’s baptism.”

4 Then Paul said, “John baptized the people with the baptism of repentance, telling them that they should believe in the one who was to come after him, that is, in Jesus.”

5 When they had heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.

7 Now all the men were about twelve in number.

8 Then he entered the synagogue and spoke with boldness for three months, disputing and persuading concerning the kingdom of God.

9 But when some were hardened and did not believe, cursing the Way of the Lord before the multitude, he withdrew from them and separated the disciples, disputing daily in the school of a certain Tyrannus.

10 This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Gentiles.

11 And God performed works of power of no ordinary kind through the hand of Paul,

12 so that even handkerchiefs and aprons from his body were carried to the sick, and the maladies departed from them, and the wicked spirits went out.

13 Now certain itinerant Jewish exorcists also attempted to invoke the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by Jesus, whom Paul preaches.”

14 And there were certain Jews, seven sons of Sceva, a chief priest, who were doing this.

15 But the wicked spirit answered and said to them, “Jesus I know, and Paul I recognize; but who are you?”

16 And the man who had the most wicked demon in him leaped upon them; and mastering both of them, he prevailed against them, so that they fled naked and wounded from that house.

17 Now this became known to all the Jews and Gentiles who lived at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed came, confessing and declaring their deeds.

19 And many of those who had pursued curious arts brought their books together and burned them before everyone; and when they had calculated their prices, they found the sum to be fifty thousand denarii.

20 Thus the word of God grew mightily and was strengthened.

21 Now when these things were completed, Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, “After I have been there, I must also see Rome.”

22 And sending into Macedonia two of those who ministered to him, Timothy and Erastus, he himself remained in Asia for a time.

23 Now at that time there arose no small disturbance concerning the Way of the Lord.

24 For a certain man named Demetrius, a silversmith who made silver shrines of Diana, provided no small profit to the craftsmen.

25 Calling them together, along with the workmen in trades of this kind, he said, “Men, you know that our gain comes from this craft.

26 And you see and hear that not only at Ephesus, but in almost all Asia, this Paul, by persuasion, has turned away a great multitude, saying, ‘Those made by hands are not gods.’

27 And not only will this trade of ours be in danger of coming into disrepute, but the temple of the great Diana will also be accounted as nothing, and even her majesty, which all Asia and the world worships, will begin to be destroyed.”

28 When they had heard these things, they were filled with anger and cried out, saying, “Great is Diana of the Ephesians!”

29 And the city was filled with confusion, and with one accord they rushed into the theater, having seized Gaius and Aristarchus, Macedonians and companions of Paul.

30 But when Paul wished to enter among the people, the disciples did not permit him.

31 And some of the leaders of Asia, who were his friends, also sent to him, begging him not to venture into the theater.

32 Now some cried one thing and some another, for the assembly was confused, and most did not know for what cause they had come together.

33 But they drew Alexander out of the crowd, the Jews thrusting him forward. And Alexander, asking for silence with his hand, wished to make a defense before the people.

34 But when they recognized that he was a Jew, one voice arose from them all, crying out for about two hours, “Great is Diana of the Ephesians!”

35 And when the clerk had quieted the crowds, he said, “Men of Ephesus, what man is there who does not know that the city of the Ephesians is the worshiper of the great Diana and of Jupiter’s offspring?

36 Since these things cannot be contradicted, you ought to be quiet and do nothing rashly.

37 For you have brought forward these men, who are neither sacrilegious nor blasphemers of your goddess.

38 Therefore, if Demetrius and the craftsmen who are with him have a cause against anyone, the courts are in session and there are proconsuls. Let them accuse one another.

39 But if you seek anything concerning some other matter, it can be resolved in a lawful assembly.

40 For we are also in danger of being charged with today’s sedition, since there is no one guilty concerning whom we can give an account of this gathering.” And when he had said these things, he dismissed the assembly.

Chapter 20

1 After the tumult had ceased, Paul called the disciples, exhorted them, and said farewell; then he set out to go into Macedonia.

2 And when he had traveled through those regions and exhorted them with many words, he came to Greece.

3 After he had spent three months there, a plot was formed against him by the Jews as he was about to sail into Syria, and he decided to return through Macedonia.

4 Now Sopater of Berea, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; also Gaius of Derbe and Timothy; and of Asia, Tychicus and Trophimus.

5 These went ahead and waited for us at Troas.

6 But we sailed from Philippi after the days of Unleavened Bread, and within five days we came to them at Troas, where we stayed seven days.

7 Now on the first day of the week, when we had assembled to break bread, Paul discoursed with them, intending to depart the next day, and he prolonged his discourse until midnight.

8 And there were many lamps in the upper room where we were assembled.

9 A certain young man named Eutychus, sitting upon the window, was sinking into a heavy sleep as Paul discoursed at length. Overcome by sleep, he fell down from the third story and was taken up dead.

10 Paul went down to him, bent over him, and embracing him said, “Do not be troubled, for his soul is in him.”

11 Then he went up, broke bread and tasted it, and spoke with them a long while, even until daybreak; and so he departed.

12 And they brought the boy alive and were comforted not a little.

13 But we boarded the ship and sailed to Assos, intending to take Paul aboard from there; for so he had arranged, as he himself intended to make the journey by land.

14 And when he met us at Assos, we took him aboard and came to Mitylene.

15 Sailing from there, the following day we came opposite Chios; on another day we put in at Samos, and the next day we came to Miletus.

16 For Paul had resolved to sail past Ephesus, lest any delay should befall him in Asia. For he was hastening, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 But from Miletus he sent to Ephesus and called the elders of the church.

18 And when they had come to him and were together, he said to them, “You know from the first day on which I entered Asia how I was with you the whole time,

19 serving the Lord with all humility, with tears, and with the trials that befell me through the plots of the Jews;

20 how I withheld nothing that was profitable, but announced it to you and taught you publicly and from house to house,

21 bearing testimony both to Jews and Gentiles of repentance toward God and faith in our Lord Jesus Christ.

22 And now, behold, bound in spirit, I go to Jerusalem, not knowing what things will befall me there,

23 except that the Holy Spirit testifies to me in every city, saying that bonds and tribulations await me in Jerusalem.

24 But I fear none of these things, nor do I make my soul more precious than myself, provided that I may consummate my course and the ministry of the word that I received from the Lord Jesus: to testify to the Gospel of the grace of God.

25 And now, behold, I know that you all, among whom I passed preaching the kingdom of God, shall see my face no more.

26 Therefore I call you to witness this day that I am clean from the blood of all.

27 For I did not shrink from announcing to you the whole counsel of God.

28 Attend to yourselves and to the whole flock, in which the Holy Spirit has placed you as bishops to rule the church of God, which he acquired with his own blood.

29 I know that after my departure ravenous wolves shall enter among you, not sparing the flock.

30 And from among your own selves men shall arise speaking perverse things, that they may draw away disciples after them.

31 Therefore keep watch, retaining in memory that for three years, night and day, I did not cease warning each one of you with tears.

32 And now I commend you to God and to the word of his grace—to him who is able to build up and to give an inheritance among all who are sanctified.

33 I coveted no one’s silver or gold or clothing, as

34 you yourselves know, because these hands ministered to my needs and to the needs of those who are with me.

35 In all things I showed you that, laboring in this way, you ought to support the weak and remember the word of the Lord Jesus, for he himself said, ‘It is more blessed to give than to receive.’”

36 And when he had said these things, he knelt down and prayed with them all.

37 Then there was great weeping among them all; and falling upon Paul’s neck, they kissed him,

38 grieving most of all over the word he had spoken, that they would see his face no more. And they accompanied him to the ship.

Chapter 21

1 Now when it happened that we sailed away, having torn ourselves from them, we came by a straight course to Cos, the next day to Rhodes, and from there to Patara.

2 And when we found a ship crossing over to Phoenicia, we went aboard and sailed.

3 When Cyprus came into sight, we left it on the left and sailed into Syria, and we came to Tyre, for there the ship was to unload its cargo.

4 And having found the disciples, we stayed there seven days. Through the Spirit they told Paul not to go up to Jerusalem.

5 When the days were completed, we departed and went on, while they all, with their wives and children, accompanied us outside the city; and kneeling down on the shore, we prayed.

6 And when we had said farewell to one another, we boarded the ship, while they returned to their own places.

7 But when we had completed the voyage from Tyre, we came down to Ptolemais; and having greeted the brothers, we stayed with them one day.

8 Setting out the next day, we came to Caesarea. And entering the house of Philip the evangelist, who was one of the seven, we stayed with him.

9 Now this man had four virgin daughters who prophesied.

10 And while we stayed for some days, a certain prophet named Agabus arrived from Judea.

11 When he had come to us, he took Paul's belt; and binding his own feet and hands, he said, "Thus says the Holy Spirit: 'The man whose belt this is, the Jews shall bind in this way at Jerusalem and shall hand him over into the hands of the Gentiles.'"

12 And when we had heard this, both we and those of that place begged him not to go up to Jerusalem.

13 Then Paul answered and said, "What are you doing, weeping and afflicting my heart? For I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus."

14 And when we could not persuade him, we became quiet, saying, "The will of the Lord be done."

15 Now after those days, we made preparations and went up to Jerusalem.

16 And some of the disciples from Caesarea also came with us, bringing with them a certain Mnason of Cyprus, a long-standing disciple, with whom we were to lodge.

17 And when we came to Jerusalem, the brothers received us gladly.

18 On the following day Paul went in with us to James, and all the elders assembled.

19 And when he had greeted them, he related one by one the things God had done among the Gentiles through his ministry.

20 But when they had heard, they magnified God and said to him, "You see, brother, how many thousands there are among the Jews who have believed, and they are all zealots for the law.

21 But they have heard concerning you that you teach the Jews who are among the Gentiles to depart from Moses, telling them that they ought not to circumcise their sons or walk according to custom.

22 What, then, is to be done? The multitude must certainly come together, for they will hear that you have arrived.

23 Therefore do this that we tell you. We have four men who have a vow upon themselves.

24 Take these men, sanctify yourself with them, and pay the expenses for them so that they may shave their heads; and everyone will know that the things they have heard concerning you are false, but that you yourself walk in observance of the law.

25 But concerning those of the Gentiles who have believed, we wrote, judging that they should abstain from what has been sacrificed to idols, and from blood, and from what is strangled, and from fornication."

26 Then Paul took the men and, on the next day, having been purified with them, entered the temple, announcing the completion of the days of purification until an offering should be offered for each one of them.

27 But as the seven days were being consummated, the Jews who were from Asia, when they saw him in the temple, stirred up all the people and laid hands upon him, crying out,

28 "Men of Israel, help! This is the man who teaches everyone everywhere against the people, and the law, and this place; and moreover he has brought Gentiles into the temple and violated this holy place."

29 For they had seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.

30 And the whole city was moved, and there was a rush of the people. Seizing Paul, they dragged him outside the temple, and immediately the doors were shut.

31 And while they sought to kill him, it was reported to the tribune of the cohort that all Jerusalem was in confusion.

32 He immediately took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they ceased beating Paul.

33 Then the tribune drew near, seized him, and ordered him to be bound with two chains; and he asked who he was and what he had done.

34 But some in the crowd cried out one thing and some another. And since he could not learn anything certain because of the uproar, he ordered Paul to be led into the fortress.

35 And when he came to the steps, it happened that he was carried by the soldiers because of the violence of the people.

36 For the multitude of the people followed, crying out, "Away with him!"

37 And as Paul began to be brought into the fortress, he said to the tribune, "May I say something to you?" He said, "Do you know Greek?

38 Are you not the Egyptian who before these days stirred up a tumult and led four thousand men—assassins—out into the desert?"

39 And Paul said to him, "I am indeed a Jewish man from Tarsus in Cilicia, a citizen of no obscure city. But I beg you, permit me to speak to the people."

40 And when he had given permission, Paul, standing on the steps, motioned with his hand to the people. And when a great silence had fallen, he addressed them in the Hebrew language, saying:

Chapter 22

1 “Men, brothers and fathers, hear the defense I now make before you.”

2 And when they heard that he spoke to them in the Hebrew language, they kept still more silent.

3 And he said, “I am a Jewish man, born at Tarsus in Cilicia but raised in this city, instructed at the feet of Gamaliel according to the truth of the law of our fathers, a zealot for the law, just as you all are today.

4 I persecuted this Way even to death, binding both men and women and handing them over into prisons,

5 as the high priest and all the elders bear me testimony. From them I also received letters and went to the brothers at Damascus, that I might bring those who were there bound to Jerusalem to be punished.

6 But it happened as I journeyed and drew near Damascus at midday that suddenly an abundant light from heaven shone around me.

7 And falling to the ground, I heard a voice saying to me, ‘Saul, Saul, why do you persecute me?’

8 And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene, whom you persecute.’

9 And those who were with me indeed saw the light, but they did not hear the voice of him who spoke with me.

10 And I said, ‘What shall I do, Lord?’ Then the Lord said to me, ‘Arise and go to Damascus, and there you shall be told of all the things you must do.’

11 And since I could not see because of the brightness of that light, I was led by the hand by my companions and came to Damascus.

12 Now a certain Ananias, a man according to the law, having testimony from all the Jews who lived there,

13 came to me, stood beside me, and said, ‘Brother Saul, look again.’ And in that same hour I looked again at him.

14 And he said, ‘The God of our fathers has foreordained you to know his will, to see the Just One, and to hear a voice from his mouth,

15 because you shall be his witness to all men concerning the things you have seen and heard.

16 And now why do you delay? Arise, be baptized, and wash away your sins, calling upon his name.’

17 Now it happened that when I had returned to Jerusalem and was praying in the temple, I fell into a trance,

18 and I saw him saying to me, ‘Hurry, and go quickly out of Jerusalem, because they will not receive your testimony concerning me.’

19 And I said, ‘Lord, they themselves know that I was imprisoning and beating throughout the synagogues those who believed in you.

20 And when the blood of Stephen your witness was poured out, I stood by and consented, and I guarded the garments of those who were killing him.’

21 And he said to me, ‘Go, because I will send you far away to the nations.’”

22 Now they listened to him until this word, and then they raised their voices, saying, “Away from the earth with such a man, for it is not right that he should live!”

23 And as they shouted, threw off their garments, and flung dust into the air,

24 the tribune ordered him to be brought into the fortress and to be beaten with scourges and tortured, so that the tribune might learn for what cause they cried out against him in this way.

25 And when they had bound him with straps, Paul said to the centurion standing by, “Is it lawful for you to scourge a Roman man who is uncondemned?”

26 When the centurion heard this, he went to the tribune and reported it to him, saying, “What are you about to do? For this man is a Roman citizen.”

27 Then the tribune came and said to him, “Tell me, are you a Roman?” And he said, “Yes.”

28 And the tribune answered, “I acquired this citizenship with a large sum.” And Paul said, “But I was even born in it.”

29 Therefore those who were about to torture him immediately withdrew from him. The tribune also was afraid after he learned that Paul was a Roman citizen, and because he had bound him.

30 But the next day, wishing to know more diligently for what cause he was accused by the Jews, he unbound him and ordered the priests and the entire council to assemble; and bringing Paul forward, he set him among them.

Chapter 23

1 And Paul, looking intently at the council, said, “Men and brothers, I have lived before God with an entirely good conscience until this day.”

2 But Ananias the high priest ordered those standing by him to strike Paul’s mouth.

3 Then Paul said to him, “God shall strike you, you whitewashed wall! You sit judging me according to the law, and contrary to the law you order me to be struck?”

4 And those standing by said, “You are cursing the high priest of God.”

5 But Paul said, “I did not know, brothers, that he is the high priest. For it is written, ‘You shall not curse the ruler of your people.’”

6 Now Paul, knowing that one part consisted of Sadducees and the other of Pharisees, cried out in the council, “Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged.”

7 And when he had said these things, a dissension arose between the Pharisees and Sadducees, and the gathering was dissolved.

8 For the Sadducees say there is no resurrection, nor angel, nor spirit; but the Pharisees confess both.

9 Then a great clamor arose. And some of the Pharisees rose and contended, saying, “We find nothing evil in this man. What if a spirit spoke to him, or an angel?”

10 And when a great dissension had arisen, the tribune, fearing that Paul might be torn apart by them, ordered the soldiers to go down, snatch him from their midst, and lead him into the fortress.

11 But the following night the Lord stood beside him and said, “Be steadfast; for just as you have testified concerning me at Jerusalem, so you must also testify at Rome.”

12 When day came, certain Jews gathered together and bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul.

13 And there were more than forty men who had made this conspiracy.

14 They went to the chief priests and elders and said, “With a curse we have cursed ourselves to taste nothing until we kill Paul.

15 Therefore now, you with the council should make it known to the tribune that he is to bring Paul forward to you, as though you were about to learn something more certain concerning him. But before he draws near, we are ready to kill him.”

16 But when the son of Paul’s sister heard of the plot, he came, entered the fortress, and reported it to Paul.

17 Then Paul called one of the centurions to him and said, “Bring this young man to the tribune, for he has something to report to him.”

18 So he took him and led him to the tribune, and said, “Paul, who is bound, asked me to bring this young man to you, since he has something to say to you.”

19 Then the tribune took him by the hand, withdrew with him privately, and asked him, “What is it that you have to report to me?”

20 And he said, “The Jews have agreed to ask you to bring Paul forward to the council tomorrow, as though they intended to make a more certain inquiry concerning him.

21 But do not believe them, for more than forty of their men lie in wait for him. They have bound themselves under a curse neither to eat nor drink until they kill him; and now they are ready, awaiting your promise.”

22 Therefore the tribune dismissed the young man, ordering him to tell no one that he had made these things known to him.

23 Then he called two centurions and said to them, “Prepare two hundred soldiers to go as far as Caesarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night;

24 and prepare mounts, so that they may set Paul upon them and bring him safely to Felix the governor.”

25 (For he feared that perhaps the Jews might seize and kill him, and that he himself might afterward suffer accusation, as though he were going to receive money.)

26 And he wrote a letter containing these words: “Claudius Lysias, to the excellent governor Felix: Greetings.

27 This man was seized by the Jews and was beginning to be killed by them. Coming upon them with the army, I rescued him, having learned that he is a Roman.

28 And wishing to know the cause they were bringing against him, I led him down into their council.

29 I found that he was accused concerning questions of their law, but had no charge worthy of death or bonds.

30 And when I was informed of the plot they had prepared against him, I sent him to you, also instructing his accusers to speak before you. Farewell.”

31 Therefore the soldiers, according to the command given them, took Paul and led him by night to Antipatris.

32 And the next day they let the horsemen go with him and returned to the fortress.

33 When they came to Caesarea and handed the letter to the governor, they also presented Paul before him.

34 And when he had read it and asked from which province Paul was, learning that he was from Cilicia,

35 he said, “I shall hear you when your accusers have come.” And he ordered him to be kept in Herod’s praetorium.

Chapter 24

1 Now after five days, Ananias the high priest came down with certain elders and a certain orator named Tertullus, and they approached the governor against Paul.

2 And when Paul had been summoned, Tertullus began to accuse him, saying, “Since through you we enjoy much peace, and many things are corrected through your providence,

3 we accept these things always and everywhere, most excellent Felix, with all thanksgiving.

4 But lest I detain you any longer, I beg you, by your clemency, to hear us briefly.

5 We have found this man to be pestilent, stirring up seditions among all the Jews throughout the whole world, and a leader of the sedition of the sect of the Nazarenes.

6 He even attempted to violate the temple. We seized him and wished to judge him according to our law.

7 But the tribune Lysias came upon us and with great force snatched him from our hands,

8 ordering his accusers to come to you. By examining him yourself, you will be able to learn about all these things of which we accuse him.”

9 And the Jews also joined in, saying that these things were so.

10 Then Paul answered, when the governor motioned for him to speak: “Knowing that you have been judge over this nation for many years, I shall answer for myself with good courage.

11 For you can ascertain that it has been no more than twelve days since I went up to adore at Jerusalem.

12 And they did not find me disputing with anyone in the temple or causing a crowd to gather, either in the synagogues or in the city.

13 Nor can they prove to you the things of which they now accuse me.

14 But I confess this to you: that according to the sect which they call heresy, so I serve my Father and God, believing all things that are written in the law and the prophets,

15 having hope in God, which these men themselves also await, that there shall be a resurrection of the just and the unjust.

16 In this I myself also strive always to have a conscience without offense toward God and toward men.

17 Now after many years I came to give alms to my nation, and to make offerings and vows.

18 Amid these they found me purified in the temple, not with a crowd nor with a tumult.

19 But there were certain Jews from Asia who ought to be present before you and accuse me, if they had anything against me.

20 Or let these men themselves say whether they found any iniquity in me when I stood before the council,

21 except for this one utterance alone, which I cried out while standing among them: ‘Concerning the resurrection of the dead I am being judged by you today.’”

22 Then Felix, knowing most certainly about this Way, deferred them, saying, “When the tribune Lysias comes down, I shall hear you.”

23 And he ordered a centurion to keep Paul, to allow him rest, and to forbid none of his own people to minister to him.

24 But after some days, Felix came with his wife Drusilla, who was a Jewess, and he summoned Paul and heard from him the faith that is in Christ Jesus.

25 And as Paul disputed concerning justice, chastity, and the judgment to come, Felix trembled and answered, “For what concerns the present, go; but at an opportune time I shall summon you.”

26 At the same time he also hoped that money would be given to him by Paul. For this reason he frequently summoned him and spoke with him.

27 But when two years had been completed, Felix received Porcius Festus as his successor. And Felix, wishing to grant favor to the Jews, left Paul bound.

Chapter 25

1 Therefore when Festus had come into the province, after three days he went up from Caesarea to Jerusalem.

2 And the chief priests and leading men of the Jews approached him against Paul, and they begged him,

3 requesting a favor against Paul, that he would order him to be brought to Jerusalem, while they laid a plot to kill him on the way.

4 But Festus answered that Paul was being kept at Caesarea and that he himself would soon depart.

5 "Therefore," he said, "let those among you who are able go down with me and accuse him, if there is any crime in the man."

6 And when he had stayed among them no more than eight or ten days, he went down to Caesarea. The next day he sat upon the judgment seat and ordered Paul to be brought forward.

7 When he had been brought forward, the Jews who had come down from Jerusalem stood around him, bringing many serious charges that they could not prove.

8 Paul made his defense: "I have sinned in nothing against the law of the Jews, nor against the temple, nor against Caesar."

9 But Festus, wishing to grant favor to the Jews, answered Paul and said, "Do you wish to go up to Jerusalem and be judged there concerning these things before me?"

10 Then Paul said, "I stand before Caesar's judgment seat; there I ought to be judged. I have not harmed the Jews, as you know very well.

11 For if I have done harm, or have done anything worthy of death, I do not refuse to die. But if there is nothing in the things of which these men accuse me, no one can surrender me to them. I appeal to Caesar."

12 Then Festus, having spoken with the council, answered, "You have appealed to Caesar? To Caesar you shall go."

13 And when some days had passed, King Agrippa and Bernice came down to Caesarea to greet Festus.

14 And since they remained there many days, Festus informed the king about Paul, saying, "There is a certain man left bound by Felix.

15 When I was at Jerusalem, the chief priests and elders of the Jews approached me concerning him, requesting condemnation against him.

16 I answered them that it is not the custom of the Romans to condemn any man before the accused has his accusers present and receives an opportunity to defend himself for the clearing of the charges.

17 Therefore when they had assembled here, without any delay I sat upon the judgment seat the following day and ordered the man to be brought forward.

18 When his accusers stood up, they brought no charge concerning the things of which I suspected evil.

19 But they had certain questions against him concerning their own superstition and concerning a certain Jesus who had died, whom Paul affirmed to be alive.

20 And since I hesitated concerning a question of this kind, I asked whether he wished to go to Jerusalem and be judged there concerning these matters.

21 But when Paul appealed to be kept for the hearing of Augustus, I ordered him to be kept until I send him to Caesar."

22 Then Agrippa said to Festus, “I myself also wished to hear the man.” He said, “Tomorrow you shall hear him.”

23 So the next day, when Agrippa and Bernice had come with great pomp and had entered the audience hall with the tribunes and principal men of the city, Paul was brought in at the command of Festus.

24 And Festus said, “King Agrippa and all you men who are present here with us, you see this man concerning whom the whole multitude of the Jews petitioned me at Jerusalem, begging and crying out that he ought to live no longer.

25 But I truly found that he had committed nothing worthy of death. And since he himself appealed to Augustus, I decided to send him.

26 I have nothing certain to write to my lord concerning him. Therefore I have brought him before you, and especially before you, King Agrippa, so that after an examination I may have something to write.

27 For it seems unreasonable to me to send a bound man and not signify the causes against him.”

Chapter 26

1 Then Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul stretched out his hand and began to make his defense:

2 “Concerning all the things of which I am accused by the Jews, King Agrippa, I consider myself blessed that I am to defend myself before you today,

3 especially since you know all the customs and questions that are among the Jews. Therefore I beg you to hear me patiently.

4 Indeed, all the Jews know my life from my youth, which from the beginning was among my nation at Jerusalem.

5 They knew me beforehand from the beginning—if they are willing to bear testimony—that according to the most certain sect of our religion, I lived as a Pharisee.

6 And now I stand subject to judgment in the hope of the promise made by God to our fathers,

7 which our twelve tribes, serving night and day, hope to attain. Concerning this hope I am accused by the Jews, O king.

8 Why is it judged unbelievable among you if God raises the dead?

9 And I indeed had thought that I ought to do many things contrary to the name of Jesus the Nazarene,

10 which I also did at Jerusalem. And I shut many of the saints in prisons, having received authority from the chief priests; and when they were killed, I gave my sentence.

11 And throughout all the synagogues, frequently punishing them, I compelled them to blaspheme; and raging still more exceedingly against them, I persecuted them even into foreign cities.

12 While, in these pursuits, I was going to Damascus with authority and permission from the chief priests,

13 at midday on the way, O king, I saw a light from heaven, brighter than the splendor of the sun, shining around me and those who were together with me.

14 And when we had all fallen to the ground, I heard a voice speaking to me in the Hebrew language: ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goad.’

15 And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus, whom you persecute.

16 But arise and stand upon your feet, for I have appeared to you for this purpose: to appoint you a minister and a witness of the things you have seen and of the things in which I shall appear to you,

17 rescuing you from the people and the nations into which I now send you,

18 to open their eyes, that they may turn from darkness to light and from the authority of Satan to God; that they may receive remission of sins and an allotted share among the saints, through the faith that is in me.’

19 Therefore, King Agrippa, I was not unbelieving toward the heavenly vision,

20 but first to those who are at Damascus, and at Jerusalem, and throughout all the region of Judea, and to the Gentiles, I announced that they should repent and turn to God, doing works worthy of repentance.

21 For this cause the Jews seized me while I was in the temple and attempted to kill me.

22 But aided by the help of God until this day, I stand, testifying to small and great, saying nothing beyond what the prophets and Moses said was to come:

23 whether the Christ is subject to suffering; whether, as the first from the resurrection of the dead, he is to announce light to the people and to the Gentiles.”

24 As he spoke these things and made his defense, Festus said with a loud voice, “You are mad, Paul! Much learning is turning you to madness.”

25 And Paul said, “I am not mad, most excellent Festus, but I speak words of truth and sobriety.

26 For the king knows of these things, and to him I also speak with confidence. For I do not think any of these things escapes his notice, since none of these things was done in a corner.

27 Do you believe the prophets, King Agrippa? I know that you believe.”

28 Then Agrippa said to Paul, “In a little you persuade me to become a Christian.”

29 And Paul said, “I pray to God that, both in little and in great, not only you but also all who hear me today might become such as I am—except for these bonds.”

30 And the king rose, and the governor, and Bernice, and those who sat with them.

31 And when they had withdrawn, they spoke to one another, saying, “This man has done nothing worthy of death or bonds.”

32 Then Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

Chapter 27

1 Now when it was decided that he should sail to Italy and that Paul, with the remaining prisoners, should be handed over to a centurion named Julius of the Augustan cohort,

2 we boarded an Adrumetine ship that was about to sail around the coasts of Asia and set sail, Aristarchus, a Macedonian of Thessalonica, remaining with us.

3 And the next day we arrived at Sidon. Julius treated Paul humanely and permitted him to go to his friends and care for himself.

4 And when we had set sail from there, we sailed under Cyprus because the winds were contrary.

5 And sailing across the sea off Cilicia and Pamphylia, we came to Lystra, which is in Lycia.

6 There the centurion found an Alexandrian ship sailing to Italy and transferred us into it.

7 And when we had sailed slowly for many days and had scarcely come opposite Cnidus, because the wind hindered us, we sailed toward Crete near Salmone.

8 And coasting along with difficulty, we came to a certain place called Boniportus, near which was the city of Thalassa.

9 Now when much time had passed and sailing was no longer safe, since even the Fast had now passed, Paul consoled them,

10 saying, “Men, I see that the voyage is beginning with injury and much loss, not only to the cargo and the ship but also to our souls.”

11 But the centurion believed the helmsman and the shipmaster more than the things Paul said.

12 And because the harbor was not suitable for wintering, the greater number formed a plan to sail from there, if somehow they might reach Phoenix and winter there, a harbor of Crete facing Africus and Corus.

13 And when the south wind began to blow, they supposed that they had secured their purpose; and setting out from Assos, they coasted along Crete.

14 But not long afterward, a typhonic wind that is called Euroaquilo cast itself against it.

15 And when the ship had been seized and could not strive against the wind, we gave the ship to the winds and were carried along.

16 Then, running down toward a certain island called Cauda, we were scarcely able to secure the skiff.

17 When they had hoisted it, they used supports, girding the ship; and fearing that they might fall into the Syrtis, they lowered the gear and so were carried along.

18 And since we were being tossed by a violent storm, the next day they made a jettison.

19 And on the third day, with their own hands they threw the ship’s equipment overboard.

20 Now when neither sun nor stars appeared for many days and no small storm lay upon us, all hope of our salvation was at last taken away.

21 And after there had been much fasting, Paul stood in their midst and said, “You should indeed, O men, have listened to me, not set out from Crete, and have gained this injury and loss.

22 And now I counsel you to be of good courage, for there shall be no loss of any soul among you, but only of the ship.

23 For this night there stood beside me an angel of God, whose I am and whom I serve,

24 saying, ‘Do not fear, Paul. You must stand before Caesar; and behold, God has given you all who sail with you.’

25 Therefore be of good courage, men, for I believe God that it shall be just as it was told me.

26 But we must come to a certain island.”

27 Then after the fourteenth night had come upon us, as we sailed in Adria, about midnight the sailors suspected that some land was appearing to them.

28 And lowering the sounding line, they found twenty paces; then moving a little farther from there, they found fifteen paces.

29 And fearing that we might fall upon rocky places, they cast four anchors from the stern and wished for day to come.

30 But as the sailors sought to flee from the ship and had lowered the skiff into the sea, under the pretense that they were beginning to extend anchors from the bow,

31 Paul said to the centurion and the soldiers, “Unless these men remain in the ship, you cannot be saved.”

32 Then the soldiers cut away the ropes of the skiff and allowed it to fall away.

33 And as daylight began to come, Paul begged everyone to take food, saying, “Today is the fourteenth day that you remain fasting as you wait, taking nothing.

34 Therefore I beg you to take food for your salvation, because not a hair from the head of any one of you shall perish.”

35 And when he had said these things, he took bread, gave thanks to God in the sight of everyone, broke it, and began to eat.

36 Then they all became more courageous, and they too took food.

37 Now we were in all two hundred seventy-six souls in the ship.

38 And when they had been satisfied with food, they lightened the ship, throwing the wheat into the sea.

39 When day came, they did not recognize the land, but they observed a certain bay that had a shore, into which they planned, if they could, to run the ship.

40 And when they had taken up the anchors, they committed themselves to the sea, at the same time loosening the fastenings of the rudders; and raising the foresail to the blowing of the breeze, they made for the shore.

41 And when we fell into a place between two seas, they ran the ship aground. The bow remained fixed and immovable, but the stern was broken apart by the force of the sea.

42 Now the soldiers’ plan was to kill those in custody, lest anyone should swim away and escape.

43 But the centurion, wishing to save Paul, prevented it from being done. And he ordered those who could swim to cast themselves in first, escape, and go out onto land,

44 and they carried the rest, some on boards and some upon things from the ship. And so it happened that all the souls escaped onto land.

Chapter 28

1 And when we had escaped, we then learned that the island was called Melita. Now the barbarians showed us no small kindness.

2 For they kindled a fire and refreshed us all because of the rain that was coming upon us and because of the cold.

3 But when Paul had gathered a quantity of branches and placed them on the fire, a viper came out because of the heat and fastened upon his hand.

4 And when the barbarians saw the beast hanging from his hand, they said to one another, “Surely this man is a murderer. Though he has escaped from the sea, vengeance does not permit him to live.”

5 But he shook the beast into the fire and suffered nothing evil.

6 Yet they supposed that he would swell up and suddenly fall and die. But after they had waited a long time and saw nothing evil happen to him, they changed their minds and said that he was a god.

7 Now in those places were estates belonging to the chief man of the island, named Publius, who received us and entertained us kindly for three days.

8 And it happened that the father of Publius lay afflicted with fevers and dysentery. Paul went in to him, and when he had prayed and laid his hands upon him, he saved him.

9 When this had been done, all on the island who had infirmities also came and were cured.

10 They also honored us with many honors, and when we sailed, they put aboard the things that were necessary.

11 Now after three months, we sailed in an Alexandrian ship that had wintered at the island, whose emblem was the Castors.

12 And when we came to Syracuse, we remained there three days.

13 From there, coasting around, we came to Rhegium; and after one day, when the south wind blew, on the second day we came to Puteoli.

14 There we found brothers and were asked to remain with them seven days; and so we came to Rome.

15 And from there, when the brothers had heard of us, they came to meet us as far as the Forum of Appius and the Three Taverns. When Paul saw them, he gave thanks to God and received confidence.

16 And when we had come to Rome, Paul was permitted to remain by himself with the soldier who guarded him.

17 Now after the third day, he called together the leading men of the Jews. And when they had assembled, he said to them, “Men and brothers, though I had done nothing against the people or the custom of the fathers, I was handed over bound from Jerusalem into the hands of the Romans.

18 When they had examined me, they wished to release me, because there was no cause of death in me.

19 But when the Jews spoke against it, I was compelled to appeal to Caesar—not as though I had anything of which to accuse my nation.

20 Therefore for this cause I asked to see you and speak with you. For because of the hope of Israel I am surrounded by this chain.”

21 But they said to him, “We have neither received letters concerning you from Judea, nor has any of the brothers who arrived reported or spoken anything evil concerning you.

22 But we ask to hear from you what you think, for concerning this sect, we know that it is contradicted everywhere.”

23 And when they had appointed a day for him, many came to him at his lodging. To them he expounded, testifying to the kingdom of God and persuading them concerning Jesus from the law of Moses and the prophets, from morning until evening.

24 And some believed the things that were said, but others did not believe.

25 And when they did not agree with one another, they were departing as Paul spoke one word: “Well did the Holy Spirit speak through Isaiah the prophet to our fathers,

26 saying, ‘Go to this people and say to them: With the ear you shall hear and shall not understand; and seeing you shall see and shall not perceive.

27 For the heart of this people has grown fat, and with their ears they have heard heavily, and they have pressed their eyes shut, lest perhaps they should see with their eyes, hear with their ears, understand with their heart, turn, and I should heal them.’

28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles, and they themselves shall hear.”

29 And when he had said these things, the Jews went out from him, having much dispute among themselves.

30 And he remained for two whole years in his own rented lodging, and received all who came in to him,

31 preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, without prohibition.

Romans

Chapter 1

1 Paul, a servant of Jesus Christ, called to be an Apostle, set apart for the Gospel of God,

2 which he had promised beforehand through his prophets in the holy Scriptures

3 concerning his Son, who was made for him from the seed of David according to the flesh,

4 who was predestined the Son of God in power, according to the spirit of sanctification, by the resurrection of the dead: Jesus Christ our Lord,

5 through whom we received grace and apostleship for obedience to faith among all nations, for his name,

6 among whom you also are called of Jesus Christ:

7 to all who are in Rome, beloved of God, called to be saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First indeed, I give thanks to my God through Jesus Christ for you all, because your faith is proclaimed throughout the whole world.

9 For God is my witness, whom I serve in my spirit in the Gospel of his Son, that without ceasing I make remembrance of you,

10 always in my prayers, beseeching that somehow, at last, I may have a prosperous journey by the will of God to come to you.

11 For I long to see you, that I may impart to you something of spiritual grace to confirm you;

12 that is, that we may be consoled together among you through the faith that is mutual—yours and mine.

13 But I do not want you to be ignorant, brothers, that I have often purposed to come to you—and have been hindered until now—so that I may have some fruit among you also, as among the other Gentiles.

14 To Greeks and barbarians, to the wise and the foolish, I am a debtor;

15 thus, so far as lies in me, I am ready to evangelize to you also who are in Rome.

16 For I am not ashamed of the Gospel. For it is the power of God unto salvation for everyone who believes, for the Jew first, and for the Greek.

17 For in it the justice of God is revealed from faith to faith, as it is written: “But the just one lives by faith.”

18 For the wrath of God is revealed from heaven upon every impiety and injustice of those men who suppress the truth of God in injustice,

19 because what is known of God is manifest in them; for God has manifested it to them.

20 For his invisible things, from the creation of the world, are clearly seen, being understood through the things that have been made—his everlasting power also, and divinity—so that they are without excuse.

21 For although they knew God, they did not glorify him as God or give thanks; instead, they became empty in their thoughts, and their foolish heart was darkened.

22 For, claiming to be wise, they became fools.

23 And they changed the glory of the incorruptible God into the likeness of an image of corruptible man, and of birds, and four-footed creatures, and serpents.

24 Therefore God handed them over to the desires of their heart, to uncleanness, so that they might dishonor their own bodies in themselves:

25 they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God handed them over to passions of dishonor; for their women exchanged the natural use for the use that is against nature.

27 And likewise the men also, abandoning the natural use of the woman, burned in their desires toward one another, males committing shameful acts with males and receiving in themselves the recompense that was due for their error.

28 And just as they did not see fit to have God in their knowledge, God handed them over to a debased mind, to do the things that are not fitting,

29 filled with all iniquity, malice, fornication, avarice, and wickedness; full of envy, murder, contention, deceit, and malignity; whisperers,

30 detractors, hateful to God, abusive, proud, arrogant, inventors of evils, disobedient to parents,

31 foolish, disorderly, without affection, without covenant, without mercy.

32 Though they had known the justice of God, they did not understand that those who do such things are worthy of death; and not only those who do them, but also those who consent to those who do them.

Chapter 2

1 Therefore you are without excuse, O man, every one of you who judges. For in judging another, you condemn yourself; for you do the same things that you judge.

2 For we know that the judgment of God is according to truth against those who do such things.

3 But do you suppose this, O man—you who judge those who do such things, and do them yourself—that you will escape the judgment of God?

4 Or do you despise the riches of his goodness and patience and long-suffering? Do you not know that the kindness of God leads you to repentance?

5 But according to your hardness and impenitent heart, you store up wrath for yourself on the day of wrath and of the revelation of God’s just judgment,

6 who will render to each one according to his works:

7 to those who, through patience in good work, seek glory and honor and incorruption, eternal life;

8 but to those who act from contention, who do not assent to the truth but believe iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man who works evil: for the Jew first, and for the Greek;

10 but glory and honor and peace to everyone who works what is good: to the Jew first, and to the Greek.

11 For there is no acceptance of persons with God.

12 For whoever sinned without the law will perish without the law; and whoever sinned in the law will be judged through the law.

13 For the hearers of the law are not just before God, but the doers of the law will be justified.

14 For when Gentiles, who do not have the law, naturally do the things that are of the law, these, not having the law, are a law to themselves;

15 they show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts among themselves accusing or even defending them,

16 on the day when God will judge the secrets of men through Jesus Christ, according to my Gospel.

17 But if you are called a Jew, and rest in the law, and glory in God,

18 and know his will, and approve the things that are more profitable, being instructed through the law,

19 and trust yourself to be a guide of the blind, a light to those who are in darkness,

20 an instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law—

21 you, then, who teach another, do you not teach yourself? You who preach that one must not steal, do you steal?

22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you commit sacrilege?

23 You who glory in the law, do you dishonor God through transgression of the law?

24 For, as it is written, “The name of God is blasphemed among the Gentiles through you.”

25 Circumcision indeed profits if you observe the law; but if you are a transgressor of the law, your circumcision has become foreskin.

26 Therefore, if the foreskin keeps the just requirements of the law, will not his foreskin be reckoned as circumcision?

27 And will not the one who is foreskin by nature, yet fulfills the law, judge you, who through letter and circumcision are a transgressor of the law?

28 For the one who is outwardly a Jew is not a Jew; nor is that which is outward in the flesh circumcision.

29 But the one who is hidden within is a Jew, and circumcision is of the heart, in spirit, not in letter—whose praise is not from men, but from God.

Chapter 3

1 What advantage, then, does the Jew have? Or what is the profit of circumcision?

2 Much in every way. First indeed, because the oracles of God were entrusted to them.

3 For what if some of them did not believe? Will their unbelief make the faith of God void? By no means!

4 But God is truthful, and every man a liar, as it is written: “That you may be justified in your words, and may prevail when you are judged.”

5 But if our iniquity commends the justice of God, what shall we say? Is God unjust, who inflicts wrath?

6 I speak according to man. By no means! Otherwise, how will God judge this world?

7 For if the truth of God has abounded in my lie unto his glory, why am I still judged as a sinner?

8 And why not—as we are blasphemed, and as some claim that we say—“Let us do evil things so that good things may come”? Their condemnation is just.

9 What then? Do we surpass them? Not at all. For we have charged that Jews and Greeks are all under sin,

10 as it is written: “For there is no one who is just;

11 there is no one who understands; there is no one who seeks God.

12 All have turned aside; together they have become unprofitable. There is no one who does good; there is not even one.

13 Their throat is an open tomb; with their tongues they acted deceitfully. The venom of asps is under their lips.

14 Their mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and unhappiness are in their ways,

17 and they have not known the way of peace.

18 There is no fear of God before their eyes.”

19 Now we know that whatever the law speaks, it speaks to those who are in the law, so that every mouth may be stopped and the whole world may become subject to God;

20 because no flesh will be justified before him from the works of the law. For through the law comes knowledge of sin.

21 But now, without the law, the justice of God has been manifested, testified to by the law and the prophets.

22 And the justice of God is through the faith of Jesus Christ, unto all and upon all who believe in him; for there is no distinction,

23 for all have sinned and are in need of the glory of God.

24 They are justified freely by his grace, through the redemption that is in Christ Jesus,

25 whom God set forth as a propitiation through faith in his blood, to show his justice because of the remission of preceding offenses,

26 in the forbearance of God, to show his justice at this time, so that he himself may be just and may justify the one who is of the faith of Jesus Christ.

27 Where, then, is your glorying? It is excluded. Through what law? Of works? No, but through the law of faith.

28 For we judge that a man is justified through faith without the works of the law.

29 Is God of the Jews only? Is he not also of the Gentiles? Indeed, of the Gentiles also,

30 since there is one God, who justifies circumcision from faith and foreskin through faith.

31 Do we, then, destroy the law through faith? By no means! Instead, we establish the law.

Chapter 4

1 What then shall we say that Abraham, our father according to the flesh, found?

2 For if Abraham was justified from works, he has glory, but not before God.

3 For what does Scripture say? “Abraham believed God, and it was reckoned to him unto justice.”

4 Now to the one who works, the wage is not imputed according to grace, but according to debt.

5 But to the one who does not work, yet believes in him who justifies the ungodly, his faith is reckoned unto justice according to the purpose of God’s grace.

6 Thus David also declares the blessedness of the man to whom God credits justice without works:

7 “Blessed are those whose iniquities have been remitted and whose sins have been covered.

8 Blessed is the man to whom the Lord (YHWH) has not imputed sin.”

9 Does this blessedness, then, remain in circumcision only, or also in foreskin? For we say that Abraham’s faith was reckoned unto justice.

10 How, then, was it reckoned? In circumcision, or in foreskin? Not in circumcision, but in foreskin.

11 And he received the sign of circumcision, a seal of the justice of the faith that he had in foreskin, so that he might be the father of all who believe while in foreskin, that it might also be reckoned to them unto justice,

12 and the father of circumcision not only to those who are of circumcision, but also to those who follow the footsteps of the faith that our father Abraham had in foreskin.

13 For the promise to Abraham, or to his seed, that he should be heir of the world, did not come through the law, but through the justice of faith.

14 For if those who are of the law are heirs, faith has been emptied and the promise abolished.

15 For the law works wrath; for where there is no law, neither is there transgression.

16 Therefore it is from faith, so that it may be according to grace and the promise may be secure to all the seed—not only to the one who is of the law, but also to the one who is of the faith of Abraham, who is the father of us all,

17 as it is written, “For I have appointed you the father of many nations”—before God, whom he believed, who gives life to the dead and calls the things that are not as though they are.

18 Against hope, he believed in hope, so that he might become the father of many nations, according to what was said to him: “So shall your seed be.”

19 And he was not weakened in faith, nor did he consider his own body, already deadened, when he was now nearly one hundred years old, and the deadened womb of Sarah.

20 Moreover, he did not waver at the promise of God through distrust, but was strengthened in faith, giving glory to God,

21 knowing most fully that whatever God has promised, he is also able to do.

22 Therefore it was also reckoned to him unto justice.

23 Now it was not written only for his sake that it was reckoned to him unto justice,

24 but also for us, to whom it will be reckoned, who believe in him who raised Jesus Christ our Lord from the dead,

25 who was handed over because of our offenses and rose because of our justification.

Chapter 5

1 Therefore, having been justified from faith, let us have peace with God through our Lord Jesus Christ,

2 through whom we also have access through faith into this grace in which we stand, and we glory in the hope of the glory of the sons of God.

3 And not only this, but we also glory in tribulations, knowing that tribulation works patience,

4 and patience, proof; and proof, hope;

5 and hope does not confound, because the charity of God has been poured forth in our hearts through the Holy Spirit, who was given to us.

6 For why did Christ, while we were still weak, die for the ungodly according to the time?

7 For scarcely does anyone die for a just man; indeed, perhaps for a good man someone might dare to die.

8 But God commends his charity in us, because while we were still sinners, according to the time,

9 Christ died for us. Much more, then, having now been justified in his blood, we will be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we will be saved in his life.

11 And not only this, but we also glory in God through our Lord Jesus Christ, through whom we have now received reconciliation.

12 Therefore, just as through one man sin entered into this world, and through sin death, and so death passed through all men, in whom all sinned.

13 For until the law, sin was in the world; but sin was not imputed when the law did not exist.

14 Yet death reigned from Adam until Moses, even over those who did not sin in the likeness of Adam’s transgression, who is the figure of the one to come.

15 But the gift is not like the offense; for if by the offense of one many died, much more did the grace of God and the gift, in the grace of the one man Jesus Christ, abound unto many.

16 And the gift is not like what came through one sin. For the judgment indeed came from one unto condemnation, but grace came from many offenses unto justification.

17 For if, by the offense of one, death reigned through one, much more will those who receive the abundance of grace, and of bestowal, and of justice reign in life through the one, Jesus Christ.

18 Therefore, just as through the offense of one it came unto all men unto condemnation, so also through the justice of one it came unto all men unto justification of life.

19 For just as through the disobedience of one man many were constituted sinners, so also through the obedience of one many will be constituted just.

20 Now the law entered by stealth so that the offense might abound. But where the offense abounded, grace superabounded,

21 so that, just as sin reigned unto death, so also grace might reign through justice unto eternal life, through Jesus Christ our Lord.

Chapter 6

1 What then shall we say? Shall we remain in sin so that grace may abound?

2 By no means! For we who have died to sin, how shall we still live in it?

3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into his death?

4 For we have been buried together with him through baptism into death, so that just as Christ rose from the dead through the glory of the Father, so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall also be planted together in the likeness of his resurrection.

6 Knowing this, that our old man was crucified together with him so that the body of sin may be destroyed, and we may no longer serve sin.

7 For the one who has died has been justified from sin.

8 But if we have died with Christ, we believe that we shall also live together with Christ,

9 knowing that Christ, rising from the dead, now dies no more; death shall no longer have dominion over him.

10 For in that he died, he died to sin once; but in that he lives, he lives to God.

11 So you also reckon yourselves indeed dead to sin, but living to God, in Christ Jesus our Lord.

12 Therefore let sin not reign in your mortal body, so that you obey its desires.

13 But neither present your members as weapons of iniquity to sin; rather, present yourselves to God as living from the dead, and your members as weapons of justice to God.

14 For sin shall not have dominion over you; for you are not under law, but under grace.

15 What then? Shall we sin because we are not under law, but under grace? By no means!

16 Do you not know that to whom you present yourselves as servants for obedience, you are servants of the one whom you obey, whether of sin unto death or of obedience unto justice?

17 But thanks be to God, because you were servants of sin, yet you obeyed from the heart that form of doctrine into which you were handed over.

18 But being freed from sin, you were made servants of justice.

19 I speak in human terms because of the weakness of your flesh. For just as you presented your members to serve uncleanness and iniquity unto iniquity, so now present your members to serve justice unto sanctification.

20 For when you were servants of sin, you were free from justice.

21 What fruit, then, did you have at that time in those things of which you are now ashamed? For their end is death.

22 But now, freed from sin and made servants of God, you have your fruit unto sanctification, but the end, eternal life.

23 For the wages of sin are death. But the grace of God is eternal life in Christ Jesus our Lord.

Chapter 7

1 Or do you not know, brothers—for I speak to those who know the law—that the law has dominion over a man for as long as he lives?

2 For the woman who is under a husband is bound to the law while her husband lives; but if her husband has died, she is released from the law of her husband.

3 Therefore, while her husband lives, she will be called an adulteress if she is with another man; but if her husband has died, she is freed from the law of her husband, so that she is not an adulteress if she is with another man.

4 Thus, my brothers, you also were made dead to the law through the body of Christ, so that you might belong to another—to him who rose from the dead—so that we may bear fruit to God.

5 For when we were in the flesh, the passions of sins, which were through the law, worked in our members so that they might bear fruit unto death.

6 But now we have been released from the law of death, in which we were held, so that we may serve in newness of spirit and not in oldness of letter.

7 What then shall we say? Is the law sin? By no means! But I did not know sin except through the law; for I did not know desire unless the law said, “You shall not desire.”

8 But sin, having received an occasion, worked every desire in me through the commandment. For without the law sin was dead.

9 But I once lived without the law; but when the commandment came, sin revived.

10 But I died; and the commandment that was unto life was found for me to be unto death.

11 For sin, having received an occasion through the commandment, seduced me, and through it killed me.

12 And so the law indeed is holy, and the commandment holy and just and good.

13 Therefore did what is good become death to me? By no means! But sin, so that it might appear as sin, worked death for me through what is good, so that through the commandment sin might become sinful beyond measure.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For what I work, I do not understand. For the good that I will, this I do not do; but the evil that I hate, that I do.

16 But if I do what I do not will, I consent to the law that it is good.

17 But now it is no longer I who work it, but the sin that dwells in me.

18 For I know that good does not dwell in me, that is, in my flesh. For willing lies near me, but I do not find how to accomplish the good.

19 For the good that I will, I do not do; but the evil that I do not will, this I do.

20 But if I do what I do not will, now it is no longer I who work it, but the sin that dwells in me.

21 I find, then, the law that, when I wish to do good, evil lies near me;

22 for according to the inward man I delight in the law of God,

23 but I see another law in my members, warring against the law of my mind and taking me captive in the law of sin that is in my members.

24 Unhappy man that I am, who will deliver me from the body of this death?

25 The grace of God, through Jesus Christ our Lord. Therefore I myself serve the law of God with the mind,
but the law of sin with the flesh.

Chapter 8

1 Therefore now there is no condemnation to those who are in Christ Jesus, who do not walk according to the flesh.

2 For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death.

3 For what was impossible for the law, in that it was weakened through the flesh, God, sending his Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh,

4 so that the justification of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

5 For those who are according to the flesh savor the things of the flesh; but those who are according to the spirit perceive the things of the spirit.

6 For the prudence of the flesh is death; but the prudence of the spirit is life and peace,

7 because the wisdom of the flesh is hostile to God; for it is not subject to the law of God, nor indeed can it be.

8 But those who are in the flesh cannot please God.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not his.

10 But if Christ is in you, the body indeed is dead because of sin, but the spirit lives because of justification.

11 But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus Christ from the dead will also give life to your mortal bodies because of his Spirit dwelling in you.

12 Therefore, brothers, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you will die; but if by the spirit you put to death the acts of the flesh, you will live.

14 For all who are led by the Spirit of God, they are sons of God.

15 For you did not receive the spirit of servitude again in fear, but you received the spirit of adoption of sons, in which we cry: Abba (Father).

16 For the Spirit himself bears witness to our spirit that we are sons of God.

17 But if sons, then heirs: heirs indeed of God, but coheirs with Christ, if indeed we suffer together so that we may also be glorified together.

18 For I judge that the sufferings of this time are not commensurate with the future glory that will be revealed in us.

19 For the expectation of creation awaits the revelation of the sons of God.

20 For creation was subjected to vanity, not willingly, but because of him who subjected it, in hope;

21 because creation itself also will be freed from the servitude of corruption into the liberty of the glory of the sons of God.

22 For we know that all creation groans and labors in birth until now.

23 And not only it, but we ourselves also, having the firstfruits of the spirit—we ourselves groan within ourselves, awaiting the adoption of the sons of God, the redemption of our body.

24 For in hope we were saved. But hope that is seen is not hope; for what anyone sees, what does he hope for?

25 But if we hope for what we do not see, we await it through patience.

26 Likewise the Spirit also helps our weakness. For what we should pray for, as we ought, we do not know; but the Spirit himself petitions for us with unutterable groanings.

27 But he who searches hearts knows what the Spirit desires, because the Spirit petitions according to God for the saints.

28 But we know that to those who love God, all things cooperate unto good—to the saints who are called according to purpose.

29 For those whom he foreknew, he also predestined to become conformed to the image of his Son, so that he himself might be the firstborn among many brothers.

30 But those whom he predestined, these he also called; and whom he called, these he also justified; and whom he justified, those he also glorified.

31 What then shall we say to these things? If God is for us, who is against us?

32 He who did not spare even his own Son, but handed him over for us all: how has he not also, with him, bestowed all things upon us?

33 Who will bring an accusation against the elect of God? God is the one who justifies;

34 who is he who condemns? Christ Jesus, who died—indeed, who also rose—who is at the right hand of God, who also intercedes for us.

35 Who then will separate us from the charity of Christ? Tribulation? Or anguish? Or famine? Or nakedness? Or danger? Or persecution? Or sword?

36 As it is written: “For because of you we are put to death all day long; we are reckoned as sheep for slaughter.”

37 But in all these things we overcome because of him who loved us.

38 For I am certain that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength,

39 nor height, nor depth, nor any other creature will be able to separate us from the charity of God, which is in Christ Jesus our Lord.

Chapter 9

1 I speak the truth in Christ; I do not lie, my conscience bearing witness to me in the Holy Spirit,

2 that I have great sadness and continual sorrow in my heart.

3 For I myself was wishing to be anathema from Christ for my brothers, who are my kin according to the flesh,

4 who are Israelites, whose is the adoption of sons, and the glory, and the testament, and the lawgiving, and the service, and the promises;

5 whose are the fathers, and from whom is Christ according to the flesh, who is over all, God blessed forever. Amen.

6 But it is not as though the word of God has fallen away. For not all who are from Israel are Israelites;

7 neither are all who are the seed of Abraham sons; but, “In Isaac shall seed be called to you”;

8 that is, it is not those who are sons of the flesh who are sons of God, but those who are sons of the promise are reckoned in the seed.

9 For this is the word of promise: “According to this time I will come, and Sarah shall have a son.”

10 And not only she, but Rebecca also, having conceived through a single act of intercourse with Isaac our father,

11 for when they had not yet been born or done anything good or evil—so that the purpose of God according to election might remain—

12 not from works, but from the one calling, it was said to her, “The elder shall serve the younger,”

13 as it is written: “I loved Jacob, but Esau I hated.”

14 What then shall we say? Is there iniquity with God? By no means!

15 For he says to Moses: “I will have mercy on whom I have mercy, and I will bestow mercy on whom I will have mercy.”

16 Therefore, it is not of the one who wills, nor of the one who runs, but of God who shows mercy.

17 For Scripture says to Pharaoh: “For this very purpose I raised you up, that I may show my power in you, and that my name may be proclaimed in the whole earth.”

18 Therefore he has mercy on whom he wills, and whom he wills he hardens.

19 You therefore say to me: “Why does he still find fault? For who resists his will?”

20 O man, who are you who answer back to God? Does the thing formed say to the one who formed it, “Why have you made me this way?”

21 Or does not the potter of clay have authority, from the same lump, to make one vessel indeed unto honor, and another unto dishonor?

22 But what if God, willing to show wrath and make known his power, endured with much patience vessels of wrath fitted for destruction,

23 so that he might show the riches of his glory in the vessels of mercy that he prepared for glory?

24 Whom he also called—us—not only from the Jews, but also among the Gentiles,

25 as in Hosea he says: “I will call the one who was not my people ‘my people’; and the one who was not beloved ‘beloved’; and the one who had not obtained mercy ‘one who has obtained mercy.’

26 And it shall be: ‘In the place where it was said to them, “You are not my people,” there they shall be called sons of the living God.’”

27 But Isaiah cries out concerning Israel: “If the number of the sons of Israel should be as the sand of the sea, a remnant shall be saved.

28 For he consummates and shortens the word in equity, because the Lord will make a shortened word upon the earth.”

29 And as Isaiah foretold: “Unless the Lord Sabaoth had left us seed, we would have become like Sodom, and we would have been made like Gomorrah.”

30 What then shall we say? That the Gentiles, who were not pursuing justice, laid hold of justice—justice, however, that is from faith.

31 But Israel, pursuing the law of justice, did not attain unto the law of justice.

32 Why? Because it was not from faith, but as though from works; for they stumbled at the stone of stumbling,

33 as it is written: “Behold, I place in Zion a stone of stumbling and a rock of scandal; and everyone who believes in him shall not be confounded.”

Chapter 10

1 Brothers, indeed, the will of my heart and my supplication to God are for them unto salvation.

2 For I bear witness to them that they have zeal of God, but not according to knowledge.

3 For, being ignorant of the justice of God and seeking to establish their own justice, they are not subject to the justice of God.

4 For Christ is the end of the law, unto justice for everyone who believes.

5 For Moses wrote that the man who has done the justice that is from the law will live in it.

6 But the justice that is from faith speaks this way: “Do not say in your heart, ‘Who will ascend into heaven?’”—that is, to bring Christ down;

7 “or ‘Who will descend into the abyss?’”—that is, to call Christ back from the dead.

8 But what does Scripture say? “The word is near, in your mouth and in your heart”—this is the word of faith that we preach.

9 Because if you confess in your mouth the Lord Jesus, and in your heart believe that God raised him from the dead, you will be saved.

10 For with the heart one believes unto justice, but with the mouth confession is made unto salvation.

11 For Scripture says: “Everyone who believes in him shall not be confounded.”

12 For there is no distinction between Jew and Greek; for the same Lord of all is rich unto all who invoke him.

13 For everyone—whoever invokes the name of the Lord—shall be saved.

14 How then will they invoke the one in whom they have not believed? Or how will they believe him whom they have not heard? And how will they hear without one preaching?

15 And how will they preach unless they are sent? As it is written: “How beautiful are the feet of those evangelizing peace, of those evangelizing good things!”

16 But not all obey the Gospel. For Isaiah says: “Lord, who has believed our report?”

17 Therefore faith is from hearing, but hearing is through the word of Christ.

18 But I say: Have they not heard? And indeed, “their sound went forth into all the earth, and their words unto the ends of the world.”

19 But I say: Did Israel not know? First Moses says: “I will bring you to jealousy toward a non-nation; toward a foolish nation I will send you into anger.”

20 But Isaiah is bold and says: “I was found by those not seeking me; I appeared openly to those who were not asking me.”

21 But to Israel he says: “All day long I stretched out my hands to an unbelieving and contradicting people.”

Chapter 11

1 I say then: Has God rejected his people? By no means! For I too am an Israelite, from the seed of Abraham, of the tribe of Benjamin.

2 God has not rejected his people, whom he foreknew. Or do you not know what Scripture says in Elijah—how he appeals to God against Israel?

3 “Lord, they killed your prophets and dug down your altars; and I was left alone, and they seek my soul.”

4 But what does the divine answer say to him? “I have left for myself seven thousand men who have not bowed their knees before Baal.”

5 Thus, then, in this time also, a remnant according to the election of grace has been saved.

6 But if by grace, it is no longer from works; otherwise grace is no longer grace.

7 What then? What Israel sought, it did not attain; but the election attained it, while the rest were blinded,

8 as it is written: “God gave them a spirit of compunction: eyes so that they may not see, and ears so that they may not hear, even to the present day.”

9 And David says: “Let their table become a snare, and a trap, and a stumbling block, and a recompense for them.

10 Let their eyes be darkened so that they may not see, and bend their back always.”

11 I say then: Did they stumble so that they should fall? By no means! But by their offense, salvation is for the Gentiles, so that they may emulate them.

12 Now if their offense is the riches of the world, and their diminution the riches of the Gentiles, how much more their fullness?

13 For I say to you Gentiles: as long indeed as I am the Apostle of the Gentiles, I will honor my ministry,

14 if somehow I may provoke my flesh to emulation and save some of them.

15 For if their loss is the reconciliation of the world, what will their reception be but life from the dead?

16 Now if the first portion is holy, the lump is also; and if the root is holy, the branches are also.

17 But if some of the branches were broken off, and you, though you were a wild olive, were grafted in among them and became a sharer in the root and in the fatness of the olive tree,

18 do not glory against the branches. But if you glory, it is not you who bear the root, but the root that bears you.

19 You will say then, “The branches were broken off so that I might be grafted in.”

20 Well: they were broken off because of unbelief. But you stand by faith. Do not think loftily, but fear.

21 For if God did not spare the natural branches, beware lest perhaps he not spare you either.

22 See, then, the goodness and the severity of God: toward those who fell, severity; but toward you, the goodness of God, if you remain in goodness—otherwise you too will be cut off.

23 But they also, if they do not remain in unbelief, will be grafted in; for God is able to graft them in again.

24 For if you were cut out of a natural wild olive, and contrary to nature were grafted into the good olive tree, how much more will those who are according to nature be grafted into their own olive tree?

25 For I do not want you to be ignorant, brothers, of this mystery—so that you may not be wise in yourselves—that partial blindness has befallen Israel until the fullness of the Gentiles should enter,

26 and thus all Israel might be saved, as it is written: “From Zion will come the one who is to deliver and turn impiety away from Jacob.

27 And this is the testament from me to them: when I shall have taken away their sins.”

28 As regards the Gospel, indeed, they are enemies because of you; but as regards election, they are most beloved because of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For just as you also once did not believe God, but now have attained mercy because of their unbelief,

31 so these also have now not believed in your mercy, so that they too may attain mercy.

32 For God has enclosed all things in unbelief, so that he may have mercy on all.

33 O the depth of the riches of the wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

34 For who has known the mind of the Lord? Or who has been his counselor?

35 Or who first gave to him, and it will be repaid to him?

36 For from him, and through him, and in him are all things. To him be glory forever. Amen.

Chapter 12

1 I beseech you therefore, brothers, through the mercy of God, to present your bodies as a living sacrifice, holy, pleasing to God—your rational service.

2 And do not be conformed to this age, but be transformed in the newness of your mind, so that you may test what the will of God is: good, pleasing, and perfect.

3 For through the grace given to me, I say to everyone among you not to think more highly than one ought to think, but to think unto sobriety, as God has apportioned to each a measure of faith.

4 For just as in one body we have many members, but all the members do not have the same function,

5 so we who are many are one body in Christ, but individually, members one of another.

6 But we have gifts that differ according to the grace given to us: whether prophecy, according to the proportion of faith;

7 or ministry, in ministering; or the one who teaches, in teaching;

8 the one who exhorts, in exhortation; the one who gives, in simplicity; the one who presides, with diligence; the one who shows mercy, with cheerfulness.

9 Love without pretense; hating evil, clinging to good;

10 loving one another in brotherly charity; anticipating one another in honor;

11 not slothful in diligence; fervent in spirit; serving the Lord;

12 rejoicing in hope; patient in tribulation; persistent in prayer;

13 sharing in the needs of the saints; pursuing hospitality.

14 Bless those who persecute you; bless, and do not curse.

15 Rejoice with those who rejoice; weep with those who weep.

16 Be of the same mind toward one another; do not mind lofty things, but consent to the lowly. Do not be wise in yourselves.

17 Render evil for evil to no one; provide what is good not only before God but also before all men.

18 If it is possible, as far as it lies with you, be at peace with all men.

19 Do not defend yourselves, beloved, but give place to wrath. For it is written: “Vengeance is mine; I will repay, says the Lord.”

20 But if your enemy is hungry, feed him; if he thirsts, give him drink. For in doing this, you will heap coals of fire upon his head.

21 Do not be overcome by evil, but overcome evil with good.

Chapter 13

1 Let every soul be subject to the higher authorities; for there is no authority except from God, and those that exist have been ordained by God.

2 Therefore, the one who resists authority resists the ordering of God. But those who resist acquire condemnation for themselves,

3 for rulers are not a terror to good work, but to evil. But do you wish not to fear the authority? Do good, and you will have praise from it,

4 for the ruler is God’s minister to you unto good. But if you do evil, fear, for he does not carry the sword without cause. For he is God’s minister, an avenger unto wrath against the one who does evil.

5 Therefore be subject by necessity, not only because of wrath but also because of conscience.

6 For this reason you also pay tribute, for they are ministers of God, serving in this very thing.

7 Render therefore to all what is due: to whom tribute, tribute; to whom toll, toll; to whom fear, fear; to whom honor, honor.

8 Owe nothing to anyone except that you love one another; for the one who loves his neighbor has fulfilled the law.

9 For, “You shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; you shall not covet,” and if there is any other commandment, it is gathered together in this word: “You shall love your neighbor as yourself.”

10 Love of neighbor works no evil. Therefore love is the fullness of the law.

11 And this, knowing the time: that it is already the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

12 The night has passed, but the day has drawn near. Let us therefore cast off the works of darkness and put on the weapons of light.

13 Let us walk honorably, as in the day: not in revelry and drunkenness, not in beds and shameless acts, not in contention and emulation;

14 but put on the Lord Jesus Christ, and take no care of the flesh in desires.

Chapter 14

1 Now receive the one who is weak in faith, but not into disputes of thoughts.

2 For one believes that he may eat all things, but let the one who is weak eat vegetables.

3 Let the one who eats not despise the one who does not eat; and let the one who does not eat not judge the one who eats, for God has received him.

4 Who are you, who judge another's servant? To his own lord he stands or falls; but he will stand, for God is able to make him stand.

5 For one distinguishes one day from another, but another judges every day. Let each one abound in his own mind.

6 The one who observes the day observes it to the Lord; and the one who eats eats to the Lord, for he gives thanks to God. And the one who does not eat does not eat to the Lord, and gives thanks to God.

7 For none of us lives to himself, and none dies to himself.

8 For whether we live, we live to the Lord; or whether we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

9 For to this end Christ died and rose: that he might have dominion over both the dead and the living.

10 But why do you judge your brother? Or why do you despise your brother? For we will all stand before the judgment seat of Christ.

11 For it is written: "As I live, says the Lord, every knee shall bend to me, and every tongue shall confess to God."

12 Therefore each one of us will render an account for himself to God.

13 Therefore let us no longer judge one another; but judge this rather: that you not put a stumbling block or a scandal before a brother.

14 I know, and am confident in the Lord Jesus, that nothing is common through itself; except to the one who considers anything to be common, to him it is common.

15 For if your brother is grieved because of food, you no longer walk according to charity. Do not destroy by your food the one for whom Christ died.

16 Therefore let our good not be blasphemed.

17 For the kingdom of God is not food and drink, but justice and peace and joy in the Holy Spirit.

18 For the one who serves Christ in this pleases God and is approved by men.

19 Therefore let us pursue the things that are of peace, and let us keep among one another the things that are of edification.

20 Do not destroy the work of God because of food. All things indeed are clean, but it is evil for the man who eats through a stumbling block.

21 It is good not to eat flesh, and not to drink wine, nor anything in which your brother is offended, or scandalized, or weakened.

22 Do you have faith? Have it with yourself before God. Blessed is the one who does not judge himself in what he approves.

23 But the one who doubts, if he eats, is condemned, because it is not from faith. But everything that is not from faith is sin.

Chapter 15

1 But we who are stronger ought to bear the weaknesses of the weak and not please ourselves.

2 Let each of you please his neighbor unto good, unto edification.

3 For Christ did not please himself, but as it is written: “The reproaches of those who reproach you fell upon me.”

4 For whatever things were written were written for our doctrine, so that through patience and through the consolation of the Scriptures we may have hope.

5 But may the God of patience and comfort grant you to be of the same mind toward one another according to Jesus Christ,

6 so that with one mind and one mouth you may honor the God and Father of our Lord Jesus Christ.

7 Therefore receive one another, just as Christ also received you, unto the honor of God.

8 For I say that Christ Jesus was a minister of circumcision because of the truth of God, to confirm the promises of the fathers,

9 but that the Gentiles should honor God for mercy, as it is written: “Therefore I will confess to you among the Gentiles, Lord, and I will sing to your name.”

10 And again he says: “Rejoice, Gentiles, with his people.”

11 And again: “Praise the Lord, all Gentiles, and magnify him, all peoples.”

12 And again Isaiah says: “There shall be the root of Jesse, and the one who rises to rule the Gentiles; in him the Gentiles shall hope.”

13 But may the God of hope fill you with all joy and peace in believing, so that you may abound in hope and in the power of the Holy Spirit.

14 But I myself also am certain about you, my brothers, that you yourselves are full of love, filled with all knowledge, so that you are able to admonish one another.

15 But I have written to you more boldly in part, brothers, as though recalling you to memory, because of the grace given to me by God,

16 so that I may be a minister of Christ Jesus among the Gentiles, sanctifying the Gospel of God, so that the offering of the Gentiles may become acceptable and sanctified in the Holy Spirit.

17 Therefore I have glory in Christ Jesus toward God.

18 For I dare not speak of anything that Christ does not accomplish through me unto the obedience of the Gentiles, by word and deeds,

19 in the power of signs and wonders, in the power of the Holy Spirit, so that I have filled the circuit from Jerusalem as far as Illyricum with the Gospel of Christ.

20 But I have so preached this Gospel, not where Christ was named, lest I build upon another’s foundation,

21 but as it is written: “Those to whom nothing was announced concerning him will see, and those who have not heard will understand.”

22 Because of this I was also greatly hindered from coming to you, and was prevented until now.

23 But now, having no further place in these regions, and having had a desire to come to you for many years now,

24 when I begin to set out for Spain, I hope that, passing through, I may see you and be conducted there by you, if I have first enjoyed your company in part.

25 Now, therefore, I will set out for Jerusalem to minister to the saints.

26 For Macedonia and Achaia have judged it good to make some contribution for the poor among the saints who are in Jerusalem.

27 For it pleased them, and they are their debtors. For if the Gentiles have become partakers of their spiritual things, they ought also to minister to them in carnal things.

28 Therefore, when I have completed this and delivered this fruit to them, I will set out through you for Spain.

29 But I know that, coming to you, I will come in the abundance of the blessing of the Gospel of Christ.

30 Therefore I beseech you, brothers, through our Lord Jesus Christ and through the charity of the Holy Spirit, to assist me in your prayers for me to God,

31 so that I may be delivered from the unbelievers who are in Judea, and that the offering of my service may become acceptable to the saints in Jerusalem,

32 so that I may come to you in joy through the will of God and be refreshed with you.

33 But may the God of peace be with you all. Amen.

Chapter 16

1 Now I commend to you Phoebe our sister, who is in the ministry of the church that is in Cenchreae,

2 so that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever matter she may need you; for she herself also assisted many, and me myself.

3 Greet Prisca and Aquila, my helpers in Christ Jesus,

4 who placed their own necks in danger for my soul—to whom not I alone give thanks, but also all the churches of the Gentiles—

5 and the church in their household. Greet Epaenetus, beloved to me, who is the first fruit of Asia in Christ.

6 Greet Mary, who labored much among you.

7 Greet Andronicus and Junia, my relatives and fellow prisoners, who are distinguished among the Apostles and who were in Christ before me.

8 Greet Ampliatus, most beloved to me in the Lord.

9 Greet Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Greet Apelles, approved in Christ.

11 Greet those who are of the household of Aristobulus. Greet Herodion, my relative. Greet those who are of the household of Narcissus who are in the Lord.

12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, very dear, who labored much in the Lord.

13 Greet Rufus, elect in the Lord, and his mother—and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympias, and all the saints who are with them.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

17 Now I ask you, brothers, to watch those who create dissensions and stumbling blocks contrary to the doctrine that you learned, and turn away from them.

18 For such people do not serve Christ our Lord, but their own belly; and through sweet speeches and blessings they seduce the hearts of the innocent.

19 For your obedience has been spread abroad into every place. I rejoice in you, therefore. But I want you to be wise in good and simple in evil.

20 Now may the God of peace crush Satan under your feet swiftly. The grace of our Lord Jesus Christ be with you.

21 Timothy, my helper, greets you, and Lucius and Jason and Sosipater, my relatives.

22 I, Tertius, who wrote the letter, greet you in the Lord.

23 Gaius, my host, and the entire church greet you. Erastus, the treasurer of the city, and Quartus, a brother, greet you.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 But to him who is able to confirm you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept silent in eternal times,

26 which has now been made manifest through the Scriptures of the prophets, according to the command of the eternal God, unto the obedience of faith, and made known among all nations—

27 to the only wise God, through Jesus Christ, to whom be honor and glory forever and ever. Amen.

1 Corinthians

Chapter 1

1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes the brother,

2 to the church of God that is at Corinth, to those sanctified in Christ Jesus, called to be saints, together with all who invoke the name of our Lord Jesus Christ in every place, theirs and ours.

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God that has been given to you in Christ Jesus:

5 because in all things you have been made rich in him, in every word and in all knowledge.

6 Just as the testimony of Christ has been confirmed in you,

7 so that you lack nothing in any grace as you await the revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, without accusation, on the day of the coming of our Lord Jesus Christ.

9 Faithful is God, through whom you have been called into fellowship with his Son, Jesus Christ our Lord.

10 But I beseech you, brothers, by the name of our Lord Jesus Christ, that you all say the same thing, and that there be no schisms among you, but that you be made complete in the same mind and in the same opinion.

11 For it has been made known to me concerning you, my brothers, by those of Chloe, that there are contentions among you.

12 Now I mean this: each one of you says, “I am of Paul,” or “I am of Apollo,” or “I am of Cephas,” or “I am of Christ.”

13 Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14 I give thanks to God that I baptized none of you except Crispus and Caius,

15 lest anyone say that you were baptized in my name.

16 And I also baptized the household of Stephanas; beyond that, I do not know whether I baptized anyone else.

17 For Christ did not send me to baptize, but to evangelize—not in wisdom of word, so that the cross of Christ may not be emptied.

18 For the word of the cross is foolishness indeed to those who are perishing, but to those who are being saved, that is, to us, it is the power of God.

19 For it is written: “I will destroy the wisdom of the wise, and I will reject the prudence of the prudent.”

20 Where is the wise? Where is the scribe? Where is the searcher of this age? Has not God made foolish the wisdom of this world?

21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the foolishness of preaching to save those who believe.

22 For the Jews also ask for signs, and the Greeks seek wisdom,

23 but we preach Christ crucified: to the Jews indeed a scandal, and to the Gentiles foolishness,

24 but to those very ones who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God;

25 because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For look at your calling, brothers: not many are wise according to the flesh, not many powerful, not many noble;

27 but God chose the foolish things of the world, that he might confound the wise; and God chose the weak things of the world, that he might confound the strong;

28 and God chose the ignoble and contemptible things of the world, and the things that are not, that he might destroy the things that are,

29 so that no flesh may glory in his sight.

30 But it is from him that you are in Christ Jesus, who by God was made for us wisdom, and justice, and sanctification, and redemption,

31 so that, as it is written, “Whoever glories, let him glory in the Lord (YHWH).”

Chapter 2

1 And I, when I came to you, brothers, came not in loftiness of speech or of wisdom, announcing to you the testimony of Christ.

2 For I judged that I should know nothing among you except Jesus Christ, and him crucified.

3 And I was among you in weakness, and fear, and much trembling;

4 and my speech and my preaching were not in persuasive words of human wisdom, but in a demonstration of spirit and power,

5 so that your faith might rest not in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect: wisdom, however, not of this age, nor of the rulers of this age, who are being destroyed,

7 but we speak the wisdom of God in a mystery, which is hidden, which God predestined before the ages for our glory,

8 which none of the rulers of this age knew; for if they had known it, they would never have crucified the Lord of glory.

9 But as it is written, “What eye has not seen, nor ear heard, nor has ascended into the heart of man—the things God has prepared for those who love him—”

10 but God has revealed them to us through his Spirit; for the Spirit searches all things, even the depths of God.

11 For what human being knows the things of a human being except the human spirit that is in him? So also, no one has known the things of God except the Spirit of God.

12 But we have received not the spirit of this world, but the Spirit who is from God, so that we may know the things that have been given to us by God,

13 which we also speak, not in words taught by human wisdom, but in the doctrine of the Spirit, comparing spiritual things with the spiritual.

14 But the animal person does not perceive the things of the Spirit of God, for it is foolishness to him, and he cannot understand, because it is examined spiritually.

15 But the spiritual one judges all things, and he himself is judged by no one.

16 For who has known the mind of the Lord, who might instruct him? But we have the mind of Christ.

Chapter 3

1 And I, brothers, could not speak to you as to people who are spiritual, but as to people who are fleshly. As to infants in Christ,

2 I gave you milk to drink, not food, for you were not yet able; nor indeed are you able even now, for you are still fleshly.

3 For since jealousy and contention are among you, are you not fleshly and walking according to man?

4 For when one says, “I am of Paul,” and another, “I am of Apollo,” are you not men? What then is Apollo, and what is Paul—

5 ministers of him whom you believed, as the Lord gave to each?

6 I planted, Apollo watered, but God gave the increase.

7 Thus neither he who plants is anything, nor he who waters, but God, who gives the increase.

8 Now he who plants and he who waters are one. Yet each will receive his own reward according to his own labor.

9 For we are God’s fellow workers; you are God’s cultivation, God’s building.

10 According to the grace of God that was given to me, as a wise architect I laid the foundation; another builds upon it. But let each one see how he builds upon it.

11 For no one can lay another foundation besides the one that has been laid, which is Christ Jesus.

12 But if anyone builds upon this foundation with gold, silver, precious stones, wood, hay, or stubble,

13 each one’s work will be manifest; for the day of the Lord will declare it, because it will be revealed in fire, and the fire will test the quality of each one’s work.

14 If anyone’s work that he built upon it remains, he will receive a reward.

15 If anyone’s work burns, he will suffer loss; but he himself will be saved, yet so as through fire.

16 Do you not know that you are God’s temple, and that the Spirit of God dwells in you?

17 If anyone violates God’s temple, God will destroy him. For God’s temple is holy, which you are.

18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become foolish so that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, “I will seize the wise in their craftiness.”

20 And again, “The Lord knows the thoughts of the wise, because they are vain.”

21 Therefore let no one glory in men.

22 For all things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours,

23 but you are Christ’s, and Christ is God’s.

Chapter 4

1 Let one regard us thus: as ministers of Christ and dispensers of the mysteries of God.

2 Now here among dispensers it is required that one be found faithful.

3 But to me it is a very small thing that I should be judged by you, or by a human day; but neither do I judge myself.

4 For I am conscious of nothing against myself, yet I am not justified by this; but he who judges me is the Lord.

5 Therefore do not judge before the time, until the Lord comes, who will both illuminate the hidden things of darkness and make manifest the counsels of hearts; and then praise will come to each one from God.

6 But these things, brothers, I have transfigured in myself and Apollo for your sakes, so that in us you may learn not to go beyond what is written, lest one be puffed up against another on behalf of another.

7 For who distinguishes you? And what do you have that you did not receive? But if you received it, why do you glory as if you had not received it?

8 Already you are filled, already you have become rich; without us you reign. And would that you did reign, so that we too might reign with you.

9 For I think that God has displayed us, the apostles, last, as those destined for death, because we have become a spectacle to the world, and to angels, and to humans.

10 We are foolish for Christ’s sake, but you are prudent in Christ; we are weak, but you are strong; you are noble, but we are ignoble.

11 To this very hour we hunger, and thirst, and are naked, and are struck with fists, and are without a settled place;

12 and we labor, working with our own hands. We are cursed, and we bless; we suffer persecution, and endure it;

13 we are reviled, and we entreat. We have become as the refuse of this world, the scum of all, even until now.

14 I do not write these things to confound you, but I admonish you as my dearest sons.

15 For though you may have ten thousand pedagogues in Christ, yet not many fathers; for in Christ Jesus, through the Gospel, I begot you.

16 Therefore I beseech you: be imitators of me, as I also am of Christ.

17 For this reason I sent Timothy to you, who is my dearest son and faithful in the Lord; he will remind you of my ways which are in Christ Jesus, just as I teach everywhere in every church.

18 As though I were not coming to you, some have thus become puffed up.

19 Yet I will come to you soon, if the Lord wills, and I will know not the speech of those who are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What do you wish? Shall I come to you with a rod, or with charity and a spirit of gentleness?

Chapter 5

1 Fornication is indeed reported among you—and such fornication as is not even among the Gentiles: that a man has his father’s wife.

2 And you are puffed up, and have not rather mourned, so that the one who did this deed might be removed from your midst.

3 I indeed, absent in body but present in spirit, have already judged, as though present, the one who acted so:

4 in the name of our Lord Jesus Christ, with you and my spirit assembled together, with the power of our Lord Jesus,

5 to deliver such a man to Satan for the destruction of the flesh, so that the spirit may be saved on the day of our Lord Jesus Christ.

6 Your glorying is not good. Do you not know that a little leaven corrupts the whole batch?

7 Purge out the old leaven, so that you may be a new batch, as you are unleavened. For Christ our Pasch has been sacrificed.

8 Therefore let us feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote to you in a letter: do not associate with fornicators—

10 not, to be sure, with the fornicators of this world, or the covetous, or robbers, or those serving idols; otherwise you would have had to go out of this world.

11 But now I have written to you not to associate: if one who is called a brother is a fornicator, or covetous, or serves idols, or is a reviler, or a drunkard, or a robber, do not even eat with such a person.

12 For what have I to do with judging those who are outside? Do you not judge those who are inside?

13 For God will judge those who are outside. Remove the evil from among yourselves.

Chapter 6

1 Does any of you dare, having a case against another, to be judged before the unjust and not before the saints?

2 Or do you not know that the saints will judge this world? And if the world is to be judged by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall judge angels? How much more secular matters?

4 Therefore, if you have secular judgments, appoint as judges those who are contemptible in the church.

5 I say this to your shame. Is there thus not a single wise person among you who can judge between one brother and another?

6 But brother contends with brother in court—and this before unbelievers?

7 It is already an utter fault among you that you have lawsuits with one another. Why do you not rather accept injury? Why do you not rather suffer fraud?

8 But you commit injury and defraud, and do this to brothers.

9 Or do you not know that the unjust will not possess the kingdom of God? Do not err: neither fornicators, nor those serving idols, nor adulterers,

10 nor the effeminate, nor men who lie with males, nor thieves, nor the covetous, nor drunkards, nor revilers, nor robbers will possess the kingdom of God.

11 And these some of you were; but you have been washed, but you have been sanctified, but you have been justified in the name of our Lord Jesus Christ and in the Spirit of our God.

12 All things are lawful for me, but not all things are expedient; all things are lawful for me, but I will be brought under the authority of no one.

13 Food is for the belly and the belly for foods; but God will destroy both the belly and the foods. Yet the body is not for fornication but for the Lord, and the Lord for the body.

14 But God has also raised the Lord, and he will raise us by his power.

15 Do you not know that your bodies are members of Christ? Taking then the members of Christ, shall I make them members of a prostitute? Far be it!

16 Or do you not know that he who cleaves to a prostitute is made one body? For, he says, “The two shall be in one flesh.”

17 But he who cleaves to the Lord is one spirit.

18 Flee fornication. Every sin, whatever a human being commits, is outside the body; but he who fornicates sins against his own body.

19 Or do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you do not belong to yourselves?

20 For you have been bought at a great price. Glorify and bear God in your body.

Chapter 7

1 Now concerning the things you wrote to me: It is good for a man not to touch a woman.

2 But because of fornication, let each man have his own wife, and let each woman have her own husband.

3 Let the husband render the debt to his wife; and likewise the wife to her husband.

4 The wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does.

5 Do not defraud one another, except perhaps by mutual consent for a time, that you may devote yourselves to prayer; and then return again to the same, lest Satan tempt you because you lack self-control.

6 But I say this by concession, not by command.

7 For I wish you all to be as I myself am; but each has his own gift from God, one in this way, another in that.

8 But I say to the unmarried and to widows: it is good for them if they remain so, as I also do.

9 But if they do not control themselves, let them marry; for it is better to marry than to burn.

10 But to those joined in marriage I command—not I, but the Lord—that a wife not depart from her husband;

11 and if she departs, let her remain unmarried or be reconciled to her husband. And let a husband not dismiss his wife.

12 For to the rest I say, not the Lord: If any brother has an unbelieving wife, and she consents to dwell with him, let him not dismiss her.

13 And if any believing woman has an unbelieving husband, and he consents to dwell with her, let her not dismiss her husband;

14 for the unbelieving husband has been sanctified through the believing wife, and the unbelieving wife has been sanctified through the believing husband. Otherwise your children would be unclean, but now they are holy.

15 But if the unbeliever departs, let the unbeliever depart. For the brother or sister is not subjected to servitude in such cases; but God has called us in peace.

16 For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife?

17 Only let each one walk as the Lord has allotted to each, and as God has called each one; and so I teach in all the churches.

18 Was anyone called while circumcised? Let him not draw the foreskin forward. Was anyone called with a foreskin? Let him not be circumcised.

19 Circumcision is nothing, and the foreskin is nothing, but the observance of God’s commandments.

20 Let each one remain in the calling in which he was called.

21 Were you called as a slave? Let it not concern you. But even if you can become free, use it rather.

22 For the one called in the Lord as a slave is the Lord’s freedman; likewise, the one called while free is Christ’s servant.

23 You were bought at a price; do not become servants of men.

24 Brothers, let each one remain with God in that in which he was called.

25 Now concerning virgins, I have no command from the Lord; but I give counsel as one who has obtained mercy from the Lord to be faithful.

26 I judge, then, that because of the present necessity this is good—that it is good for a man to be so.

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

28 But if you take a wife, you have not sinned; and if a virgin marries, she has not sinned. Yet such people will have tribulation of the flesh. But I spare you.

29 This, then, I say, brothers: time is short. What remains is that even those who have wives be as though they had none;

30 and those who weep, as though not weeping; and those who rejoice, as though not rejoicing; and those who buy, as though not possessing;

31 and those who use this world, as though not using it; for the figure of this world is passing away.

32 But I want you to be without anxiety. The man without a wife is anxious about the things of the Lord, how he may please God.

33 But the man who is with a wife is anxious about the things of the world, how he may please his wife, and he is divided.

34 Both the unmarried woman and the virgin give thought to the things of the Lord, so as to be holy in body and spirit. But she who is married gives thought to the things of the world, how she may please her husband.

35 Now I say this for your benefit, not to cast a snare over you, but for what is honorable and what affords the opportunity of beseeching the Lord without hindrance.

36 But if anyone thinks that he appears dishonorable toward his virgin, because she has passed full age and thus it ought to happen, let him do what he wills. He does not sin if she marries.

37 For he who has determined firmly in his heart, having no necessity but having authority over his own will, and has judged this in his heart—to preserve his virgin—does well.

38 Therefore both he who joins his virgin in marriage does well, and he who does not join her does better.

39 A woman is bound by the law for as long as her husband lives; but if her husband has fallen asleep, she is freed. Let her marry whom she wills, only in the Lord.

40 But she will be happier if she remains so, according to my counsel; and I think that I too have the Spirit of God.

Chapter 8

1 Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but charity builds up.

2 But if anyone thinks that he knows something, he has not yet known as he ought to know.

3 But if anyone loves God, he is known by him.

4 Now concerning foods sacrificed to idols, we know that an idol is nothing in the world, and that there is no God except one.

5 For even if there are those called gods, whether in heaven or on earth (since indeed there are many gods and many lords),

6 yet for us there is one God, the Father, from whom are all things and unto whom we are; and one Lord Jesus Christ, through whom are all things and through whom we are.

7 But knowledge is not in everyone. Some, still with a conscience of the idol, eat it as an idol offering; and their conscience, being weak, is defiled.

8 But food does not commend us to God. For if we eat, we shall not abound; nor, if we do not eat, shall we lack.

9 But take care lest this liberty of yours become a stumbling block to the weak.

10 For if anyone sees one who has knowledge reclining in an idol’s temple, will not his conscience, since it is weak, be built up to eat things sacrificed to idols?

11 And through your knowledge shall the weak one perish—a brother for whom Christ died?

12 Thus, sinning against the brothers and wounding their weak conscience, you sin against Christ.

13 Therefore, if food scandalizes my brother, I will never eat meat, lest I scandalize my brother.

Chapter 9

1 Am I not free? Am I not an apostle? Have I not seen Christ Jesus our Lord? Are you not my work in the Lord?

2 Even if I am not an apostle to others, yet certainly I am to you; for you are the seal of my apostleship in the Lord.

3 My defense before those who question me is this:

4 Do we not have authority to eat and drink?

5 Do we not have authority to take along a woman, a sister, as do the other apostles, and the brothers of the Lord, and Cephas?

6 Or do Barnabas and I alone not have authority to do this?

7 Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat of its fruit? Who feeds a flock and does not eat of the flock's milk?

8 Do I say these things according to man? Or does not the law also say these things?

9 For it is written in the law of Moses: "You shall not bind the mouth of the threshing ox." Does God have care for oxen?

10 Or does he surely say this for us? For these things were written for us: because the one who plows ought to plow in hope, and the one who threshes, in hope of receiving fruit.

11 If we have sown spiritual things for you, is it a great thing if we reap your carnal things?

12 If others are partakers of authority over you, why not we rather? But we have not used this authority; instead, we endure all things, lest we give any stumbling block to the Gospel of Christ.

13 Do you not know that those who work in the sanctuary eat what comes from the sanctuary, and those who serve the altar partake with the altar?

14 So also the Lord ordained that those who announce the Gospel should live from the Gospel.

15 But I have used none of these things. Nor have I written this so that these things should be done for me; for it is better for me to die than for anyone to empty my glory.

16 For if I preach the Gospel, there is no glory for me; necessity lies upon me. For woe is me if I do not preach the Gospel.

17 For if I do this willingly, I have a reward; but if unwillingly, a dispensation has been entrusted to me.

18 What then is my reward? That in preaching the Gospel I may set forth the Gospel without cost, so as not to abuse my authority in the Gospel.

19 For though I was free from all, I made myself the servant of all, that I might gain more.

20 And to the Jews I became as a Jew, that I might gain the Jews;

21 to those who are under the law, as though I were under the law (though I myself was not under the law), that I might gain those who were under the law; to those who were without law, as though I were without law (though I was not without God's law, but was within Christ's law), that I might gain those who were without law.

22 To the weak I became weak, that I might gain the weak. I became all things to all, that I might save all.

23 And I do all things for the Gospel, that I may become a partaker of it.

24 Do you not know that those who run in the stadium all indeed run, but one receives the prize? Run so that you may take hold of it.

25 But everyone who contends in the contest abstains from all things. They indeed do so to receive a corruptible crown, but we an incorruptible one.

26 Therefore this is how I run: not toward uncertainty. This is how I fight: not as one beating the air.

27 But I chastise my body and bring it into servitude, lest perhaps, after I have preached to others, I myself should become reprobate.

Chapter 10

1 For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all passed through the sea;

2 and all were baptized in Moses, in the cloud and in the sea;

3 and all ate the same spiritual food;

4 and all drank the same spiritual drink (for they drank from the spiritual rock that followed them, and the rock was Christ);

5 but with most of them God was not well pleased, for they were laid low in the desert.

6 Now these things happened as a figure for us, so that we should not lust after evil things, as they also lusted.

7 Nor become idolaters, as some of them did; as it is written: “The people sat down to eat and drink, and rose up to play.”

8 Nor let us commit fornication, as some of them committed fornication, and twenty-three thousand fell in one day.

9 Nor let us tempt Christ, as some of them tempted him and perished by serpents.

10 Nor murmur, as some of them murmured and perished by the destroyer.

11 Now all these things were happening to them in figure; and they were written as correction for us, upon whom the ends of the ages have come.

12 Therefore let the one who thinks he stands take care lest he fall.

13 Let no temptation seize you except a human one. But God is faithful, who will not allow you to be tempted beyond what you are able; rather, with the temptation he will also provide the outcome, so that you may be able to endure.

14 Therefore, my dearly beloved, flee from the worship of idols.

15 I speak as to prudent people; judge for yourselves what I say.

16 The cup of blessing that we bless—is it not the communion of Christ’s blood? And the bread that we break—is it not the participation of the Lord’s body?

17 Because the bread is one, we who are many are one body—all who partake of the one bread.

18 Look at Israel according to the flesh: are not those who eat the sacrifices partakers of the altar?

19 What then? Do I say that what is sacrificed to idols is anything, or that an idol is anything?

20 But the things the Gentiles sacrifice, they sacrifice to demons and not to God. And I do not want you to become partners with demons;

21 you cannot drink the cup of the Lord and the cup of demons; you cannot be partakers of the Lord’s table and the table of demons.

22 Or do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful to me, but not all are expedient.

23 All things are lawful to me, but not all build up.

24 Let no one seek his own good, but another’s.

25 Eat whatever comes to market, asking nothing because of conscience.

26 “The earth is the Lord’s, and its fullness.”

27 If any of the unbelievers invites you, and you wish to go, eat everything set before you, asking nothing because of conscience.

28 But if anyone says, “This has been sacrificed to idols,” do not eat, because of the one who pointed it out, and because of conscience;

29 but by conscience I mean not your own, but another’s. For why is my liberty judged by another’s conscience?

30 If I partake with gratitude, why am I blasphemed for that for which I give thanks?

31 Whether, then, you eat or drink, or whatever else you do, do all things for the glory of God.

32 Be without offense to Jews, Gentiles, and the church of God;

33 just as I also please all people in all things, not seeking what is profitable to me but what is profitable to the many, so that they may be saved.

Chapter 11

1 Be imitators of me, as I also am of Christ.

2 But I praise you, brothers, because you remember me in all things and hold my precepts just as I delivered them to you.

3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

4 Every man praying or prophesying with his head veiled dishonors his head.

5 But every woman praying or prophesying with her head unveiled dishonors her head; for it is one and the same as if she were made bald.

6 For if a woman is not veiled, let her be shorn. But if it is shameful for a woman to be shorn or made bald, let her veil her head.

7 A man indeed ought not to veil his head, because he is the image and glory of God; but woman is the glory of man.

8 For man is not from woman, but woman from man.

9 For man was not created for woman, but woman for man.

10 Therefore a woman ought to have authority over her head because of the angels.

11 Nevertheless, neither is man without woman nor woman without man in the Lord.

12 For as woman is from man, so man also is through woman; but all things are from God.

13 Judge for yourselves: Is it fitting for an unveiled woman to pray to God?

14 Does not nature itself teach you that if a man lets his hair grow long, it is a dishonor to him,

15 but if a woman lets her hair grow long, it is a glory to her, because her hair has been given her for a veil?

16 But if anyone seems to be contentious, we have no such custom, nor does the church of God.

17 But I command this without praising you, because you assemble not for the better but for the worse.

18 First, indeed, when you assemble in church, I hear that there are divisions among you; and in part I believe it.

19 For there must also be heresies, so that those who are approved may also be made manifest among you.

20 Therefore, when you assemble together, it is no longer the Lord’s supper that you eat.

21 For each one goes ahead with eating his own supper, and one is hungry while another is drunk.

22 Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you.

23 For I received from the Lord what I also delivered to you: that the Lord Jesus, on the night in which he was handed over, took bread,

24 and giving thanks, broke it and said, “Take and eat. This is my body, which shall be delivered for you. Do this in commemoration of me.”

25 and likewise the cup after he had supped, saying, “This cup is the new testament in my blood. Do this, as often as you drink, in commemoration of me.”

26 For as often as you eat this bread and drink the cup, you shall proclaim the death of the Lord until he comes.

27 Therefore whoever eats this bread or drinks the cup of the Lord unworthily shall be guilty of the body and blood of the Lord.

28 But let a man prove himself, and so let him eat of that bread and drink of the cup.

29 For whoever eats and drinks unworthily eats and drinks judgment to himself, not discerning the Lord’s body.

30 Therefore many among you are weak and sick, and many sleep.

31 But if we judged ourselves, we certainly would not be judged.

32 But while we are judged, we are chastened by the Lord, so that we may not be condemned with this world.

33 Therefore, my brothers, when you assemble to eat, wait for one another.

34 If anyone is hungry, let him eat at home, so that you may not assemble unto judgment. But the remaining matters I shall set in order when I come.

Chapter 12

1 Now concerning spiritual things, brothers, I do not want you to be ignorant.

2 You know that when you were Gentiles, you went to mute idols, just as you were led.

3 Therefore I make known to you that no one speaking in the Spirit of God says, “Anathema to Jesus.” And no one can say, “Jesus is Lord,” except in the Holy Spirit.

4 There are divisions of graces, but the Spirit is the same;

5 and there are divisions of ministries, but the Lord is the same;

6 and there are divisions of operations, but it is the same God who operates all things in all.

7 But to each is given the manifestation of the Spirit for benefit.

8 To one indeed, through the Spirit, is given a speech of wisdom; to another, a speech of knowledge, according to the same Spirit;

9 to another, faith in the same Spirit; to another, the grace of healings in one Spirit;

10 to another, the operation of powers; to another, prophecy; to another, discernment of spirits; to another, kinds of tongues; to another, interpretation of speeches.

11 But the one and same Spirit operates all these things, dividing to each one just as he wills.

12 For just as the body is one and has many members, while all the body’s members, though they are many, are nevertheless one body, so also is Christ.

13 For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether servants or free; and we were all made to drink in one Spirit.

14 For the body also is not one member, but many.

15 If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

16 And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?

17 If the whole body were an eye, where would hearing be? If the whole were hearing, where would smell be?

18 But now God has placed the members, each one of them, in the body just as he willed.

19 But if they were all one member, where would the body be?

20 But now indeed there are many members, yet one body.

21 But the eye cannot say to the hand, “I have no need of your works”; or again the head to the feet, “You are not necessary to me.”

22 But much more, the members of the body that seem to be weaker are more necessary;

23 and those we think to be less noble members of the body, around these we bestow more abundant honor; and our unseemly parts have more abundant seemliness.

24 But our seemly parts need nothing; rather, God tempered the body, bestowing more abundant honor on the part that lacked it,

25 so that there might be no schism in the body, but the members might have the same care for one another.

26 And if one member suffers anything, all the members suffer with it; or if one member glories, all the members rejoice with it.

27 Now you are the body of Christ and members from a member.

28 And God has indeed placed some in the church: first apostles, second prophets, then teachers, next powers, afterward graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all teachers?

30 Are all powers? Do all have the grace of healings? Do all speak in tongues? Do all interpret?

31 But desire the better charisms. And I show you a still more excellent way.

Chapter 13

1 If I speak with the tongues of humans and of angels, but do not have charity, I have become like sounding brass or a tinkling cymbal.

2 And if I have prophecy, and know all mysteries and all knowledge; and if I have all faith, so that I move mountains, but do not have charity, I am nothing.

3 And if I distribute all my possessions as food for the poor, and if I hand over my body so that I may burn, but do not have charity, it profits me nothing.

4 Charity is patient, is kind. Charity does not envy, does not act perversely, is not puffed up,

5 is not ambitious, does not seek the things that are its own, is not irritated, does not think evil,

6 does not rejoice over iniquity, but rejoices with truth;

7 bears all things, believes all things, hopes all things, endures all things.

8 Charity never falls away: whether there are prophecies, they shall be emptied; whether there are tongues, they shall cease; whether there is knowledge, it shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when what is perfect comes, what is in part shall be emptied.

11 When I was a little child, I spoke as a little child, understood as a little child, reasoned as a little child. But when I became a man, I emptied what belonged to the little child.

12 Now we see through a mirror in an enigma; but then, face to face. Now I know in part; but then I shall know just as I also am known.

13 But now faith, hope, and charity remain, these three; but the greatest of these is charity.

Chapter 14

1 Pursue charity; desire spiritual things, but desire still more to prophesy.

2 For one who speaks in a tongue speaks not to humans but to God, for no one hears. But in spirit he speaks mysteries.

3 For one who prophesies speaks to humans for edification and exhortation and consolation.

4 One who speaks in a tongue edifies himself; but one who prophesies edifies the church of God.

5 Now I want you all to speak in tongues, but I want you even more to prophesy. For one who prophesies is greater than one who speaks in tongues—unless perhaps he interprets, so that the church may receive edification.

6 But now, brothers, if I come to you speaking in tongues, how shall I profit you unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Yet even things without a soul that give a voice, whether flute or harp—unless they give a distinction of sounds, how will what is played on the flute or on the harp be known?

8 For if the trumpet gives an uncertain voice, who will prepare himself for battle?

9 So also you: unless by the tongue you give clear speech, how will what is said be known? For you will be speaking into the air.

10 There are, as it were, so many kinds of tongues in this world, and nothing is without a voice.

11 Therefore, if I do not know the power of the voice, I shall be a barbarian to the one to whom I speak, and the one who speaks, a barbarian to me.

12 So also you, since you are zealous for spirits, seek to abound for the edification of the church.

13 And therefore, let one who speaks in a tongue pray that he may interpret.

14 For if I pray in a tongue, my spirit prays, but my mind is without fruit.

15 What then is it? I will pray with the spirit, and I will pray with the mind also; I will sing psalms with the spirit, and I will sing psalms with the mind also.

16 Otherwise, if you bless with the spirit, how will the one who fills the place of the unlearned say “Amen” over your blessing? For he does not know what you are saying.

17 For you indeed give thanks well, but the other is not edified.

18 I give thanks to my God that I speak with the tongue of all of you.

19 But in the church I prefer to speak five words with my sense, so that I may also instruct others, rather than ten thousand words in a tongue.

20 Brothers, do not become children in your senses; but be little children in malice, and be mature in your senses.

21 In the law it is written: “With other tongues and other lips I will speak to this people, and not even so will they hear me,” says the Lord.

22 And so tongues are for a sign, not to the faithful but to unbelievers; but prophecies, not to unbelievers but to the faithful.

23 Therefore, if the whole church comes together as one, and all speak in tongues, and the unlearned or unbelievers enter, will they not say that you are mad?

24 But if all prophesy, and some unbeliever or unlearned person enters, he is convicted by all, judged by all;

25 the secrets of his heart become manifest; and so, falling on his face, he will adore God, declaring that God is truly among you.

26 What then is it, brothers? When you come together, each of you has a psalm, has doctrine, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

27 If anyone speaks in a tongue, let two speak, or at most three, each in turn, and let one interpret.

28 But if there is no interpreter, let him be silent in the church, and let him speak to himself and to God.

29 But let two or three prophets speak, and let the rest judge.

30 But if something is revealed to another who is sitting, let the first be silent.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;

32 and the spirits of prophets are subject to prophets.

33 For God is not of dissension but of peace, as I teach in all the churches of the saints.

34 Let women be silent in the churches, for they are not permitted to speak, but are to be subject, as the law also says.

35 But if they wish to learn anything, let them ask their husbands at home. For it is shameful for a woman to speak in church.

36 Or did the word of God go forth from you? Or did it reach you alone?

37 If anyone seems to be a prophet or spiritual, let him know that the things I write to you are commandments of the Lord.

38 But if anyone is ignorant, he will be ignored.

39 And so, brothers, desire to prophesy, and do not forbid speaking in tongues.

40 But let all things be done honorably and according to order.

Chapter 15

1 Now I make known to you, brothers, the Gospel that I preached to you, which you also received, and in which you also stand,

2 through which you are also saved, if you hold to the manner in which I preached it to you—unless you believed in vain.

3 For I delivered to you first of all what I also received: that Christ died for our sins according to the Scriptures;

4 and that he was buried, and that he rose on the third day according to the Scriptures;

5 and that he was seen by Cephas, and after this by the eleven;

6 then he was seen by more than five hundred brothers together, of whom many remain until now, but some have fallen asleep;

7 then he was seen by James, then by all the apostles;

8 but last of all, as by one born out of due time, he was seen by me also.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by God’s grace I am what I am, and his grace in me was not empty; rather, I labored more abundantly than all of them—yet not I, but the grace of God with me;

11 for whether I or they, so we preach, and so you believed.

12 But if Christ is preached as having risen from the dead, how do some among you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, neither has Christ risen.

14 But if Christ has not risen, then our preaching is empty, and your faith is empty also;

15 and we are even found to be false witnesses of God, because we bore witness against God that he raised Christ, whom he did not raise if the dead do not rise.

16 For if the dead do not rise, neither has Christ risen.

17 But if Christ has not risen, your faith is vain, for you are still in your sins.

18 Therefore those also who have fallen asleep in Christ have perished.

19 If in this life only we are hoping in Christ, we are more pitiable than all humans.

20 But now Christ has risen from the dead, the firstfruits of those who sleep,

21 since indeed through a human came death, and through a human the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 But each in his own order: Christ the firstfruits; then those who are Christ’s, who believed at his coming.

24 Then the end, when he has delivered the kingdom to God and the Father, when he has abolished every principality and authority and power.

25 But he must reign until he puts all enemies under his feet.

26 But the last enemy to be destroyed is death, for he has subjected all things beneath his feet. But when he says,

27 “All things have been subjected to him,” without doubt the one who subjected all things to him is excepted.

28 But when all things have been subjected to him, then the Son himself also will be subjected to him who subjected all things to himself, so that God may be all in all.

29 Otherwise what will those who are baptized for the dead do, if the dead do not rise at all? Why are they also baptized for them?

30 Why are we also in danger every hour?

31 I die daily by your glory, brothers, which I have in Christ Jesus our Lord.

32 If, in human terms, I fought with beasts at Ephesus, what does it profit me if the dead do not rise? Let us eat and drink, for tomorrow we shall die.

33 Do not be led astray: evil conversations corrupt good morals.

34 Awake, just ones, and do not sin; for some have ignorance of God. I say this to bring you to reverence.

35 But someone will say: “How do the dead rise? And with what kind of body will they come?”

36 Foolish one, what you sow is not made alive unless it first dies;

37 and what you sow, you do not sow the body that is to be, but a naked grain—for instance, of wheat or of one of the others.

38 But God gives it a body as he wills, and to each of the seeds its own body.

39 Not all flesh is the same flesh; rather, one is the flesh of humans, another of beasts, another of birds, and another of fish.

40 There are also heavenly bodies and earthly bodies; but the glory of heavenly bodies is one, and that of earthly bodies another.

41 The brightness of the sun is one, the brightness of the moon another, and the brightness of the stars another. For star differs from star in brightness;

42 so also the resurrection of the dead. It is sown in corruption; it will rise in incorruption.

43 It is sown in ignobility; it will rise in glory. It is sown in weakness; it will rise in power.

44 An animal body is sown; a spiritual body will rise. If there is an animal body, there is also a spiritual one, as it is written:

45 “The first man Adam was made into a living soul”; the last Adam, into a life-giving spirit.

46 But the spiritual is not first, but the animal; afterward, the spiritual.

47 The first man is from the earth, earthly; the second man is from heaven, heavenly.

48 As is the earthly, such also are the earthly; and as is the heavenly, such also are the heavenly.

49 Therefore, just as we have borne the image of the earthly, let us also bear the image of the heavenly.

50 But this I say, brothers: flesh and blood cannot possess the kingdom of God, nor will corruption possess incorruption.

51 Behold, I tell you a mystery: we shall indeed all rise, but we shall not all be changed.

52 In a moment, in the blink of an eye, at the last trumpet—for the trumpet will sound, and the dead will rise incorrupt, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 But when this mortal has put on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.”

55 Where, O death, is your victory? Where, O death, is your sting?

56 Now the sting of death is sin, but the power of sin is the law.

57 But thanks be to God, who has given us victory through our Lord Jesus Christ.

58 Therefore, my beloved brothers, be stable and immovable, always abounding in the work of the Lord, knowing that your labor is not empty in the Lord.

Chapter 16

1 Now concerning the collections made for the saints: as I directed the churches of Galatia, so you also do.

2 On the first day of the week, let each of you set something aside privately, storing up whatever pleases him, so that collections may not be made then, when I come.

3 But when I am present, those whom you approve by letters, I will send to carry your grace to Jerusalem.

4 But if it is worthy that I also go, they will go with me.

5 But I shall come to you when I have passed through Macedonia, for I shall pass through Macedonia.

6 But perhaps I shall remain with you, or even winter there, so that you may conduct me wherever I go.

7 For I do not wish to see you now in passing, for I hope to remain with you for some little time, if the Lord permits.

8 But I shall remain at Ephesus until Pentecost.

9 For a door, great and evident, has been opened to me, and there are many adversaries.

10 But if Timothy comes, see that he may be among you without fear, for he works the work of the Lord, as I also do.

11 Therefore let no one despise him, but conduct him in peace, so that he may come to me; for I await him with the brothers.

12 Now concerning brother Apollo, I make known to you that I urged him greatly to come to you with the brothers; and indeed there was no will for him to come now, but he will come when he has opportunity.

13 Watch; stand in the faith; act manfully; be strengthened.

14 Let everything you do be done in charity.

15 Now I beseech you, brothers—you know the house of Stephanas, Fortunatus, and Achaicus, that they are the firstfruits of Achaia and have appointed themselves to the ministry of the saints—

16 that you also be subject to such as these, and to everyone who cooperates and labors.

17 And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part;

18 for they refreshed both my spirit and yours. Therefore recognize those who are such.

19 The churches of Asia greet you. Aquila and Priscilla greet you greatly in the Lord, with their domestic church, with whom I also lodge.

20 All the brothers greet you. Greet one another with a holy kiss.

21 The greeting is Paul’s, by my own hand.

22 If anyone does not love our Lord Jesus Christ, let him be anathema. Maran Atha.

23 The grace of our Lord Jesus Christ be with you.

24 My charity be with all of you in Christ Jesus. Amen.

2 Corinthians

Chapter 1

1 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother, to the church of God that is at Corinth, with all the saints who are throughout Achaia.

2 Grace to you, and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation,

4 who consoles us in all our tribulation, so that we ourselves may also console those who are in every pressure, through the exhortation by which we ourselves also are exhorted by God.

5 For as the sufferings of Christ abound in us, so also through Christ our consolation abounds.

6 And whether we are afflicted, it is for your exhortation and salvation; or whether we are consoled, it is for your consolation; or whether we are exhorted, it is for your exhortation and salvation, which works patient endurance of the same sufferings that we also suffer,

7 so that our hope for you may be firm, knowing that as you are partners in the sufferings, so you will also be partners in the consolation.

8 For we do not want you to be ignorant, brothers, concerning our tribulation that occurred in Asia: we were burdened beyond measure, beyond our strength, so that we grew weary even of living.

9 But in our very selves we had the answer of death, so that our trust might not be in ourselves, but in God, who raises the dead;

10 who rescued us from such great dangers and delivers us; in him we hope that he will yet rescue us,

11 while you also help in prayer for us, so that from many persons, for the gift that is in us, thanks may be given through many on our behalf.

12 For this is our glory: the testimony of our conscience, that in simplicity of heart and the sincerity of God—not in fleshly wisdom, but in the grace of God—we have conducted ourselves in this world, and more abundantly toward you.

13 For we write no other things to you than what you have read and known. And I hope that you will know even to the end,

14 as you have also known us in part: that we are your glory, just as you are ours, on the day of our Lord Jesus Christ.

15 And in this confidence I wished to come to you first, so that you might have a second grace,

16 and to pass through you into Macedonia, and again to come from Macedonia to you, and by you to be conducted into Judea.

17 Therefore, when I wished this, did I act lightly? Or do I plan what I plan according to the flesh, so that with me there should be Yes and No?

18 But God is faithful: our word, which was among you, is not Yes and No in him.

19 For the Son of God, Jesus Christ, who was preached among you through us—through me and Silvanus and Timothy—was not Yes and No; but in him was Yes.

20 For however many the promises of God are, in him is Yes; therefore also through him is Amen to God, unto our glory.

21 Now the one who confirms us with you in Christ, and who anointed us, is God,

22 who also sealed us and gave the pledge of the Spirit in our hearts.

23 But I call God as witness upon my soul that, sparing you, I came no farther to Corinth—not because we exercise lordship over your faith, but because we are helpers of your joy; for by faith you stand.

Chapter 2

1 But I determined this very thing within myself: not to come to you again in sorrow.

2 For if I grieve you, who is there to gladden me except the one who is grieved by me?

3 And I wrote this very thing to you so that, when I come, I may not have sorrow upon sorrow from those in whom I ought to rejoice, trusting in all of you, because my joy is the joy of you all.

4 For out of much tribulation and anguish of heart I wrote to you through many tears—not so that you should be grieved, but so that you might know the charity I have more abundantly toward you.

5 But if anyone has caused grief, he has not grieved me, but in part—so that I may not burden all of you.

6 For one such as this, this rebuke made by the many is sufficient,

7 so that, on the contrary, you should rather forgive him and console him, lest one such as this perhaps be swallowed by more abundant sorrow.

8 For this reason I beseech you to confirm charity toward him.

9 For I wrote for this reason also: that I might know your proof—whether you are obedient in all things.

10 And anyone whom you have forgiven anything, I also forgive. For what I have forgiven—if I have forgiven anything—I have done for your sake in the person of Christ,

11 so that we may not be circumvented by Satan; for we are not ignorant of his thoughts.

12 But when I came to Troas for the Gospel of Christ, and a door had been opened to me in the Lord,

13 I had no rest in my spirit because I did not find Titus my brother; but taking leave of them, I set out for Macedonia.

14 But thanks be to God, who always triumphs over us in Christ Jesus and manifests through us in every place the aroma of his knowledge;

15 for we are the good aroma of Christ to God, among those who are being saved and among those who are perishing:

16 to some, indeed, an aroma of death unto death; but to others an aroma of life unto life. And who is so fit for these things?

17 For we are not like the many, adulterating the word of God; but out of sincerity, but as from God, before God, in Christ, we speak.

Chapter 3

1 Are we beginning again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you?

2 You are our letter, written in our hearts, which is known and read by all people,

3 made manifest as Christ's letter, ministered by us and written not with ink, but with the Spirit of the living God; not on tablets of stone, but on fleshly tablets of the heart.

4 And such confidence we have through Christ toward God:

5 not that we are sufficient to think anything from ourselves, as though from ourselves; but our sufficiency is from God,

6 who also made us fit ministers of the new testament: not by the letter, but by the Spirit; for the letter kills, but the Spirit gives life.

7 But if the administration of death, formed with letters upon stones, was in glory, so that the sons of Israel could not gaze upon Moses's face because of the glory of his countenance, a glory that is made void,

8 how will the administration of the Spirit not be even more in glory?

9 For if the administration of condemnation is glory, much more does the ministry of justice abound in glory.

10 For even that which shone was not glorified in this respect, because of the surpassing glory.

11 For if that which is made void is through glory, much more is that which remains in glory.

12 Therefore, having such hope, we use great confidence,

13 and not as Moses used to place a veil over his face, so that the sons of Israel would not gaze upon his face, at that which is made void;

14 rather, their senses were blunted. For even to this present day, the selfsame veil remains unrevealed in the reading of the old testament (because it is made void in Christ),

15 but even to this present day, when Moses is read, a veil is placed upon their heart.

16 But when he has turned to the Lord (YHWH), the veil will be taken away.

17 Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.

18 But we all, with unveiled face beholding the glory of the Lord, are transformed into the same image from brightness to brightness, as by the Spirit of the Lord.

Chapter 4

1 Therefore, having this administration, according as we have obtained mercy, we do not fail,

2 but we renounce the hidden things of shame, not walking in cunning nor adulterating the word of God, but by the manifestation of truth commending ourselves to every human conscience before God.

3 But even if our Gospel is veiled, it is veiled in those who perish,

4 in whom the god of this age has blinded the minds of unbelievers, so that the illumination of the Gospel of the glory of Christ, who is the image of God, may not shine upon them.

5 For we do not preach ourselves, but Jesus Christ our Lord; ourselves, however, as your servants through Jesus.

6 For God, who said that light should shine out of darkness, has himself shone in our hearts, unto the illumination of the knowledge of God's brightness in the face of Christ Jesus.

7 But we have this treasure in earthen vessels, so that the sublimity may be of God's power, and not from us.

8 In all things we suffer tribulation, but are not constricted; we are perplexed, but not left destitute;

9 we suffer persecution, but are not forsaken; we are cast down, but do not perish;

10 always carrying about the mortification of Jesus in our body, so that the life of Jesus also may be manifested in our bodies.

11 For we who live are always delivered into death because of Jesus, so that the life of Jesus also may be manifested in our mortal flesh.

12 Therefore death works in us, but life in you.

13 But having the same spirit of faith, as it is written, “I believed, therefore I spoke,” we also believe, and therefore we also speak,

14 knowing that he who raised Jesus will also raise us with Jesus and will establish us with you.

15 For all things are for your sake, so that grace, abounding through many in thanksgiving, may abound unto the glory of God.

16 For this reason we do not fail; but though our outward human being is corrupted, nevertheless the inward is renewed from day to day.

17 For what is present, momentary, and light in our tribulation works in us—beyond measure, in sublimity—an eternal weight of glory,

18 while we contemplate not the things that are seen, but the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal.

Chapter 5

1 For we know that if our earthly house of this habitation is dissolved, we have a building from God, a house not made by hands, eternal in the heavens.

2 For in this also we groan, longing to be clothed over with our habitation that is from heaven,

3 if indeed we are found clothed, not naked.

4 For we who are in this tabernacle also groan, burdened, because we do not wish to be unclothed, but to be clothed over, so that what is mortal may be swallowed by life.

5 But the one who fashions us for this very thing is God, who has given us the pledge of the Spirit.

6 Therefore, always courageous, knowing that while we are in the body we are pilgrims away from the Lord—

7 for we walk by faith and not by sight—

8 yet we are courageous, and we prefer to be pilgrims away from the body and to be present with the Lord.

9 And therefore we strive, whether absent or present, to please him.

10 For we all must be made manifest before the tribunal of Christ, so that each person may receive the things proper to the body, according to what each has done, whether good or evil.

11 Knowing, then, the fear of the Lord, we persuade people; but to God we are manifest. And I hope that in your consciences also we are manifest.

12 We are not commending ourselves to you again, but giving you an occasion to boast on our behalf, so that you may have it for those who boast in face and not in heart.

13 For whether we are beside ourselves, it is for God; or whether we are sober, it is for you.

14 For the charity of Christ presses us, judging this: that if one died for all, then all died;

15 and Christ died for all, so that those who live, too, may now no longer live for themselves, but for him who died for them and rose again.

16 And so, from now on, we know no one according to the flesh. And even if we have known Christ according to the flesh, yet now we know him so no longer.

17 Therefore, if anyone is in Christ—a new creature. Old things have passed away; behold, all things have become new.

18 But all things are from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

19 for indeed God was in Christ reconciling the world to himself, not reckoning their offenses to them, and he placed in us the word of reconciliation.

20 Therefore we serve as ambassadors on Christ’s behalf, as though God were exhorting through us. We beseech you on Christ’s behalf: be reconciled to God.

21 He made him who knew no sin to be sin for us, so that we might become the justice of God in him.

Chapter 6

1 And as helpers, we exhort you not to receive the grace of God into emptiness.

2 For he says, “In an accepted time I heard you, and on the day of salvation I helped you.” Behold, now is the acceptable time; behold, now is the day of salvation.

3 Giving no offense to anyone, so that our ministry may not be blamed,

4 but in all things let us present ourselves as ministers of God: in much patience, in tribulations, in necessities, in straits,

5 in blows, in prisons, in seditions, in labors, in vigils, in fastings;

6 in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Spirit, in unfeigned charity;

7 in the word of truth, in the power of God, through the weapons of justice on the right and on the left;

8 through glory and ignobility, through infamy and good fame; as deceivers and yet true; as unknown and yet known;

9 as though dying, and behold, we live; as chastened and not killed;

10 as though sorrowful, yet always rejoicing; as needy, yet enriching many; as though having nothing, yet possessing all things.

11 Our mouth is open to you, O Corinthians; our heart is enlarged.

12 You are not constricted in us, but you are constricted in your bowels.

13 But having the same recompense—I speak as to children—be enlarged yourselves also.

14 Do not draw a yoke with unbelievers. For what participation has justice with iniquity? Or what fellowship has light with darkness?

15 And what agreement has Christ with Belial? Or what part has a believer with an unbeliever?

16 And what consent has the temple of God with idols? For you are the temple of the living God, as God says: “For I will dwell in them and walk among them, and I will be their God, and they shall be my people.

17 Therefore, come out from their midst and be separated, says the Lord, and do not touch what is unclean;

18 and I will receive you, and I will be a father to you, and you will be sons and daughters to me, says the Lord Almighty.”

Chapter 7

1 Therefore, having these promises, beloved, let us cleanse ourselves from every contamination of flesh and spirit, perfecting sanctification in the fear of God.

2 Receive us. We have harmed no one, corrupted no one, circumvented no one.

3 I do not say this for your condemnation; for we have said before that you are in our hearts, to die together and to live together.

4 Much is my confidence toward you; much is my boasting on your behalf. I am filled with consolation; I superabound in joy in all our tribulation.

5 For even when we had come into Macedonia, our flesh had no rest, but we suffered every tribulation: battles outside, fears within.

6 But God, who consoles the lowly, consoled us by the arrival of Titus.

7 And not only by his arrival, but also by the consolation with which he was consoled among you, reporting to us your longing, your weeping, your zeal for me, so that I rejoiced all the more.

8 For though I grieved you in the letter, I do not regret it; even if I had regretted it, seeing that that letter grieved you—though only for an hour—

9 now I rejoice—not because you were grieved, but because you were grieved into repentance. For you were grieved toward God, so that you might suffer no loss from us in anything.

10 For sorrow that is according to God works repentance into a stable salvation, but the sorrow of the age works death.

11 For behold, this very thing—your being grieved according to God—what great solicitude it works in you; but what defense, but what indignation, but what fear, but what desire, but what zeal, but what vengeance. In all things you showed yourselves to be uncontaminated in the matter.

12 Therefore, though I wrote to you, it was not because of the one who did the injury, nor because of the one who suffered it, but to make manifest our solicitude, which we have for you

13 before God; therefore we were consoled. But in our consolation we rejoiced all the more abundantly over the joy of Titus, because his spirit was refreshed by all of you.

14 And if I boasted of anything about you before him, I was not put to shame; but just as we spoke all things to you in truth, so also our boasting before Titus became truth,

15 and his bowels are all the more toward you, as he remembers the obedience of all of you—how you received him with fear and trembling.

16 I rejoice that in all things I am confident in you.

Chapter 8

1 Now we make known to you, brothers, the grace of God that has been given in the churches of Macedonia:

2 that in a great testing of tribulation there was an abundance of their joy, and their deepest poverty abounded into the riches of their simplicity;

3 for I bear witness concerning them: according to ability, and beyond ability, they were willing,

4 beseeching us with much exhortation for the grace and communion of the ministry that is carried out toward the saints.

5 And not as we had hoped, but they gave themselves first to the Lord, then to us through the will of God,

6 so that we asked Titus to complete this grace in you also, in the same way as he began it.

7 But as you abound in all things—in faith, in speech, in knowledge, in every solicitude, and besides, in your charity toward us—may you also abound in this grace.

8 I do not speak as though commanding, but through the solicitude of others, testing also the good quality of your charity.

9 For you know the grace of our Lord Jesus Christ: that for your sake he became needy, though he was rich, so that through his need you might be rich.

10 And in this I give counsel; for this is useful to you, who began in the previous year not only to do, but also to will:

11 now, then, complete it also in deed, so that, just as there is readiness of will, there may also be completion from what you have.

12 For if the will is ready, it is accepted according to what one has, not according to what one does not have.

13 For it is not that there should be ease for others and tribulation for you, but from equality.

14 At the present time let your abundance supply their need, so that their abundance also may be a supplement for your need, so that there may be equality, as it is written:

15 “He who had much did not abound, and he who had little did not diminish.”

16 But thanks be to God, who gave the same solicitude for you in the heart of Titus,

17 for indeed he received the exhortation; but since he was more solicitous, of his own will he set out toward you.

18 We also sent with him the brother whose praise is in the Gospel throughout all the churches;

19 and not only this, but he was also appointed by the churches as the companion of our journey in this grace, which is administered by us for the Lord’s glory and our destined will;

20 avoiding this: that anyone should blame us in this fullness which is administered by us.

21 For we provide good things not only before God, but also before people.

22 And with them we have also sent our brother, whom we have often proved to be solicitous in many things, and now far more solicitous, with great confidence in you,

23 whether concerning Titus, who is my companion and a helper toward you, or our brothers, apostles of the churches, the glory of Christ.

24 Therefore show toward them, before the face of the churches, the demonstration of your charity and of our glory on your behalf.

Chapter 9

1 For it is beyond necessity for me to write to you concerning the ministry carried out toward the saints.

2 For I know your ready mind, for which I boast of you among the Macedonians: that Achaia too has been ready since the previous year, and your zeal has provoked very many.

3 But I sent the brothers so that our boasting about you may not be made void in this respect, and so that, as I said, you may be ready,

4 lest, when Macedonians come with me and find you unprepared, we—not to say you—should be ashamed in this substance.

5 Therefore I thought it necessary to ask the brothers to go ahead to you and prepare this promised blessing to be ready thus: as a blessing, not as avarice.

6 But this I say: he who sows sparingly will also reap sparingly, and he who sows in blessings will also reap from blessings.

7 Each one, according as he has determined in his heart—not from sorrow or from necessity; for God loves a cheerful giver.

8 And God is able to make every grace abound in you, so that in all things, always having all sufficiency, you may abound in every good work,

9 as it is written: “He dispersed; he gave to the poor; his justice remains into the age of the age.”

10 And he who provides seed to the sower will also furnish bread for eating, and will multiply your seed, and will increase the growths of the fruits of your justice,

11 so that, enriched in all things, you may abound into every simplicity, which through us works thanksgiving to God.

12 For the ministry of this service not only supplies the things the saints lack, but also abounds through many thanksgivings in the Lord,

13 as, through the proof of this ministry, they glorify God in the obedience of your confession into the Gospel of Christ, and in the simplicity of your communion toward them and toward all,

14 and in their supplication for you, as they long for you because of the eminent grace of God in you.

15 Thanks be to God for his unspeakable gift.

Chapter 10

1 Now I myself, Paul, appeal to you through the meekness and modesty of Christ—I who indeed am humble among you face-to-face, but while absent am confident toward you.

2 But I beg you that, when present, I may not have to dare with that confidence with which I am thought to dare against certain people who judge us as though we walk according to flesh.

3 For though walking in flesh, we do not wage war according to flesh.

4 For the weapons of our warfare are not carnal, but powerful before God for the destruction of fortifications, as we destroy counsels,

5 and every height that exalts itself against the knowledge of God, and lead every intellect captive into the obedience of Christ,

6 and stand ready to avenge every disobedience when your obedience has been fulfilled.

7 Look at what is before your face. If anyone trusts in himself that he is Christ's, let him consider this again within himself: that just as he is Christ's, so also are we.

8 For even if I should boast somewhat more of our authority, which the Lord gave us for building and not for your destruction, I will not be ashamed.

9 But lest I seem as though I would terrify you through letters—

10 for "His letters," they say, "are weighty and strong, but his bodily presence is weak, and his speech contemptible"—

11 let such a person consider this: that as we are in word through letters when absent, so we are in deed when present.

12 For we do not dare to insert ourselves among or compare ourselves with certain people who commend themselves; but we ourselves, measuring ourselves within ourselves and comparing ourselves with ourselves.

13 But we will not boast immeasurably, but according to the measure of the rule God measured out to us—a measure reaching even as far as you.

14 For we do not overextend ourselves, as though not reaching you; for we came as far as you in the Gospel of Christ.

15 We do not boast immeasurably in the labors of others; but we have hope that, as your faith grows, we may be magnified in you according to our rule into abundance,

16 even to evangelize the regions beyond you, not to boast in another's rule over things already prepared.

17 But "the one who glories, let him glory in the Lord."

18 For it is not the one who commends himself who is approved, but the one whom God commends.

Chapter 11

1 Would that you bore with a little of my foolishness—but also bear with me.

2 For I am jealous over you with God’s jealousy. For I betrothed you to one man, to present you as a chaste virgin to Christ.

3 But I fear that, just as the serpent deceived Eve by his cunning, so your senses may be corrupted and fall away from the simplicity that is in Christ.

4 For if the one who comes preaches another Christ whom we did not preach, or you receive another spirit whom you did not receive, or another Gospel which you did not receive, you would bear it well.

5 For I reckon that I have done nothing less than the great Apostles.

6 For though unskilled in speech, I am not in knowledge; but in all things we have been made manifest to you.

7 Or did I commit a sin by humbling myself so that you might be exalted, because I evangelized God’s Gospel to you without charge?

8 I plundered other churches, taking a stipend for ministry to you.

9 And when I was with you and in need, I was burdensome to no one, for what I lacked the brothers who came from Macedonia supplied; and in all things I kept myself without burden to you, and will keep myself so.

10 The truth of Christ is in me: this boasting shall not be broken in me in the regions of Achaia.

11 Why? Because I do not love you? God knows.

12 But what I do, I also will do, so that I may cut off the opportunity of those who desire an opportunity, that in what they boast they may be found even as we are.

13 For such people are false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no wonder, for Satan himself transforms himself into an angel of light.

15 It is therefore no great thing if his ministers are transformed as though ministers of justice; their end will be according to their works.

16 Again I say (let no one think me foolish; otherwise, receive me as foolish, so that I too may boast a little):

17 what I speak, I do not speak according to God, but as in foolishness, in this substance of glory.

18 Since many boast according to flesh, I also will boast.

19 For you gladly tolerate the foolish, though you yourselves are wise.

20 For you tolerate it if someone brings you into slavery, if someone devours you, if someone takes, if someone exalts himself, if someone strikes you in the face.

21 To our dishonor I say it, as though we had been weak in this regard. But in whatever anyone dares—I speak in foolishness—I too dare:

22 They are Hebrews; I also. They are Israelites; I also. They are Abraham’s seed; I also.

23 They are ministers of Christ—I speak as one less wise—I more so: in very many labors, in prisons more abundantly, in blows beyond measure, in deaths frequently.

24 From the Jews, five times I received forty blows less one.

25 Three times I was beaten with rods; once I was stoned; three times I suffered shipwreck; a night and a day I was in the deep sea,

26 in journeys often, in dangers from rivers, dangers from robbers, dangers from my own race, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers in the sea, dangers among false brothers;

27 in labor and hardship, in many vigils, in hunger and thirst, in many fasts, in cold and nakedness,

28 besides those things that are outside, my daily urgency, the concern for all the churches.

29 Who is weak, and I am not weak? Who is scandalized, and I do not burn?

30 If I must boast, I will boast of the things of my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed into the ages, knows that I do not lie.

32 At Damascus, the official of King Aretas’s nation was guarding the city of the Damascenes so that he might seize me;

33 and through a window I was lowered in a basket, down the wall, and thus escaped his hands.

Chapter 12

1 If I must boast (indeed, it is not expedient), I will come, however, to visions and revelations of the Lord.

2 I know a man in Christ, fourteen years ago—whether in the body I do not know, or outside the body I do not know; God knows—such a one caught up as far as the third heaven.

3 And I know such a man—whether in the body or outside the body I do not know; God knows—

4 that he was caught up into paradise and heard secret words which it is not lawful for a human to speak.

5 For such a one I will boast; but for myself I will boast of nothing except my infirmities.

6 For even if I should wish to boast, I will not be foolish, for I will speak truth; but I refrain, lest anyone reckon me above what he sees in me or what he hears from me.

7 And lest the magnitude of the revelations exalt me, there was given to me a thorn of my flesh, an angel of Satan, who should strike me with fists.

8 Because of this I asked the Lord three times that he might depart from me;

9 and he said to me, “My grace is sufficient for you, for power is perfected in infirmity.” Therefore I will gladly boast in my infirmities, so that the power of Christ may dwell in me.

10 Because of this I am pleased in my infirmities, in insults, in necessities, in persecutions, in straits for Christ; for when I am weak, then I am powerful.

11 I have become foolish; you compelled me. For I ought to have been commended by you, for I was nothing less than those who are apostles above measure, although I am nothing.

12 Yet the signs of my apostleship were wrought among you in all patience, in signs and wonders and powers.

13 For what did you have less than the other churches, except that I myself did not burden you? Forgive me this injury.

14 Behold, this third time I am ready to come to you, and I will not be burdensome to you. For I do not seek what is yours, but you. For children ought not lay up treasure for parents, but parents for children.

15 But I will most gladly spend and myself be utterly spent for your souls, though the more I love you, the less I am loved.

16 But let it be so: “I did not burden you; yet, being crafty, I caught you by guile.”

17 Did I circumvent you through any of those whom I sent to you?

18 I entreated Titus, and sent the brother with him. Did Titus circumvent you? Did we not walk in the same spirit? Did we not walk in the same footsteps?

19 Have you long thought that we are excusing ourselves before you? Before God in Christ we speak; but all things, beloved, are for your building.

20 For I fear lest perhaps, when I come, I may find you not such as I wish, and I may be found by you such as you do not wish; lest perhaps contentions, emulations, animosities, dissensions, detractions, whisperings, inflations, and seditions be among you;

21 lest, when I come again, God humble me among you, and I mourn many of those who sinned before and have not repented of the uncleanness and fornication and immodesty which they practiced.

Chapter 13

1 Behold, this third time I am coming to you: “In the mouth of two or three witnesses every word shall stand.”

2 I warned before, and now while absent I warn as though present, those who sinned before and all the rest: if I come again, I will not spare.

3 Do you seek proof of the one who speaks in me—Christ, who is not weak in you, but powerful in you?

4 For though he was crucified from infirmity, yet he lives from the power of God. For we also are weak in him, but we shall live with him from the power of God in you.

5 Test your own selves, whether you are in the faith; prove your own selves. Or do you not know your own selves, that Christ Jesus is in you—unless perhaps you are reprobate?

6 But I hope that you will know that we are not reprobate.

7 But we pray to God that you do no evil—not that we may appear approved, but that you may do what is good, while we may be as reprobates.

8 For we can do nothing against truth, but for truth.

9 For we rejoice because we are weak but you are powerful. This also we pray for: your completion.

10 Therefore I write these things while absent, so that when present I may not act more harshly according to the authority the Lord gave me for building and not for destruction.

11 For the rest, brothers, rejoice; be made complete; be exhorted; be of the same mind; have peace; and the God of peace and love will be with you.

12 Greet one another with a holy kiss. All the saints greet you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Spirit be with all of you. Amen.

Galatians

Chapter 1

1 Paul, an apostle—not from men, nor through a man, but through Jesus Christ and God the Father, who raised him from the dead—

2 and all the brothers who are with me, to the churches of Galatia.

3 Grace to you, and peace from God the Father and our Lord Jesus Christ,

4 who gave himself for our sins, that he might rescue us from the present evil age, according to the will of God and our Father,

5 to whom is glory for ages of ages. Amen.

6 I marvel that you are being moved away so very quickly from the one who called you into the grace of Christ, to another Gospel—

7 which is not another, except that there are some who trouble you and wish to turn the Gospel of Christ.

8 But even if we, or an angel from heaven, should evangelize to you beyond what we evangelized to you, let him be anathema.

9 As we said before, so now I say again: if anyone evangelizes to you beyond what you received, let him be anathema.

10 For am I now persuading men, or God? Or am I seeking to please men? If I were still pleasing men, I would not be Christ's servant.

11 For I make known to you, brothers, that the Gospel evangelized by me is not according to a human:

12 for neither did I receive it from a human, nor did I learn it, but through the revelation of Jesus Christ.

13 For you have heard of my former conduct in Judaism: that beyond measure I persecuted the church of God and attacked it,

14 and I advanced in Judaism beyond many of my contemporaries among my own kindred, being far more zealous for my ancestral traditions.

15 But when it pleased him who set me apart from my mother's womb and called me through his grace,

16 to reveal his Son in me, that I might evangelize him among the Gentiles, immediately I did not yield to flesh and blood,

17 nor did I go to Jerusalem to the apostles who preceded me; but I went away into Arabia, and again returned to Damascus.

18 Then after three years I came to Jerusalem to see Peter, and remained with him fifteen days.

19 But I saw none other of the apostles, except James, the brother of the Lord.

20 Now what I write to you—behold, before God, I do not lie.

21 Then I came into the regions of Syria and Cilicia.

22 But I was unknown by face to the churches of Judea that were in Christ;

23 and they had only heard that the one who once persecuted us now evangelizes the faith that he once attacked;

24 and in me they glorified God.

Chapter 2

1 Then after fourteen years I went up again to Jerusalem with Barnabas, and with Titus also taken along.

2 Now I went up according to revelation, and conferred with them concerning the Gospel that I preach among the Gentiles, but separately with those who seemed to be something, lest perhaps I might be running, or might have run, in vain.

3 But not even Titus, who was with me, though he was a Gentile, was compelled to be circumcised;

4 but because of false brothers brought in secretly, who came in secretly to spy out our liberty, which we have in Christ Jesus, so that they might reduce us into servitude.

5 To them we yielded in subjection not even for an hour, so that the truth of the Gospel might remain with you.

6 But as for those who seemed to be something (what sort they once were is no concern of mine; God does not accept the face of a human), those who seemed to be something contributed nothing to me.

7 But on the contrary, when they saw that the Gospel of the foreskin had been entrusted to me, just as that of the circumcision to Peter—

8 for he who worked in Peter unto the apostleship of circumcision worked also in me among the Gentiles—

9 and when they had recognized the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave the right hands of fellowship to me and Barnabas, so that we should go among the Gentiles, but they among the circumcision;

10 only that we should remember the poor, the very thing I was also careful to do.

11 But when Cephas came to Antioch, I resisted him to his face, because he was blameworthy.

12 For before certain men came from James, he ate with the Gentiles; but when they had come, he drew back and separated himself, fearing those who were of the circumcision.

13 And the other Jews joined in his pretense, so that Barnabas also was led away by them into that pretense.

14 But when I saw that they were not walking rightly toward the truth of the Gospel, I said to Cephas before them all: If you, though you are a Jew, live in a Gentile way and not in a Jewish way, how do you compel the Gentiles to Judaize?

15 We, Jews by nature and not sinners from among the Gentiles,

16 yet knowing that a human is not justified by works of the law, except through the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by works of the law; for this reason, no flesh will be justified by works of the law.

17 But if, while seeking to be justified in Christ, we ourselves also have been found sinners, is Christ then a minister of sin? Far be it.

18 For if I build again the very things I destroyed, I make myself a transgressor.

19 For I, through the law, have died to the law, that I may live to God: I have been crucified with Christ.

20 And I live, now no longer I; but Christ lives in me. And what I now live in the flesh, I live in the faith of the Son of God, who loved me and delivered himself for me.

21 I do not reject the grace of God. For if justice is through the law, then Christ died in vain.

Chapter 3

1 O senseless Galatians, who has bewitched you not to obey the truth, before whose eyes Jesus Christ was set forth, crucified in you?

2 This only I wish to learn from you: did you receive the Spirit from works of the law, or from the hearing of faith?

3 Are you so foolish that, having begun with the Spirit, you are now being perfected by flesh?

4 Have you suffered such things without cause? If indeed without cause.

5 He, then, who supplies the Spirit to you and works powers in you—does he do so from works of the law, or from the hearing of faith?

6 As it is written: “Abraham believed God, and it was reckoned to him unto justice.”

7 Know, therefore, that those who are of faith are sons of Abraham.

8 But Scripture, foreseeing that God justifies the Gentiles from faith, pre-announced to Abraham: “All Gentiles shall be blessed in you.”

9 Therefore, those who are of faith shall be blessed with believing Abraham.

10 For all who are of works of the law are under a curse. For it is written: “Cursed is everyone who does not continue in all things that are written in the book of the law, to do them.”

11 Now it is manifest that no one is justified in the law before God, because “the just lives from faith.”

12 But the law is not from faith; rather, “The one who does them shall live in them.”

13 Christ redeemed us from the curse of the law, having been made a curse for us, because it is written: “Cursed is everyone who hangs upon wood,”

14 so that the blessing of Abraham might come to be among the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith.

15 Brothers (I speak according to man), yet no one spurns a human testament once confirmed or adds to it.

16 The promises were spoken to Abraham and to his seed. It does not say, “And to seeds,” as though to many, but as though to one: “And to your seed,” who is Christ.

17 Now I say this: the law, which was made four hundred and thirty years later, does not make void the testament confirmed by God, so as to empty the promise.

18 For if the inheritance is from the law, it is no longer from promise. But God gave it to Abraham through a promise.

19 What, then, is the law? It was placed because of transgressions until the seed should come, to whom he had promised, and was arranged through angels in the hand of a mediator.

20 Now a mediator is not of one; but God is one.

21 Is the law, then, against the promises of God? Far be it! For if a law had been given that could make alive, justice truly would be from the law.

22 But Scripture enclosed all things under sin, so that the promise from the faith of Jesus Christ might be given to those who believe.

23 But before faith came, we were guarded under the law, enclosed unto that faith which was to be revealed.

24 And so the law was our pedagogue in Christ, so that we might be justified from faith.

25 But when faith came, we are no longer under a pedagogue.

26 For you are all sons of God through faith, which is in Christ Jesus.

27 For as many of you as were baptized in Christ have put on Christ.

28 There is no Jew nor Greek; there is no servant nor free person; there is no male nor female. For all of you are one in Christ Jesus.

29 But if you are Christ’s, then you are Abraham’s seed, heirs according to promise.

Chapter 4

1 Now I say: for as long as the heir is a little child, he differs in nothing from a servant, though he is owner of all;

2 but he is under tutors and administrators until the time fixed beforehand by the father.

3 So also we, when we were little children, were serving under the elements of the world.

4 But when the fullness of time came, God sent his Son, made from a woman, made under the law,

5 so that he might redeem those who were under the law, so that we might receive the adoption of sons.

6 And because you are sons, God sent the Spirit of his Son into your hearts, crying: “Abba, Father.”

7 Therefore, he is now no longer a servant, but a son; and if a son, then also an heir through God.

8 But then, indeed, not knowing God, you served those who by nature are not gods.

9 But now that you have come to know God—or rather, have been known by God—how are you turning again to the weak and needy elements, which you wish to serve anew?

10 You observe days, and months, and times, and years.

11 I fear for you, lest perhaps I have labored in you without cause.

12 Be as I, because I also am as you; brothers, I beseech you. You harmed me nothing.

13 But you know that through infirmity of flesh I evangelized to you formerly; and your trial in my flesh—

14 you did not spurn or reject, but received me as an angel of God, as Christ Jesus.

15 Where, then, is your blessedness? For I bear witness to you that, if it could have been done, you would have plucked out your eyes and given them to me.

16 Have I then become your enemy by speaking truth to you?

17 They zealously pursue you, not well; but they wish to exclude you, so that you may zealously pursue them.

18 But always zealously pursue the good in good, and not only when I am present with you.

19 My little sons, whom I am laboring to bear again, until Christ is formed in you—

20 I wish I could be with you now and change my voice, because I am confounded in you.

21 Tell me, you who wish to be under the law: have you not read the law?

22 For it is written that Abraham had two sons: one from the slavewoman and one from the freewoman.

23 But the one from the slavewoman was born according to flesh, whereas the one from the freewoman through promise.

24 These things are said through allegory. For these are two testaments. One, indeed, on Mount Sinai, generating into servitude—which is Hagar.

25 For Sinai is a mountain in Arabia, joined to the Jerusalem that now is; and she serves with her children.

26 But the Jerusalem above is free, and she is our mother.

27 For it is written: “Rejoice, barren woman, who do not bear; break forth and cry, you who are not in labor: for many are the sons of the deserted woman, more than those of her who has a husband.”

28 But we, brothers, according to Isaac, are sons of promise.

29 But just as then he who had been born according to flesh persecuted him who was according to spirit, so also now.

30 But what does Scripture say? “Cast out the slavewoman and her son; for the son of the slavewoman shall not be heir with the son of the freewoman.”

31 Therefore, brothers, we are not sons of the slavewoman, but of the freewoman: by the freedom with which Christ freed us.

Chapter 5

1 Stand, and do not be held again by a yoke of servitude.

2 Behold, I, Paul, tell you that if you are circumcised, Christ will profit you nothing.

3 Again I testify to every man who circumcises himself that he is a debtor to do the entire law.

4 You have been emptied from Christ, you who are justified in the law; you have fallen from grace.

5 For by the Spirit, from faith, we await the hope of justice.

6 For in Christ Jesus neither circumcision avails anything nor foreskin, but faith that works through charity.

7 You were running well. Who hindered you from obeying the truth?

8 This persuasion is not from him who calls you.

9 A little leaven corrupts the whole mass.

10 I trust in you in the Lord that you will think nothing else; but the one who troubles you will bear judgment, whoever he is.

11 But I, brothers, if I still preach circumcision, why do I still suffer persecution? Therefore the scandal of the cross has been emptied.

12 Would that those who trouble you might even be cut off.

13 For you, brothers, were called into liberty; only do not give liberty as an occasion for the flesh, but through the charity of the Spirit serve one another.

14 For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”

15 But if you bite and eat one another, see that you are not consumed by one another.

16 But I say: Walk by the Spirit, and you will not fulfill the desires of the flesh.

17 For the flesh desires against the Spirit, and the Spirit against the flesh; for these oppose one another, so that you do not do whatever you wish.

18 But if you are led by the Spirit, you are not under the law.

19 Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, debauchery,

20 servitude to idols, sorceries, enmities, contentions, emulations, wraths, quarrels, dissensions, sects,

21 envies, homicides, drunkennesses, revelries, and things like these, of which I warn you beforehand, as I warned you beforehand: those who do such things will not attain the kingdom of God.

22 But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity,

23 meekness, faith, modesty, continence, chastity. Against such there is no law.

24 But those who are Christ's have crucified their flesh with vices and desires.

25 If we live by the Spirit, let us also walk by the Spirit.

26 Let us not become desirous of vain glory, provoking one another, envying one another.

Chapter 6

1 Brothers, even if a man has been overtaken in some offense, you who are spiritual, instruct such a one in a spirit of gentleness, considering yourself, lest you too be tempted.

2 Bear one another's burdens, and so you will fulfill the law of Christ.

3 For if anyone thinks himself to be something, when he is nothing, he deceives himself.

4 But let each one prove his own work, and so he will have glory only in himself, and not in another.

5 For each one will bear his own burden.

6 But let the one who is catechized in the word share in all good things with the one who catechizes him.

7 Do not go astray: God is not mocked.

8 For whatever a man sows, that he will also reap. For he who sows in his flesh will also reap corruption from the flesh; but he who sows in the spirit will reap eternal life from the spirit.

9 But let us not fail in doing good; for in its own time we will reap, if we do not fail.

10 Therefore, while we have time, let us do good to all, but especially to the household of faith.

11 See with what kind of letters I have written to you with my hand.

12 For all who wish to please in the flesh—these compel you to be circumcised, only so that they may not suffer persecution for the cross of Christ.

13 For neither do those who are circumcised keep the law; but they wish you to be circumcised so that they may glory in your flesh.

14 But far be it from me to glory, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision avails anything nor foreskin, but a new creation.

16 And all who will have followed this rule: peace upon them, and mercy, and upon the Israel of God.

17 For the rest, let no one be troublesome to me; for I bear the stigmas of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Ephesians

Chapter 1

1 Paul, an apostle of Jesus Christ through the will of God, to all the saints who are at Ephesus, and the faithful in Christ Jesus.

2 Grace to you, and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in heavenly places in Christ,

4 just as he chose us in him before the foundation of the world, that we might be holy and immaculate in his sight in charity,

5 who predestined us unto the adoption of sons through Jesus Christ unto himself, according to the purpose of his will,

6 for praise of the glory of his grace, with which he graced us in his beloved Son.

7 In whom we have redemption through his blood, the remission of sins according to the riches of his grace,

8 which superabounded in us in all wisdom and prudence:

9 that he might make known to us the sacrament of his will, according to his good pleasure, which he purposed in him,

10 in the dispensation of the fullness of times, to restore all things in Christ, those that are in the heavens and those that are on earth, in him;

11 in whom we also have been called by lot, predestined according to the purpose of him who works all things according to the counsel of his will,

12 that we may be for praise of his glory, we who hoped beforehand in Christ;

13 in whom you also, when you had heard the word of truth, the Gospel of your salvation, in whom also believing, were sealed with the Holy Spirit of promise,

14 who is the pledge of our inheritance, unto the redemption of acquisition, unto praise of his glory.

15 For this reason I also, hearing of your faith which is in the Lord Jesus and your love toward all the saints,

16 do not cease giving thanks for you, making remembrance of you in my prayers:

17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in recognition of him,

18 with the eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,

19 and what is the surpassing greatness of his power toward us who believe, according to the operation of the might of his power,

20 which he worked in Christ, raising him from the dead and setting him at his right hand in heavenly places:

21 above every principality and authority and power and dominion, and every name that is named, not only in this age but also in the future age.

22 And he subjected all things beneath his feet, and gave him as head over every church,

23 which is his body, and the fullness of him who is filled all in all.

Chapter 2

1 And you, when you were dead in your offenses and sins,

2 in which you once walked according to the age of this world, according to the prince of the power of this air, of the spirit who now works in the sons of distrust,

3 among whom we all also once conducted ourselves in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature sons of wrath, as also the rest:

4 but God, who is rich in mercy, because of his exceeding charity with which he loved us,

5 even when we were dead in sins, made us alive together in Christ (by whose grace you are saved),

6 and raised us together, and made us sit together in heavenly places in Christ Jesus:

7 that he might show in the coming ages the abundant riches of his grace, in goodness upon us in Christ Jesus.

8 For by grace you are saved through faith, and this is not from yourselves; for it is the gift of God:

9 not from works, so that no one may glory.

10 For we are his workmanship, created in Christ Jesus in good works, which God prepared that we may walk in them.

11 Therefore remember that once you, Gentiles in the flesh, who are called foreskin by what is called circumcision in the flesh, made by hand:

12 because at that time you were without Christ, alienated from the commonwealth of Israel, and strangers to the testaments, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you who were once far away have been made near in the blood of Christ.

14 For he himself is our peace, who made both one, dissolving the middle wall of the enclosure, the enmities in his flesh,

15 emptying the law of commandments in decrees, that he might create the two in himself into one new man, making peace:

16 and might reconcile both in one body to God through the cross, slaying the enmities in himself.

17 And coming, he evangelized peace to you who were far away, and peace to those who were near.

18 For through him we both have access in one Spirit to the Father.

19 Therefore you are now no longer strangers and newcomers, but you are citizens with the saints and members of God's household,

20 built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone:

21 in whom every building constructed grows into a holy temple in the Lord,

22 in whom you also are being built together into a habitation of God in the Spirit.

Chapter 3

1 For this reason, I Paul, prisoner of Christ Jesus, for you Gentiles,

2 if indeed you have heard of the dispensation of God's grace, which was given to me in you:

3 because according to revelation the sacrament was made known to me, as I wrote above briefly,

4 as you can, by reading, understand my prudence in the mystery of Christ:

5 which in other generations was not known to the sons of men, as it has now been revealed to his holy apostles and prophets in the Spirit,

6 that the Gentiles are coheirs, and of the same body, and co-partakers of his promise in Christ Jesus through the Gospel:

7 of which I was made a minister according to the gift of God's grace, which was given to me according to the operation of his power.

8 To me, the least of all the saints, this grace was given: to evangelize among the Gentiles the unsearchable riches of Christ,

9 and to enlighten all as to what is the dispensation of the sacrament hidden from the ages in God, who created all things:

10 so that the manifold wisdom of God may be made known through the church to principalities and powers in heavenly places,

11 according to the foreordination of the ages, which he made in Christ Jesus our Lord:

12 in whom we have boldness and access in confidence through his faith.

13 For this reason I ask that you not fail in my tribulations for you, which is your glory.

14 For this reason I bend my knees to the Father of our Lord Jesus Christ,

15 from whom every fatherhood in the heavens and on earth is named,

16 that he may grant you, according to the riches of his glory, to be strengthened with power through his Spirit into the inner man,

17 that Christ may dwell through faith in your hearts; being rooted and founded in charity,

18 that you may be able to comprehend with all the saints what is the width and length and height and depth:

19 and also to know the charity of Christ surpassing knowledge, that you may be filled unto all the fullness of God.

20 Now to him who is able to do all things superabundantly beyond what we ask or understand, according to the power that works in us:

21 to him be glory in the church and in Christ Jesus, unto all generations of the age of ages. Amen.

Chapter 4

1 Therefore I, a prisoner in the Lord, beseech you to walk worthily of the calling by which you were called,

2 with all humility and meekness, with patience, supporting one another in charity,

3 careful to preserve the unity of the Spirit in the bond of peace.

4 One body and one Spirit, as you were called in one hope of your calling.

5 One Lord, one faith, one baptism.

6 One God and Father of all, who is over all, and through all things, and in us all.

7 But to each one of us grace was given according to the measure of the gift of Christ.

8 For which reason it says: “Ascending on high, he led captivity captive; he gave gifts to men.”

9 Now that he ascended, what is it except that he also first descended into the lower parts of the earth?

10 He who descended is himself also the one who ascended above all the heavens, that he might fill all things.

11 And he himself gave some indeed as apostles, some as prophets, others as evangelists, and others as pastors and teachers,

12 unto the completion of the saints, into the work of ministry, into the edification of the body of Christ:

13 until we all come together into the unity of faith and of the recognition of the Son of God, into a perfect man, into the measure of the age of the fullness of Christ:

14 that we may no longer be little ones, wave-tossed and carried around by every wind of doctrine in the wickedness of men, in cunning unto the circumvention of error.

15 But doing the truth in charity, let us grow in him in all things, who is the head, Christ:

16 from whom the whole body, compacted and connected through every joint of ministration, according to the operation in the measure of each member, makes the body's growth unto the edification of itself in charity.

17 This therefore I say and testify in the Lord: that you no longer walk as the Gentiles also walk, in the vanity of their sense,

18 having their understanding darkened with darkness, alienated from the life of God through the ignorance that is in them, because of the blindness of their heart,

19 who, having despaired, handed themselves over to shamelessness, unto the operation of every uncleanness, into avarice.

20 But you did not so learn Christ,

21 if indeed you heard him and were taught in him, as truth is in Jesus,

22 to put off, according to your former conduct, the old man, who is being corrupted according to desires of error.

23 But be renewed in the spirit of your mind,

24 and put on the new man, who was created according to God in justice and holiness of truth.

25 For this reason, putting off falsehood, speak truth, each one with his neighbor, because we are members of one another.

26 Be angry, and do not sin; let the sun not set over your anger.

27 Do not give place to the devil.

28 The one who used to steal, let him no longer steal; but rather let him labor, working with his own hands what is good, so that he may have from which to give to the one suffering need.

29 Let no evil speech proceed from your mouth, but if any good speech is unto the edification of faith, let that proceed, so that it may give grace to the hearers.

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

31 Let all bitterness and wrath and indignation and clamor and blasphemy be taken away from you, with all malice.

32 But be kind to one another, merciful, forgiving one another, just as God also forgave you in Christ.

Chapter 5

1 Therefore be imitators of God, as most beloved sons,

2 and walk in love, as Christ also loved us and delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness.

3 But let fornication and all uncleanness or avarice not even be named among you, as befits saints;

4 or shamefulness, or foolish speech, or scurrility, which does not pertain to the matter; but rather thanksgiving.

5 For know this, understanding: that every fornicator, or unclean person, or avaricious person, whose avarice is servitude to idols, has no inheritance in the kingdom of Christ and God.

6 Let no one deceive you with empty words; for because of these things the wrath of God comes upon sons of distrust.

7 Therefore do not become their partakers.

8 For you were once darkness; but now you are light in the Lord. Walk as sons of light;

9 for the fruit of light is in all goodness, and justice, and truth,

10 proving what is well-pleasing to God;

11 and do not share in the unfruitful works of darkness, but rather reprove them.

12 For it is shameful even to speak of the things that are done by them in secret.

13 But all things that are reproved are manifested by light; for everything that is manifested is light.

14 Because of this it says: “Rise, you who sleep, and arise from the dead, and Christ will enlighten you.”

15 See therefore, brothers, how cautiously you walk: not as unwise,

16 but as wise, redeeming the time, because the days are evil.

17 Therefore do not become imprudent, but understand what the will of God is.

18 And do not be drunk with wine, in which is debauchery, but be filled with the Holy Spirit,

19 speaking to yourselves in psalms, and hymns, and spiritual songs, singing and psalming in your hearts to the Lord,

20 always giving thanks for all things in the name of our Lord Jesus Christ to God and Father,

21 subject to one another in the fear of Christ.

22 Let wives be subject to their own husbands, as to the Lord;

23 for the husband is head of the wife, as Christ is head of the church; he, the savior of his body.

24 But as the church is subject to Christ, so also wives are subject to their husbands in all things.

25 Husbands, love your wives, as Christ also loved the church and delivered himself for her,

26 that he might sanctify her, cleansing her by the washing of water in the word of life,

27 that he himself might present the glorious church to himself, having no spot, or wrinkle, or anything of this kind, but that she may be holy and immaculate.

28 So also husbands ought to love their wives as their own bodies. He who loves his own wife loves himself.

29 For no one ever hated his own flesh, but nourishes and cherishes it, as Christ also nourishes and cherishes the church;

30 because we are members of his body, from his flesh and from his bones.

31 “Because of this a man will leave his father and his mother, and will adhere to his wife, and the two will be in one flesh.”

32 This sacrament is great; but I speak in Christ and in the church.

33 Nevertheless, let each one of you also, individually, love his own wife as himself; but let the wife fear her own husband.

Chapter 6

1 Children, obey your parents in the Lord; for this is just.

2 “Honor your father and your mother, which is the first commandment in promise:

3 that it may be well with you, and you may be long-lived upon the earth.”

4 And you, fathers, do not provoke your sons to anger, but educate them in the discipline and correction of the Lord.

5 Servants, obey your masters according to the flesh with fear and trembling, in the simplicity of your heart, as to Christ;

6 not serving to the eye, as pleasers of humans, but as servants of Christ, doing the will of God from the soul,

7 serving with a good will, as to the Lord and not to humans;

8 knowing that whatever good each one has done, this he will receive from the Lord, whether servant or free.

9 And you, masters, do the same to them, releasing threats, knowing that both their and your Lord is in the heavens, and there is no acceptance of persons with him.

10 For the rest, brothers, be strengthened in the Lord and in the might of his power.

11 Clothe yourselves in the armor of God, so that you may stand against the snares of the devil;

12 for our wrestling is not against flesh and blood, but against princes and powers, against the world-rulers of this darkness, against spiritual things of wickedness in heavenly places.

13 Because of this, take the armor of God, so that you may resist in the evil day and, perfected in all things, stand.

14 Stand therefore, with your loins girded in truth and clothed in the breastplate of justice,

15 and with your feet shod in the preparation of the Gospel of peace,

16 in all things taking the shield of faith, in which you may extinguish all the fiery missiles of the most wicked one;

17 and take the helmet of salvation, and the sword of the Spirit (which is the word of God),

18 praying through every prayer and supplication at every time in spirit, and watching in it with all perseverance and supplication for all the saints,

19 and for me, that speech may be given to me in the opening of my mouth with boldness, to make known the mystery of the Gospel,

20 for which I perform an embassy in a chain, so that in it I may dare to speak as I ought.

21 But so that you also may know the things around me and what I do, Tychicus, the dearest brother and faithful minister in the Lord, will make all things known to you;

22 whom I sent to you for this very purpose, that you may know the things around us, and that he may comfort your hearts.

23 Peace to the brothers, and charity with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all who love our Lord Jesus Christ in incorruption. Amen.

Philippians

Chapter 1

1 Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons.

2 Grace to you, and peace from God our Father and the Lord Jesus Christ.

3 I give thanks to my God in every remembrance of you,

4 always, in all my prayers for all of you, making petition with joy,

5 for your communion in the Gospel of Christ from the first day until now.

6 Confident of this very thing, that he who began a good work in you will perfect it until the day of Christ Jesus,

7 just as it is just for me to feel this about all of you, because I have you in my heart, and because in my bonds and in the defense and confirmation of the Gospel all of you are companions of my joy.

8 For God is my witness how I long for all of you in the bowels of Jesus Christ.

9 And this I pray: that your charity may abound more and more in knowledge and in every sense,

10 that you may test the more excellent things; that you may be sincere and without offense unto the day of Christ,

11 filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

12 But I want you to know, brothers, that the things around me have come all the more unto the progress of the Gospel,

13 so that my bonds were made manifest in Christ throughout the entire praetorium and among all the rest,

14 and more of the brothers, being confident in the Lord through my bonds, would dare more abundantly to speak the word of God without fear.

15 Some indeed preach Christ even because of envy and contention; but others also because of good will:

16 some from charity, knowing that I am set for the defense of the Gospel.

17 But some announce Christ from contention, not sincerely, supposing themselves to raise pressure upon my bonds.

18 What then? So long as in every way, whether through pretext or through truth, Christ is announced, in this I rejoice, but I will also rejoice.

19 For I know that this will come to me unto salvation through your prayer and the ministration of the Spirit of Jesus Christ,

20 according to my expectation and hope, that in nothing shall I be put to shame; but with every boldness, as always, so now also, Christ will be magnified in my body, whether through life or through death.

21 For me, living is Christ, and dying is gain.

22 But if living in the flesh, this for me is fruit of work; and what I should choose, I do not know.

23 But I am pressed between the two: having the desire to be dissolved and to be with Christ, far, far better;

24 but to remain in the flesh is necessary because of you.

25 And confident of this, I know that I shall stay and remain with all of you, unto your progress and joy of faith,

26 so that your rejoicing may abound in Christ Jesus in me through my coming to you again.

27 Only conduct yourselves worthily of the Gospel of Christ, so that whether I come and see you, or am absent and hear of you, you stand in one spirit, one-souled, collaborating for the faith of the Gospel,

28 and in nothing be terrified by the adversaries; which to them is a cause of destruction, but to you of salvation, and this from God,

29 because to you it has been given for Christ, not only that you may believe in him, but also that you may suffer for him,

30 having the same struggle, such as you saw in me and have now heard about me.

Chapter 2

1 If, therefore, there is any consolation in Christ, if any comfort of charity, if any fellowship of spirit, if any bowels of compassion:

2 make my joy full, that you may be of the same mind, having the same charity, one-souled, feeling the very same,

3 doing nothing through contention, nor through empty glory; but in humility judging one another superior to yourselves,

4 each one considering not the things that are his own, but the things belonging to others.

5 For have this disposition in yourselves, which also is in Christ Jesus:

6 who, being in the form of God, did not judge it robbery to be equal to God:

7 but emptied himself, taking the form of a servant, being made into the likeness of men, and found in bearing as a man.

8 He humbled himself, becoming obedient unto death, even the death of the cross.

9 For which reason God also exalted him, and gave him a name that is above every name:

10 so that in the name of Jesus every knee of heavenly beings, earthly beings, and beings below may bend,

11 and every tongue may confess that the Lord Jesus Christ is in the glory of God the Father.

12 Therefore, my dearest ones (as you have always obeyed), not only as in my presence, but much more now in my absence, work your salvation with fear and trembling.

13 For it is God who works in you both to will and to accomplish, for good will.

14 But do all things without murmurings and hesitations:

15 so that you may be without complaint, and simple sons of God, without reproach in the midst of a crooked and perverse nation; among whom you shine like lights in the world,

16 holding the word of life unto my glory on the day of Christ, because I did not run in vain, nor did I labor in vain.

17 But even if I am sacrificed upon the sacrifice and service of your faith, I rejoice and rejoice together with you all.

18 And you also, in the very same thing, rejoice and rejoice together with me.

19 But I hope in the Lord Jesus to send Timothy to you soon, so that I too may be of good heart, when I have learned the things around you.

20 For I have no one so one-souled, who would be concerned for you with sincere affection.

21 For all seek the things that are their own, not those of Jesus Christ.

22 But know his proof, for as a son to a father he has served with me in the Gospel.

23 Him, therefore, I hope to send to you as soon as I have seen the things around me.

24 But I am confident in the Lord that I myself also shall come to you soon.

25 But I judged it necessary to send Epaphroditus to you, my brother and coworker and fellow soldier, but your apostle and minister of my necessity:

26 because indeed he was longing for you all, and was sorrowful because you had heard that he had fallen ill.

27 For indeed he was ill unto death; but God had mercy on him, and not on him only, but also on me, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more quickly, so that, having seen him, you may rejoice again, and I may be without sorrow.

29 Therefore receive him with all joy in the Lord, and hold such men in honor;

30 because for the work of Christ he drew near unto death, delivering his soul, so that he might fill that which was lacking from you toward my service.

Chapter 3

1 For the rest, my brothers, rejoice in the Lord. To write the same things to you is indeed not irksome to me, but is necessary for you.

2 Beware of the dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who serve God in spirit, and glory in Christ Jesus, placing no reliance upon flesh,

4 though I myself also have confidence in flesh. If anyone else seems to have confidence in flesh, I have more:

5 circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; according to the law, a Pharisee;

6 according to zeal, persecuting the church of God; according to the justice that is in the law, having conducted myself without complaint.

7 But the things that were gains to me, these I judged to be losses because of Christ.

8 Nevertheless, I count all things to be loss because of the eminent knowledge of Jesus Christ my Lord; for whose sake I have made all things a loss and reckon them as dung, that I may gain Christ,

9 and may be found in him, not having my own justice, which is from the law, but that which is from faith of Christ Jesus: the justice which is from God in faith,

10 to know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death,

11 if in some way I may come to the resurrection that is from the dead:

12 not that I have already received, or am already perfect; but I pursue, if in some way I may take hold of that in which I also was taken hold of by Christ Jesus.

13 Brothers, I do not judge myself to have taken hold. But one thing: forgetting the things that are behind, but extending myself toward those that are ahead,

14 I pursue toward the mark, toward the prize of the high calling of God in Christ Jesus.

15 Therefore, all of us who are perfect, let us be of this mind; and if in anything you are of another mind, God will reveal this also to you.

16 Nevertheless, to what we have reached, let us be of the same mind, and let us remain in the same rule.

17 Be imitators of me, brothers, and observe those who walk in this way, just as you have our pattern.

18 For many walk, whom I often declared to you (but now also declare, weeping) to be enemies of the cross of Christ:

19 whose end is destruction; whose god is their belly; and whose glory is in their shame, who mind earthly things.

20 But our common life is in the heavens; from there we also await the Savior, our Lord Jesus Christ,

21 who will reform the body of our humility to be conformed to the body of his glory, according to the operation by which he is also able to subject all things to himself.

Chapter 4

1 Therefore, my brothers, dearest and most longed-for, my joy and my crown: thus stand in the Lord, dearest ones.

2 I ask Evodia, and I entreat Syntyche, to be of the same mind in the Lord.

3 Indeed, I ask you also, genuine companion, help those women who labored with me in the Gospel, with Clement and my other helpers, whose names are in the book of life.

4 Rejoice in the Lord always; again I say, rejoice.

5 Let your modesty be known to all people; the Lord is near.

6 Be anxious about nothing; but in every prayer and supplication, with thanksgiving, let your petitions be made known before God.

7 And may the peace of God, which surpasses every sense, guard your hearts and your understandings in Christ Jesus.

8 For the rest, brothers, whatever things are true, whatever things are chaste, whatever things are just, whatever things are holy, whatever things are lovable, whatever things are of good report; if there is any virtue, if there is any praise of discipline, think on these things.

9 The things you also learned, and received, and heard, and saw in me, do these; and the God of peace will be with you.

10 But I rejoiced vehemently in the Lord because at long last you reflourished in concern for me, just as indeed you had been concerned; but you were occupied.

11 I do not say this as though it were because of lack; for I have learned to be sufficient in the circumstances in which I am.

12 I know both how to be humbled, and I know how to abound (everywhere and in all things I have been initiated): both to be sated and to hunger, both to abound and to suffer lack.

13 I can do all things in him who strengthens me.

14 Nevertheless, you have done well, sharing in my tribulation.

15 But you Philippians also know that at the beginning of the Gospel, when I departed from Macedonia, no church shared with me in the account of giving and receiving, except you alone:

16 for even to Thessalonica you sent once and twice for my use.

17 Not because I seek the gift, but I look for fruit abounding in your account.

18 But I have all things, and abound. I am filled, having received from Epaphroditus the things you sent: an odor of sweetness, an accepted sacrifice, pleasing to God.

19 And may my God fill every desire of yours according to his riches in glory in Christ Jesus.

20 But to God and our Father be glory through ages of ages. Amen.

21 Greet every saint in Christ Jesus.

22 The brothers who are with me greet you. All the saints greet you, but especially those who are from Caesar's household.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

Colossians

Chapter 1

1 Paul, an apostle of Jesus Christ through the will of God, and Timothy the brother:

2 to those who are at Colossae, saints and faithful brothers in Christ Jesus.

3 Grace to you and peace from God our Father and the Lord Jesus Christ. We give thanks to the God and Father of our Lord Jesus Christ, always praying for you:

4 hearing of your faith in Christ Jesus and the love that you have toward all the saints,

5 because of the hope stored up for you in the heavens, which you heard in the word of the truth of the Gospel:

6 which has reached you, just as it is also in the whole world; and it bears fruit and grows, just as it does in you, from the day when you heard and recognized the grace of God in truth,

7 just as you learned from Epaphras, our dearest fellow servant, who is a faithful minister of Christ Jesus for you,

8 who also made your love in spirit manifest to us.

9 For this reason, we too, from the day we heard, do not cease praying for you and petitioning that you may be filled with recognition of his will, in all wisdom and spiritual understanding:

10 so that you may walk worthily of God, pleasing in all things: bearing fruit in every good work and growing in the knowledge of God:

11 strengthened with all power according to the might of his glory, in all patience and long-suffering with joy,

12 giving thanks to God the Father, who has made us worthy for a part of the saints' lot in light:

13 who has rescued us from the power of darkness and transferred us into the kingdom of the Son of his love,

14 in whom we have redemption through his blood, the remission of sins:

15 who is the image of the invisible God, the firstborn of every creature:

16 because in him all things were brought into being, in the heavens and on earth, visible and invisible, whether thrones, whether dominations, whether principalities, or whether powers: all things were created through him and in him:

17 and he himself is before all, and all things hold together in him.

18 And he himself is the head of the body of the Church; he is the beginning, the firstborn from the dead, so that in all things he himself may hold the primacy:

19 because it was pleasing that all fullness should dwell in him:

20 and through him to reconcile all things into him, making peace through the blood of his cross, whether the things on earth or the things in the heavens.

21 And you, when you were once alienated and enemies in mind in evil works:

22 but now he has reconciled you in the body of his flesh through death, to present you holy and immaculate and irreproachable before him:

23 if indeed you remain in the faith, founded and stable and immovable from the hope of the Gospel, which you heard, which has been preached in every creature that is under heaven, of which I, Paul, have been made a minister.

24 I now rejoice in sufferings for you, and I fill up in my flesh what is lacking of Christ's sufferings, for his body, which is the Church:

25 of which I have been made a minister according to the dispensation of God, which was given to me for you, so that I may fulfill the word of God:

26 the mystery that was hidden from ages and generations, but now has been made manifest to his saints,

27 to whom God willed to make known the riches of the glory of this sacrament among the nations, which is Christ in you, the hope of glory,

28 whom we proclaim, correcting every person and teaching every person in all wisdom, so that we may present every person perfect in Christ Jesus:

29 in this I also labor, striving according to his operation, which he works in me in power.

Chapter 2

1 For I want you to know what solicitude I have for you, and for those who are at Laodicea, and for all who have not seen my face in flesh:

2 so that their hearts may be comforted, while they are instructed in charity and unto all the riches of the fullness of understanding, unto the recognition of the mystery of God the Father and Christ Jesus:

3 in whom are all the treasures of wisdom and knowledge hidden.

4 But I say this so that no one may deceive you by the loftiness of words.

5 For even though I am absent in body, yet I am with you in spirit: rejoicing and seeing your order and the firmament of that faith of yours which is in Christ.

6 Therefore, just as you received Jesus Christ the Lord, walk in him,

7 rooted, and built upon him, and confirmed in faith, just as you also learned, abounding in him in thanksgiving.

8 Beware lest anyone deceive you through philosophy and empty fallacy according to human tradition, according to the elements of the world, and not according to Christ:

9 because in him all the fullness of divinity dwells bodily:

10 and you are filled in him, who is the head of every principality and power:

11 in whom you also have been circumcised with a circumcision not made by hand, in the stripping of the body of flesh, but in the circumcision of Christ:

12 buried together with him in baptism, in which you also rose again through faith of the operation of God, who raised him from the dead.

13 And when you were dead in offenses and in the foreskin of your flesh, he made you alive together with him, forgiving you all offenses:

14 erasing the handwriting of the decree that was against us, which was contrary to us, and he took that very thing out of the midst, nailing it to the cross:

15 and, despoiling principalities and powers, he led them forth with confidence, openly triumphing over them in himself.

16 Therefore let no one judge you regarding food, or drink, or a part of a feast day, or of a new moon, or of sabbaths:

17 which are a shadow of future things, but the body of Christ.

18 Let no one seduce you, willing in humility and the religion of angels, walking in things he has not seen, vainly inflated by the sense of his flesh,

19 and not holding the head, from which the whole body, supplied and constructed through bonds and joints, grows into God's increase.

20 If, therefore, you have died with Christ from the elements of this world: why do you still decree as though living in the world?

21 “Do not touch, nor taste, nor handle”:

22 all of which go into destruction through their very use, according to human commandments and doctrines:

23 which indeed have an appearance of wisdom in superstition, and humility, and not for sparing the body, not in any honor unto the satisfaction of the flesh.

Chapter 3

1 Therefore, if you have risen together with Christ, seek the things that are above, where Christ is, seated at the right hand of God:

2 mind the things that are above, not the things that are upon the earth.

3 For you have died, and your life is hidden with Christ in God.

4 When Christ, your life, appears, then you also will appear with him in glory.

5 Therefore put to death your members that are upon the earth: fornication, uncleanness, lust, evil desire, and avarice, which is the service of idols:

6 because of these things the wrath of God comes upon the sons of unbelief:

7 in these you too once walked, when you lived in them.

8 But now you too lay aside all these: wrath, indignation, malice, blasphemy, shameful speech from your mouth.

9 Do not lie to one another, stripping yourselves of the old person with his acts,

10 and putting on the new person, who is renewed unto recognition according to the image of the one who created him:

11 where there is neither Gentile nor Jew, circumcision nor foreskin, barbarian nor Scythian, servant nor free; but all things, and in all, Christ.

12 Therefore, as the elect of God, holy and beloved, put on bowels of mercy, benignity, humility, modesty, and patience:

13 supporting one another and forgiving one another, if anyone has a complaint against anyone; as the Lord also forgave you, so also do you.

14 But above all these, have charity, which is the bond of perfection:

15 and let the peace of Christ exult in your hearts, in which you also have been called in one body; and be grateful.

16 Let the word of Christ dwell abundantly in you, in all wisdom, teaching and admonishing one another with psalms, hymns, and spiritual songs, singing in grace in your hearts to God.

17 Everything, whatever you do in word or in deed, do all things in the name of the Lord Jesus Christ, giving thanks to God the Father through him.

18 Wives, be subject to your husbands, as is fitting in the Lord.

19 Husbands, love your wives, and do not be bitter toward them.

20 Children, obey your parents in all things, for this is pleasing in the Lord.

21 Fathers, do not provoke your children to indignation, lest they become small-souled.

22 Servants, obey masters according to the flesh in all things, not serving to the eye, as pleasers of humans, but in simplicity of heart, fearing God.

23 Whatever you do, work from the soul, as for the Lord and not for humans:

24 knowing that from the Lord you will receive the recompense of inheritance. Serve the Lord Christ.

25 For whoever does injury will receive back what he has unjustly done; and there is no acceptance of persons before God.

Chapter 4

1 Masters, provide servants with what is just and equitable, knowing that you too have a Lord in heaven.

2 Persevere in prayer, watching in it with thanksgiving:

3 praying at the same time for us also, that God may open for us a door of speech to speak the mystery of Christ (because of which I also am bound),

4 so that I may manifest it as I ought to speak.

5 Walk in wisdom toward those who are outside, redeeming the time.

6 Let your speech always be in grace, seasoned with salt, so that you may know how you ought to answer each one.

7 Tychicus—dearest brother, faithful minister, and fellow servant in the Lord—will make known to you all things around me:

8 I sent him to you for this very purpose, that he may know the things around you and comfort your hearts,

9 along with Onesimus, the dearest and faithful brother, who is from among you. They will make known to you all things that are done here.

10 Aristarchus, my fellow captive, greets you, as does Mark, Barnabas's kinsman, about whom you received commands: if he comes to you, welcome him.

11 Jesus, who is called Justus, also greets you. They are from the circumcision; these alone are my helpers in the kingdom of God, and they have been a comfort to me.

12 Epaphras, who is from among you, a servant of Christ Jesus, greets you, always anxious for you in prayers, that you may stand perfect and full in every will of God.

13 For I testify for him that he has much labor for you, and for those who are at Laodicea and those at Hierapolis.

14 Luke, the dearest physician, and Demas greet you.

15 Greet the brothers who are at Laodicea, and Nympha, and the church that is in her house.

16 And when this letter has been read among you, see that it is also read in the church of the Laodiceans; and you are to read the one that is of the Laodiceans.

17 And say to Archippus: See to the ministry that you received in the Lord, that you may fulfill it.

18 The greeting of Paul, by my own hand. Be mindful of my chains. Grace be with you. Amen.

First Thessalonians

Chapter 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ.

2 Grace to you, and peace. We give thanks to God always for all of you, making remembrance of you in our prayers without interruption,

3 mindful of your work of faith, and of labor, and of charity, and of the endurance of hope in our Lord Jesus Christ, before God and our Father:

4 knowing, brothers beloved by God, your election:

5 because our Gospel did not come to you in speech alone, but also in power, and in the Holy Spirit, and in much fullness, just as you know what sort we were among you for your sake.

6 And you became imitators of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Spirit:

7 so that you became a pattern for all who believe in Macedonia and in Achaia.

8 For from you the speech of the Lord was sounded abroad, not only in Macedonia and in Achaia, but your faith, which is toward God, also went forth into every place, so that it is not necessary for us to say anything.

9 For they themselves announce concerning us what sort of entry we had to you, and how you turned to God from idols, to serve the living and true God,

10 and to wait for his Son from the heavens, Jesus (whom God raised from the dead), who rescued us from the wrath to come.

Chapter 2

1 For you yourselves know, brothers, that our entry to you was not empty:

2 but, having suffered beforehand and been treated with insults (as you know) at Philippi, we had confidence in our God to speak God's Gospel to you in much solicitude.

3 For our exhortation is not from error, nor from uncleanness, nor in deceit,

4 but just as we have been approved by God so that the Gospel might be entrusted to us, so we speak, not as though pleasing human beings, but God, who tests our hearts.

5 For we were never in flattering speech, as you know, nor in an occasion of avarice; God is witness;

6 nor seeking glory from human beings, neither from you nor from others.

7 Though we could have been a burden to you as apostles of Christ, we became little ones in your midst, as if a nurse were cherishing her own children.

8 So, longing for you, we eagerly wished to hand over to you not only God's Gospel, but also our own souls, because you had become dearest to us.

9 For you remember, brothers, our labor and fatigue: working night and day, so as not to burden any one of you, we preached God's Gospel among you.

10 You are witnesses, and God, of how holily, and justly, and without reproach we conducted ourselves toward you who have believed:

11 just as you know how, with each one of you (as a father with his children),

12 entreating you and consoling you, we testified, so that you would walk worthily of God, who called you into his kingdom and glory.

13 Therefore we also give thanks to God without interruption: because, when you had received from us the word of the hearing of God, you received it not as a human word but (as it truly is) as God's word—God, who works in you who have believed:

14 for you became imitators, brothers, of the churches of God that are in Judea in Christ Jesus, because you too suffered the same things from your compatriots, just as they did from the Jews:

15 who also killed the Lord Jesus and the prophets, and persecuted us, and do not please God, and oppose all human beings,

16 forbidding us to speak to the nations so that the nations may be saved, so that the persecutors may always fill up their sins; for God's wrath has reached them unto the end.

17 But we, brothers, bereft of you for the time of an hour, in sight, not in heart, made all the more haste to see your face with much desire:

18 because we wished to come to you—I indeed, Paul, once and again—but Satan hindered us.

19 For what is our hope, or joy, or crown of glory? Is it not you, before our Lord Jesus Christ at his advent?

20 For you are our glory and joy.

Chapter 3

1 For this reason, no longer enduring, we resolved to remain in Athens alone,

2 and we sent Timothy, our brother and minister of God in the Gospel of Christ, to confirm you and exhort you concerning your faith,

3 so that no one may be moved amid these tribulations; for you yourselves know that we have been placed for this.

4 For even when we were with you, we kept telling you beforehand that we would suffer tribulations, just as it happened, and you know it.

5 Therefore I too, no longer enduring, sent to learn your faith, lest perhaps the one who tempts might have tempted you and our labor might become empty.

6 But now, upon Timothy's coming to us from you and announcing to us your faith and charity, and that you always keep a good memory of us and long to see us, just as we too long to see you,

7 therefore, brothers, we were consoled in you through your faith, amid all our necessity and tribulation,

8 because now we live, if you stand in the Lord.

9 For what thanksgiving can we repay to God for you in all the joy with which we rejoice because of you before our God,

10 Night and day, praying more abundantly that we may see your face and complete what is lacking in your faith?

11 But may God himself, and our Father, and our Lord Jesus Christ, direct our way to you.

12 But may the Lord multiply you and make your charity abound toward one another and toward all, just as we also do toward you,

13 to confirm your hearts blameless in holiness before God and our Father, at the advent of our Lord Jesus Christ with all his saints. Amen.

Chapter 4

1 For the rest, therefore, brothers, we ask you and beseech you in the Lord Jesus that, just as you received from us how you ought to walk and please God, so may you also walk, so that you may abound more.

2 For you know what commands I gave you through the Lord Jesus.

3 For this is the will of God, your sanctification: that you abstain from fornication,

4 that each one of you may know how to possess his own vessel in sanctification and honor,

5 not in a passion of desire, as also do the nations that do not know God,

6 and that no one overstep or circumvent his brother in the matter; because the Lord is the avenger concerning all these things, as we told you beforehand and testified.

7 For God did not call us into uncleanness, but into sanctification.

8 Therefore, whoever rejects these things does not reject a human but rejects God, who also gave his Holy Spirit in us.

9 But concerning the charity of brotherhood, we have no need to write to you, for you yourselves have learned from God to love one another.

10 For indeed, you do that toward all the brothers throughout all Macedonia. But we ask you, brothers, that you may abound more,

11 and make it your endeavor to be quiet, to attend to your own business, and to work with your hands, as we commanded you,

12 and that you may walk honorably toward outsiders, and desire nothing of anyone.

13 But we do not want you to be ignorant, brothers, concerning the sleepers, so that you may not grieve as the rest also do, who have no hope.

14 For if we believe that Jesus died and rose, so also God will bring those who slept through Jesus with him.

15 For we say this to you in the word of the Lord: we who live, who remain until the advent of the Lord, will not precede those who slept.

16 For the Lord himself, with a command, and with an archangel's voice, and with God's trumpet, will descend from heaven; and the dead in Christ will rise first.

17 Then we who live, who are left, will be caught up together with them in the clouds to meet Christ in the air, and so we will always be with the Lord.

18 Therefore console one another with these words.

Chapter 5

1 But concerning the times and the moments, brothers, you have no need for us to write to you.

2 For you yourselves know carefully that the day of the Lord will come just as a thief in the night:

3 for when they shall say, “Peace and security,” then sudden destruction will overtake them, like pain upon one who carries in the womb, and they will not escape.

4 But you, brothers, are not in darkness, that that day should seize you like a thief:

5 for all of you are sons of light and sons of day; we are not of night, nor of darkness.

6 Therefore let us not sleep like the rest, but let us watch and be sober.

7 For those who sleep, sleep by night; and those who are drunk, are drunk by night.

8 But let us, who are of the day, be sober, having put on the breastplate of faith and charity, and, as a helmet, the hope of salvation:

9 because God did not appoint us unto wrath, but unto the acquisition of salvation through our Lord Jesus Christ,

10 who died for us, that whether we watch or sleep, we may live together with him.

11 Therefore console one another, and edify each other, just as you also do.

12 But we ask you, brothers, to know those who labor among you, and preside over you in the Lord, and admonish you,

13 that you hold them more abundantly in charity because of their work. Have peace with them.

14 But we ask you, brothers: correct the restless, console the small-souled, receive the weak, be patient toward all.

15 See that no one render evil for evil to anyone; but always pursue what is good toward one another and toward all.

16 Always rejoice.

17 Pray without interruption.

18 In all things give thanks; for this is the will of God in Christ Jesus in all of you.

19 Do not extinguish the Spirit.

20 Do not despise prophecies.

21 But test all things; hold what is good.

22 Abstain from every evil form.

23 But may the God of peace himself sanctify you in every respect, so that your whole spirit, and soul, and body may be preserved blameless at the advent of our Lord Jesus Christ.

24 Faithful is he who called you, who also will do it.

25 Brothers, pray for us.

26 Greet all the brothers with a holy kiss.

27 I adjure you through the Lord that this letter be read to all the holy brothers.

28 The grace of our Lord Jesus Christ be with you. Amen.

Second Thessalonians

Chapter 1

1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

2 Grace to you, and peace from God our Father and the Lord Jesus Christ.

3 We ought always to give thanks to God for you, brothers, as is fitting, because your faith grows exceedingly, and the charity of each one of you toward one another abounds:

4 so that we ourselves boast of you in the churches of God for your endurance and faith in all your persecutions and tribulations that you sustain,

5 as an example of the just judgment of God, so that you may be considered worthy of the kingdom of God, for which you also suffer.

6 If indeed it is just with God to repay tribulation to those who bring tribulation upon you,

7 and to you who are troubled, rest with us at the revelation of the Lord Jesus from heaven with the angels of his power,

8 in a flame of fire giving vengeance to those who have not known God and to those who do not obey the Gospel of our Lord Jesus Christ,

9 all of whom will pay eternal penalties in destruction, from the face of the Lord and from the glory of his power,

10 when he comes to be glorified in his saints and to become admirable in all who have believed, because our testimony concerning you was believed on that day.

11 With this in view, we also always pray for you: that our God may deem you worthy of his calling and fulfil every purpose of goodness and the work of faith in power,

12 so that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and of the Lord Jesus Christ.

Chapter 2

1 Now we ask you, brothers, by the advent of our Lord Jesus Christ and our gathering together to him:

2 that you not quickly be moved from your understanding or be terrified, neither through a spirit, nor through speech, nor through a letter as though sent through us, as though the day of the Lord were at hand.

3 Let no one deceive you in any way; for unless the departure comes first and the man of sin, the son of perdition, is revealed,

4 who opposes and is exalted above everything that is called God or that is worshiped, so that he sits in the temple of God, showing himself as though he were God.

5 Do you not remember that, while I was still with you, I kept telling you these things?

6 And now you know what restrains, so that he may be revealed in his own time.

7 For the mystery of iniquity is already at work; only, let the one who now holds continue to hold, until he comes to be out of the midst.

8 And then that lawless one will be revealed—the Lord Jesus will kill him with the breath of his mouth and destroy him by the illumination of his advent:

9 the advent of that lawless one is according to the operation of Satan, with all power and signs and lying wonders,

10 and with all deception of iniquity for those who are perishing, because they did not receive the charity of truth so that they might be saved.

11 For this reason God will send them an operation of error so that they may believe a lie,

12 so that all who did not believe the truth but consented to iniquity may be judged.

13 But we ought always to give thanks to God for you, brothers loved by God, because God has chosen you as firstfruits for salvation, in sanctification of spirit and in faith of truth:

14 in which he also called you through our Gospel, for the acquisition of the glory of our Lord Jesus Christ.

15 Therefore, brothers, stand, and hold to the traditions that you learned, whether through speech or through our letter.

16 But may our Lord Jesus Christ himself, and God and our Father, who loved us and gave eternal consolation and good hope in grace,

17 exhort your hearts and confirm them in every good work and speech.

Chapter 3

1 For the rest, brothers, pray for us, that the speech of God may run and be glorified, just as it is also among you;

2 and that we may be delivered from troublesome and evil people; for faith does not belong to everyone.

3 But God is faithful; he will confirm you and guard you from evil.

4 But in the Lord we are confident concerning you, that you do, and will do, what we have commanded.

5 May the Lord direct your hearts into the charity of God and the patience of Christ.

6 Now we charge you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they received from us.

7 For you yourselves know how you ought to imitate us, because we were not restless among you,

8 nor did we eat anyone's bread without payment, but with labor and fatigue, working night and day, so that we might not burden any of you.

9 Not as though we had no authority, but that we might give ourselves to you as a model for you to imitate us.

10 For even when we were with you, we repeatedly gave you this charge: if anyone is unwilling to work, neither let him eat.

11 For we have heard that some among you are walking restlessly, doing no work, but acting as busybodies.

12 But we charge those who are such, and we beseech them in the Lord Jesus Christ, that, working in quietness, they eat their own bread.

13 But you, brothers, do not fail in doing good.

14 But if anyone does not obey our word through the letter, take note of that one, and do not mix with him, so that he may be ashamed.

15 And do not regard him as an enemy, but rebuke him as a brother.

16 Now may the Lord of peace himself give you everlasting peace in every place. The Lord be with all of you.

17 The greeting in my own hand—Paul's: this is the sign in every letter; so I write.

18 The grace of our Lord Jesus Christ be with all of you. Amen.

First Timothy

Chapter 1

1 Paul, an Apostle of Jesus Christ according to the command of God our Savior and Christ Jesus our hope,

2 to Timothy, a beloved son in faith. Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 Just as I asked you to remain at Ephesus when I was going into Macedonia, so that you might charge certain persons not to teach otherwise,

4 nor to attend to fables and interminable genealogies, which furnish questions rather than the edification of God, which is in faith.

5 Now the end of the charge is charity from a pure heart, and a good conscience, and unfeigned faith.

6 Having wandered away from these, some have turned aside to vain talk,

7 desiring to be teachers of the law, understanding neither the things they say nor those concerning which they make assertions.

8 But we know that the law is good, if anyone uses it lawfully,

9 knowing this: that the law is not laid down for a just person, but for the unjust and insubordinate, the impious and sinners, the wicked and defiled, parricides and matricides, murderers,

10 fornicators, men who lie with males, kidnappers, liars, and perjurers, and whatever else is opposed to sound doctrine,

11 which is according to the Gospel of the glory of the blessed God, which was entrusted to me.

12 I give thanks to him who strengthened me—Christ Jesus our Lord—because he counted me faithful, placing me in ministry:

13 I, who was formerly a blasphemer, a persecutor, and a reviler; but I obtained God's mercy, because I acted ignorantly in unbelief.

14 And the grace of our Lord abounded exceedingly, together with faith and love in Christ Jesus.

15 The saying is faithful and worthy of all acceptance: that Christ Jesus came into this world to save sinners, of whom I am first.

16 But for this reason I obtained mercy: so that in me first Christ Jesus might show all patience, for the instruction of those who will believe in him unto eternal life.

17 Now to the King of the ages, immortal, invisible, the only God, be honor and glory unto ages of ages. Amen.

18 This charge I entrust to you, son Timothy, according to the prophecies that went before concerning you, so that in them you may soldier a good warfare,

19 having faith and a good conscience, which some, having cast away, have suffered shipwreck concerning faith;

20 among whom are Hymenaeus and Alexander, whom I delivered to Satan, that they may learn not to blaspheme.

Chapter 2

1 I beseech, therefore, first of all, that entreaties, prayers, petitions, and thanksgivings be made for all people:

2 for kings and all who are in high station, so that we may lead a quiet and tranquil life in all piety and chastity;

3 for this is good and acceptable before God our Savior,

4 who wills all people to be saved and to come to recognition of the truth.

5 For there is one God, and one mediator of God and human beings: the man Christ Jesus,

6 who gave himself as redemption for all, a testimony in its own times:

7 in which I was appointed a preacher and an Apostle—I speak the truth; I do not lie—a teacher of the nations in faith and truth.

8 Therefore I desire men to pray in every place, lifting pure hands without wrath and disputation.

9 Likewise also women, in adorned attire, adorning themselves with modesty and sobriety, and not with braided hair, or gold, or pearls, or a costly garment,

10 but with what befits women professing piety through good works.

11 Let a woman learn in silence with all subjection.

12 But I do not permit a woman to teach, nor to exercise dominion over a man, but to be in silence.

13 For Adam was formed first, then Eve;

14 and Adam was not deceived, but the woman, having been deceived, was in transgression.

15 But she will be saved through the bearing of children, if she remains in faith, and love, and sanctification with sobriety.

Chapter 3

1 The saying is faithful: if anyone desires the episcopate, he desires a good work.

2 It is necessary, therefore, for a bishop to be irreproachable, the husband of one wife, sober, prudent, orderly, chaste, hospitable, a teacher,

3 not given to wine, not a striker, but gentle; not quarrelsome, not covetous, but

4 well set over his own house, having his sons subject with all chastity.

5 But if anyone does not know how to preside over his own house, how will he have care of the church of God?

6 He must not be a neophyte, lest, lifted up into pride, he fall into the judgment of the devil.

7 And it is necessary that he also have a good testimony from those who are outside, that he may not fall into reproach and into the snare of the devil.

8 Likewise, deacons must be chaste, not double-tongued, not given to much wine, not pursuing shameful gain,

9 holding the mystery of faith in a pure conscience.

10 And let these also be proved first; and thus let them minister, having no charge against them.

11 Women likewise must be chaste, not given to slander, sober, faithful in all things.

12 Let deacons be husbands of one wife, presiding well over their own sons and their own houses.

13 For those who have ministered well will acquire for themselves a good degree and much boldness in the faith that is in Christ Jesus.

14 I write these things to you, hoping to come to you soon;

15 but if I should delay, so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and firmament of truth.

16 And manifestly great is the sacrament of piety, which was manifested in the flesh, was justified in spirit, appeared to angels, was preached to the nations, was believed in the world, was taken up in glory.

Chapter 4

1 Now the Spirit says manifestly that in the last times some will depart from the faith, attending to spirits of error and doctrines of demons,

2 in the hypocrisy of those who speak a lie and have their own conscience cauterized,

3 who forbid marrying and require abstinence from foods—what God created to be received with thanksgiving by the faithful and by those who have known the truth.

4 For every creature of God is good, and nothing is to be rejected that is received with thanksgiving;

5 for it is sanctified through the word of God and prayer.

6 By setting these things before the brothers, you will be a good minister of Christ Jesus, nourished on the words of faith and of the good doctrine which you have followed.

7 But avoid foolish and old-womanish fables; rather, exercise yourself toward piety.

8 For bodily exercise is useful for a little; but piety is useful for all things, having the promise of the life that now is and of the life to come.

9 The saying is faithful and worthy of all acceptance.

10 For in this we labor and are cursed, because we hope in the living God, who is the Savior of all people, especially of the faithful.

11 Command these things, and teach.

12 Let no one despise your youth; but be an example to the faithful in word, in conduct, in charity, in faith, in chastity.

13 Until I come, attend to reading, exhortation, and doctrine.

14 Do not neglect the grace that is in you, which was given to you through prophecy, with the imposition of the hands of the presbytery.

15 Meditate on these things; be in them, so that your progress may be manifest to all.

16 Attend to yourself and to doctrine; persist in them. For by doing this you will save both yourself and those who hear you.

Chapter 5

1 Do not rebuke an older man, but beseech him as a father; younger men as brothers;

2 older women as mothers; younger women as sisters, in all chastity;

3 honor widows who are truly widows.

4 But if any widow has children or grandchildren, let her first learn to govern her own house and to render reciprocal duty to her parents; for this is acceptable before God.

5 But she who is truly a widow and desolate, let her hope in God and be constant in entreaties and prayers night and day.

6 For she who lives in pleasures is dead while living.

7 And command this, that they may be irreproachable.

8 But if anyone has no care for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

9 Let a widow be chosen who is no less than sixty years old, who has been the wife of one husband,

10 having testimony in good works: if she has raised children, if she has received guests, if she has washed the feet of the saints, if she has ministered to those suffering tribulation, if she has followed every good work.

11 But avoid younger widows; for when they have become wanton in Christ, they wish to marry,

12 bearing condemnation because they have made their first faith void;

13 at the same time, being idle, they also learn to go about the houses; and not only idle, but talkative and meddlesome as well, speaking things they ought not.

14 Therefore I want the younger women to marry, bear children, be mothers of households, and give the adversary no occasion for reviling.

15 For some have already turned back after Satan.

16 If any believer has widows, let that believer minister to them, and let not the church be burdened, so that it may suffice for those who are truly widows.

17 Let presbyters who preside well be held worthy of double honor, especially those who labor in word and doctrine.

18 For Scripture says: “You shall not bind the mouth of an ox that threshes.” And: “The worker is worthy of his wage.”

19 Do not receive an accusation against a presbyter except under two or three witnesses.

20 Reprove those who sin before everyone, so that the others also may have fear.

21 I testify before God and Christ Jesus and the elect angels that you guard these things without prejudgment, doing nothing by inclining toward the other side.

22 Do not lay hands quickly on anyone, nor share in the sins of others. Keep yourself chaste.

23 Do not drink water any longer, but use a little wine because of your stomach and your frequent infirmities.

24 The sins of some people are manifest, preceding to judgment; but they also follow some people.

25 Likewise, good deeds also are manifest; and those that are otherwise cannot be hidden.

Chapter 6

1 All who are slaves under the yoke are to consider their masters worthy of every honor, lest the name of the Lord and the doctrine be blasphemed.

2 But those who have believing masters are not to despise them because they are brothers; rather, let them serve all the more, because those who partake of the benefit are faithful and beloved. Teach and exhort these things.

3 If anyone teaches otherwise and does not acquiesce to the sound speeches of our Lord Jesus Christ and to the doctrine that is according to piety,

4 he is proud, knowing nothing, but languishing around questions and battles of words, from which arise envies, contentions, blasphemies, evil suspicions,

5 clashes of people corrupted in mind and deprived of truth, supposing gain to be piety.

6 But piety with sufficiency is great gain.

7 For we brought nothing into this world; there is no doubt that we can take nothing away either.

8 But having food and things with which we may be covered, with these let us be content.

9 For those who wish to become rich fall into temptation and the snare of the devil, and into many useless and harmful desires, which plunge people into destruction and perdition.

10 For covetousness is the root of all evils; seeking after it, some have wandered from the faith and entangled themselves in many pains.

11 But you, O man of God, flee these things; pursue justice, piety, faith, charity, patience, meekness.

12 Fight the good fight of faith; lay hold of eternal life, in which you were called and confessed the good confession before many witnesses.

13 I command you before God, who gives life to all things, and Christ Jesus, who under Pontius Pilate rendered testimony—the good confession—

14 that you keep the commandment without spot, irreproachable until the coming of our Lord Jesus Christ,

15 whom in his own times the blessed and only Mighty One will show—the King of kings and Lord of those who rule;

16 he alone has immortality and dwells in inaccessible light; no human being has seen him, nor indeed can see him; to him be honor and everlasting dominion. Amen.

17 Command the rich of this age not to think loftily, nor to hope in the uncertainty of riches, but in the living God (who provides us all things abundantly to enjoy),

18 to do good, to become rich in good works, to give readily, to share,

19 storing up for themselves a good foundation for the future, that they may lay hold of true life.

20 O Timothy, guard the deposit, avoiding profane novelties of utterances and oppositions of falsely named knowledge,

21 which some, professing, have fallen away concerning the faith. Grace be with you. Amen.

Second Timothy

Chapter 1

1 Paul, an Apostle of Jesus Christ through the will of God, according to the promise of life which is in Christ Jesus,

2 to Timothy, a most beloved son: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I give thanks to God, whom I serve from my forefathers in a pure conscience, that without intermission I hold remembrance of you in my prayers, night and day,

4 longing to see you, mindful of your tears, that I may be filled with joy,

5 receiving the recollection of that unfeigned faith which is in you, which first also dwelt in your grandmother Lois and your mother Eunice; but I am certain of it also in you.

6 For this reason I remind you to revive the grace of God which is in you through the imposition of my hands.

7 For God did not give us a spirit of fear, but of power, and love, and sobriety.

8 Therefore do not be ashamed of the testimony of our Lord, nor of me, his prisoner; but labor together with the Gospel according to the power of God,

9 who delivered us and called us with his holy calling—not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before the times of the ages,

10 but has now been manifested through the illumination of our Savior Jesus Christ, who indeed destroyed death, but illuminated life and incorruption through the Gospel,

11 in which I was appointed a preacher, and an Apostle, and a teacher of the nations.

12 For which cause I also suffer these things; but I am not put to shame. For I know whom I have believed, and I am certain that he is able to preserve my deposit unto that day.

13 Hold the form of sound words which you heard from me, in faith and in love in Christ Jesus.

14 Guard the good deposit through the Holy Spirit who dwells in us.

15 You know this: that all who are in Asia have turned away from me, among whom are Phigellus and Hermogenes.

16 May the Lord give mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain;

17 but when he had come to Rome, he sought me diligently and found me.

18 May the Lord grant him to find mercy from the Lord in that day. And in how many things he ministered to me at Ephesus, you know better.

Chapter 2

1 You therefore, my son, be strengthened in the grace which is in Christ Jesus;

2 and the things which you heard from me through many witnesses, entrust these to faithful people who were fit to teach others also.

3 Labor as a good soldier of Christ Jesus.

4 No one soldiering for God entangles himself in worldly affairs, so that he may please him to whom he has proved himself.

5 For even one who contends in the contest is not crowned unless he has contended lawfully.

6 The laboring farmer must first receive from the fruits.

7 Understand the things I say; for the Lord will give you understanding in all things.

8 Be mindful that the Lord Jesus Christ has risen from the dead, from the seed of David, according to my Gospel,

9 in which I labor even unto bonds, as though working evil; but the word of God is not bound.

10 Therefore I endure all things for the sake of the elect, so that they also may attain the salvation which is in Christ Jesus, with heavenly glory.

11 The saying is faithful: for if we have died together, we shall also live together;

12 if we endure, we shall also reign together; if we have denied (him), he also will deny us;

13 if we do not believe, he remains faithful; he cannot deny himself.

14 Remind them of these things, testifying before the Lord. Do not contend with words: for it is useful for nothing except for the subversion of those who hear.

15 Take diligent care to present yourself approved to God, a worker not to be put to shame, rightly handling the word of truth.

16 But avoid profane things and vain talk; for they advance greatly toward impiety,

17 and their speech creeps like a cancer; among whom are Hymenaeus and Philetus,

18 who fell away from the truth, saying that the resurrection has already taken place, and they subverted the faith of some.

19 But God's firm foundation stands, having this seal: The Lord has known those who are his; and: Let everyone who names the name of the Lord depart from iniquity.

20 But in a great house there are not only vessels of gold and silver, but also of wood and clay; and some indeed unto honor, but some unto dishonor.

21 Therefore, if anyone cleanses himself from these, he will be a vessel unto honor, sanctified and useful to the Lord, prepared for every good work.

22 But flee youthful desires; yet pursue justice, faith, hope, charity, and peace with those who invoke the Lord from a pure heart.

23 But avoid foolish and undisciplined questions, knowing that they beget quarrels.

24 But the servant of the Lord ought not to quarrel, but to be meek toward all, teachable, patient,

25 with modesty correcting those who resist the truth, if perhaps God may give them repentance unto recognition of the truth,

26 and they may recover their senses from the snares of the devil, by whom they are held captive unto his will.

Chapter 3

1 But know this: that in the last days perilous times will be at hand.

2 People will be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked,

3 without affection, without peace, accusers, incontinent, harsh, without kindness,

4 traitors, headstrong, swollen, and lovers of pleasures more than of God,

5 having indeed an appearance of piety, but denying its power. And avoid these.

6 For among these are those who penetrate houses and lead captive little women laden with sins, who are led by various desires,

7 always learning and never arriving at knowledge of the truth.

8 But just as Jannes and Mambres resisted Moses, so these also resist the truth: people corrupted in mind, reprobate concerning the faith;

9 but they will advance no farther, for their folly will be manifest to all, as theirs also was.

10 But you have followed my doctrine, instruction, purpose, faith, longsuffering, love, patience,

11 persecutions, sufferings—such things as befell me at Antioch, Iconium, and Lystra; what persecutions I endured, and from all of them the Lord rescued me.

12 And all who desire to live piously in Christ Jesus will suffer persecution.

13 But evil people and seducers will advance into worse, erring and casting into error.

14 But you, remain in the things which you learned and which were entrusted to you, knowing from whom you learned them,

15 and that from infancy you have known the sacred letters, which can instruct you unto salvation through the faith which is in Christ Jesus.

16 Every Scripture divinely inspired is useful for teaching, for reproving, for correcting, for instructing in justice,

17 so that the person of God may be perfect, instructed for every good work.

Chapter 4

1 I testify before God and Jesus Christ, who is to judge the living and the dead, by his coming and his kingdom:

2 preach the word; be insistent in season, out of season; reprove, entreat, rebuke with all patience and doctrine.

3 For there will be a time when they will not endure sound doctrine, but according to their own desires they will heap up teachers for themselves, with their ears itching,

4 and they will indeed turn their hearing away from the truth, but will be turned toward fables.

5 But you, watch; labor in all things; do the work of an evangelist; fulfill your ministry. Be sober.

6 For I am already being poured out in libation, and the time of my dissolution is at hand.

7 I have contended the good contest; I have completed the course; I have preserved the faith.

8 For the rest, there is laid up for me the crown of justice, which the Lord, the just judge, will render to me in that day; and not only to me, but also to those who hold his coming dear. Make haste to come to me quickly.

9 For Demas has abandoned me, holding this age dear, and has gone to Thessalonica;

10 Crescens to Galatia, Titus to Dalmatia.

11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me in ministry.

12 But Tychicus I sent to Ephesus.

13 The cloak which I left at Troas with Carpus, when you come, bring with you, and the books, but especially the parchments.

14 Alexander the coppersmith showed me many evils; the Lord will render to him according to his works.

15 You also avoid him, for he strongly resisted our words.

16 At my first defense no one stood with me, but all forsook me; may it not be imputed to them.

17 But the Lord stood by me and strengthened me, so that through me the preaching might be fulfilled and all the nations might hear; and I was delivered from the mouth of the lion.

18 The Lord delivered me from every evil work, and will save me into his heavenly kingdom; to whom be glory unto ages of ages. Amen.

19 Greet Prisca and Aquila, and the house of Onesiphorus.

20 Erastus remained at Corinth. But Trophimus I left sick at Miletus.

21 Make haste to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brothers greet you.

22 The Lord Jesus Christ with your spirit. Grace with you. Amen.

Titus

Chapter 1

1 Paul, a servant of God, but an apostle of Jesus Christ, according to the faith of God’s elect and the knowledge of truth, which is according to godliness,

2 in the hope of eternal life, which the one who does not lie, God, promised before the ages of time—

3 in his own times, however, he manifested his word in the proclamation entrusted to me according to the commandment of our Savior God—

4 to Titus, a beloved son according to the common faith: grace and peace from God the Father and Christ Jesus our Savior.

5 For this reason I left you in Crete: that you might set right what is lacking and appoint presbyters city by city, as I also directed you:

6 if anyone is without reproach, the husband of one wife, having faithful children—neither accused of debauchery nor insubordinate.

7 For a bishop must be without reproach, as God’s steward: not proud, not given to anger, not given to wine, not one who strikes, not greedy for shameful gain,

8 but hospitable, kind, sober, just, holy, self-controlled,

9 embracing the faithful speech that accords with doctrine, so that he may be able to exhort in sound doctrine and to reprove those who contradict.

10 For there are many, too, who are disobedient, empty talkers, and deceivers—especially those of the circumcision.

11 They must be reproved: they overturn whole households, teaching what ought not to be taught for the sake of shameful gain.

12 One of them, their own prophet, said: “Cretans are always liars, evil beasts, lazy bellies.”

13 This testimony is true. For this reason rebuke them severely, so that they may be sound in faith,

14 not attending to Jewish fables and the commands of people who turn themselves away from the truth.

15 All things are clean to the clean; however, to the contaminated and faithless, nothing is clean, but both their mind and their conscience have been defiled.

16 They confess that they know God, but by their deeds they deny, being detestable, unbelieving, and unfit for every good work.

Chapter 2

1 But you, speak what befits sound doctrine:

2 that older men be sober, modest, prudent, sound in faith, in love, in patience;

3 that older women likewise be holy in bearing, not accusers, not enslaved to much wine, teaching well,

4 so that they may teach prudence to the young women: that they love their husbands, cherish their children,

5 be prudent, chaste, sober, care for the household, be kind, and be subject to their husbands, so that the word of God may not be blasphemed.

6 Likewise, exhort the young men to be sober.

7 In all things, present yourself as an example of good works—in doctrine, in integrity, in gravity—

8 with speech that is sound and irreproachable, so that the one who stands opposed may fear, having nothing evil to say of us.

9 Slaves are to be subject to their masters, pleasing them in all things, not contradicting,

10 not defrauding, but showing good faith in all things, so that they may adorn the doctrine of our Savior God in all things.

11 For the grace of God our Savior has appeared to all people,

12 instructing us so that, renouncing impiety and the desires of the age, we may live soberly, justly, and piously in this age,

13 awaiting the blessed hope and the coming of the glory of the great God and of our Savior Jesus Christ:

14 who gave himself for us, so that he might redeem us from all iniquity and cleanse for himself an acceptable people, a pursuer of good works.

15 Speak these things, and exhort, and reprove with all authority. Let no one despise you.

Chapter 3

1 Remind them to be subject to rulers and authorities, to obey the command, to be ready for every good work:

2 to revile no one, not to be quarrelsome, but forbearing, showing all gentleness toward all people.

3 For we too were once foolish, unbelieving, erring, serving desires and pleasures of many kinds, living in malice and envy, hateful, hating one another.

4 But when the kindness and humaneness of our Savior God appeared,

5 not from works of justice that we ourselves did, but according to his own mercy he saved us through the washing of regeneration and renewal of the Holy Spirit,

6 whom he poured abundantly into us through Jesus Christ our Savior:

7 so that, having been justified by his grace, we might be heirs according to the hope of eternal life.

8 The saying is faithful: and I want you to confirm these things: so that those who believe God may make it their care to take the lead in good works. These things are good and useful to people.

9 But avoid foolish questions, and genealogies, and contentions, and fights over the law: for they are useless and vain.

10 Avoid a heretical person after one and a second correction:

11 knowing that a person of this kind has been overturned and sins, being condemned by a judgment of their own.

12 When I have sent Artemas or Tychicus to you, hasten to come to me at Nicopolis: for there I have resolved to winter.

13 Send Zenas, skilled in law, and Apollo ahead with care, so that nothing may be lacking to them.

14 But let our own also learn to take the lead in good works for necessary uses: so that they may not be unfruitful.

15 All who are with me greet you: greet those who love us in faith. The grace of God with all of you. Amen.

Philemon

Chapter 1

1 Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, the beloved and our helper,

2 and to Appia, the most beloved sister, and Archippus our fellow soldier, and the church which is in your house.

3 Grace to you, and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my God, always making remembrance of you in my prayers,

5 hearing of your charity and the faith that you have in the Lord Jesus and toward all the saints:

6 that the sharing of your faith may become evident in the knowledge of every good work which is among you in Christ Jesus.

7 For I had great joy and consolation in your charity, because the bowels of the saints found rest through you, brother.

8 For this reason, having great confidence in Christ Jesus to command you what pertains to the matter:

9 because of charity, I appeal instead, since you are such a one—as Paul, an old man, and now also a prisoner of Jesus Christ:

10 I appeal to you for my son, whom I begot in bonds, Onesimus,

11 who once was useless to you, but now is useful both to me and to you,

12 whom I have sent back to you. But you, receive him as my bowels:

13 I had wished to keep him with me, so that on your behalf he might minister to me in the bonds of the Gospel:

14 but without your counsel I wished to do nothing, so that your good might not be as though from necessity, but voluntary.

15 For perhaps he departed from you for an hour for this reason: that you might receive him forever,

16 now no longer as a slave, but, in place of a slave, a most beloved brother, especially to me; but how much more to you, both in flesh and in the Lord?

17 If therefore you have me as a partner, receive him as you would me:

18 but if he has harmed you in anything, or owes you anything, charge this to me.

19 I, Paul, have written with my own hand: I will repay—not to say to you that you owe me even your very self:

20 Yes, brother. May I enjoy you in the Lord: refresh my bowels in the Lord.

21 Confident in your obedience, I have written to you, knowing that you will do even beyond what I say.

22 But at the same time, also prepare a lodging for me: for I hope through your prayers to be given to you.

23 Epaphras, my fellow captive in Christ Jesus, greets you;

24 Marcus, Aristarchus, Demas, and Lucas, my helpers, greet you.

25 The grace of our Lord Jesus Christ with your spirit. Amen.

Hebrews

Chapter 1

1 In many portions and in many ways, God, speaking formerly to the fathers in the prophets,

2 has most recently, in these days, spoken to us in the Son, whom he appointed heir of all things, through whom he also made the ages;

3 who, being the splendor of glory and the figure of his substance, and bearing all things by the word of his power, making purification of sins, sits at the right hand of majesty in the heights,

4 having been made so much better than the angels as the name he has inherited is more excellent than theirs.

5 For to which of the angels did he ever say, “You are my Son; today I have begotten you”? And again, “I will be to him a Father, and he will be to me a Son”?

6 And when he again brings the firstborn into the world, he says, “And let all the angels of God adore him.”

7 And to the angels indeed he says, “He who makes his angels spirits, and his ministers a flame of fire.”

8 But to the Son: “Your throne, God, is for the age of the age; a rod of equity is the rod of your kingdom.

9 You loved justice and hated iniquity; therefore God, your God, anointed you with the oil of exultation above your companions.”

10 And: “You, the Lord (YHWH), in the beginning founded the earth, and the heavens are works of your hands.

11 They themselves will perish, but you will remain; and they will all grow old like a garment,

12 and like a cloak you will change them, and they will be changed. But you yourself are the same, and your years will not fail.”

13 But to which of the angels did he ever say, “Sit at my right hand until I make your enemies a footstool for your feet”?

14 Are they not all administering spirits, sent into ministry on account of those who will receive the inheritance of salvation?

Chapter 2

1 Therefore we must attend all the more to the things we have heard, lest perhaps we drift away.

2 For if the speech spoken through angels was made firm, and every transgression and disobedience received a just repayment of wages,

3 how shall we escape if we have neglected so great a salvation—which, when it had begun to be proclaimed through the Lord, was confirmed into us by those who heard,

4 with God bearing joint witness by signs and wonders, and various powers, and distributions of the Holy Spirit according to his will?

5 For God did not subject to angels the world to come, about which we speak.

6 But someone testified in a certain place, saying, “What is man, that you are mindful of him, or the son of man, that you visit him?

7 You made him a little lower than the angels; you crowned him with glory and honor, and you appointed him over the works of your hands.

8 You subjected all things under his feet.” For in subjecting all things to him, he left nothing not subject to him. But now we do not yet see all things subject to him.

9 But we see Jesus, who was made a little lower than the angels, crowned with glory and honor because of the suffering of death, so that, by the grace of God, he might taste death for all.

10 For it befitted him, for whom are all things and through whom are all things, who had led many sons into glory, to bring the author of their salvation to completion through suffering.

11 For he who sanctifies and those who are sanctified are all from one. For this reason he is not ashamed to call them brothers, saying,

12 “I will announce your name to my brothers; in the midst of the church I will praise you.”

13 And again, “I will be trusting in him.” And again, “Behold, I and my children, whom God has given me.”

14 Since, therefore, the children shared in flesh and blood, he himself likewise partook of the same, so that through death he might destroy the one who had the dominion of death, that is, the devil,

15 and might free those who through fear of death were subject to servitude throughout their whole life.

16 For nowhere does he take hold of angels, but he takes hold of the seed of Abraham.

17 Therefore he ought in all things to be made like his brothers, so that he might become a merciful and faithful high priest toward God, to make propitiation for the offenses of the people.

18 For in that in which he himself suffered and was tempted, he is also able to help those who are tempted.

Chapter 3

1 Therefore, holy brothers, partakers of the heavenly calling, consider Jesus, the apostle and high priest of our confession,

2 who is faithful to him who made him, as Moses also was in all his house.

3 For this one has been held worthy of greater glory than Moses, to the degree that the one who built the house has greater honor than the house.

4 For every house is built by someone, but he who created all things is God.

5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things that were to be said;

6 but Christ as a Son in his own house—which house we are, if we hold firm unto the end the confidence and glory of hope.

7 Therefore, as the Holy Spirit says, “Today, if you hear his voice,

8 do not harden your hearts as in the provocation, according to the day of temptation in the desert,

9 where your fathers tempted me; they tested me and saw my works

10 for forty years. For this reason I was incensed against this generation, and I said: They always err in heart. But they themselves have not known my ways,

11 as I swore in my wrath: They shall not enter into my rest.”

12 Take heed, brothers, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God;

13 but exhort yourselves throughout each day, as long as it is called Today, so that none of you may be hardened by the deceitfulness of sin.

14 For we have been made partakers of Christ, if only we hold the beginning of his substance firm unto the end.

15 While it is said, “Today, if you hear his voice, do not harden your hearts as in that provocation.”

16 For some, when they heard, provoked; but not all who departed from Egypt through Moses.

17 But with whom was he incensed for forty years? Was it not with those who sinned, whose corpses were laid low in the desert?

18 But to whom did he swear that they would not enter into his rest, except to those who were unbelieving?

19 And we see that they could not enter because of unbelief.

Chapter 4

1 Therefore let us fear lest perhaps, while a promise of entering his rest remains, any of you should be judged to be lacking.

2 For indeed it was announced to us also, just as to them; but the speech heard did not profit them, not mingled with faith from the things they heard.

3 For we who have believed shall enter into rest, as he said, “As I swore in my wrath: They shall not enter into my rest”; and indeed, the works had been completed from the establishment of the world.

4 For he said in a certain place concerning the seventh day thus: “And God rested on the seventh day from all his works.”

5 And in this place again: “They shall not enter into my rest.”

6 Since, therefore, it remains for some to enter into it, and those to whom it was first announced did not enter because of unbelief,

7 he again defines a certain day—Today—saying in David, after so much time, as it was said above: “Today, if you hear his voice, do not harden your hearts.”

8 For if Jesus had afforded them rest, he would never afterward have spoken of another day.

9 Therefore a sabbath observance remains for the people of God.

10 For the one who has entered into his rest has himself also rested from his works, as God did from his own.

11 Let us therefore hasten to enter into that rest, so that no one may fall into that same example of unbelief.

12 For the speech of God is living and effective and more penetrating than every two-edged sword, reaching even to the division of soul and spirit, and also of joints and marrow, and a discerner of the thoughts and intentions of the heart.

13 And no creature is invisible in his sight, but all things are naked and open to his eyes, to whom we have an account.

14 Therefore, having a great high priest who has penetrated the heavens, Jesus the Son of God, let us hold our confession.

15 For we do not have a high priest who cannot have compassion on our infirmities, but one tempted in all things according to likeness, without sin.

16 Let us therefore approach the throne of grace with confidence, so that we may obtain mercy and find grace for timely aid.

Chapter 5

1 For every high priest taken from among people is appointed for people in those things that are toward God, so that he may offer gifts and sacrifices for sins;

2 one who can sympathize with those who do not know and who err, since he himself also is surrounded by infirmity,

3 and because of it he ought, as for the people, so also for himself, to offer for sins.

4 Nor does anyone take the honor for himself, but one who is called by God, as Aaron was.

5 So too Christ did not glorify himself that he might become a high priest, but the one who spoke to him did: “You are my Son; today I have begotten you.”

6 As also in another place he says, “You are a priest for eternity, according to the order of Melchisedech.”

7 He, in the days of his flesh, offering prayers and supplications with a mighty cry and tears to the one who could save him from death, was heard because of his reverence.

8 And indeed, although he was the Son of God, he learned obedience from the things he suffered;

9 and having been brought to completion, he became, to all who obey him, the cause of eternal salvation,

10 called by God a high priest according to the order of Melchisedech.

11 Concerning him, we have a great discourse, and one difficult to explain, because you have become weak in hearing.

12 For although you ought to be teachers because of the time, you again need to be taught what the elements of the beginning of God’s sayings are; and you have become those who need milk, not solid food.

13 For everyone who partakes of milk is inexperienced in the speech of justice, for he is an infant.

14 But solid food is for the perfect: those who through habit have their senses exercised for the discernment of good and evil.

Chapter 6

1 Therefore, leaving aside the discourse of the beginning of Christ, let us be borne toward more perfect things, not laying again a foundation of repentance from dead works and of faith toward God,

2 of the doctrine of baptisms, and also of the laying on of hands, and of the resurrection of the dead, and of eternal judgment.

3 And this we shall do, if indeed God permits.

4 For it is impossible for those who have once been illuminated, have also tasted the heavenly gift, and have been made partakers of the Holy Spirit,

5 have likewise tasted the good word of God and the powers of the age to come,

6 and have fallen away, to be renewed again to repentance, crucifying again for themselves the Son of God and holding him as a spectacle.

7 For land that drinks the rain which often comes upon it and produces vegetation suitable for those by whom it is cultivated receives a blessing from God;

8 but bringing forth thorns and briars, it is rejected and near to a curse, and its consummation is in burning.

9 But concerning you, most beloved, we trust better things and things nearer to salvation, although we speak thus.

10 For God is not unjust, that he should forget your work and the love which you have shown in his name, you who ministered to the saints and continue to minister.

11 But we desire each one of you to show the same diligence toward the fulfillment of hope unto the end,

12 so that you may not become sluggish, but rather imitators of those who through faith and patience will inherit the promises.

13 For when God made a promise to Abraham, since he had no one greater by whom he might swear, he swore by himself,

14 saying, “Surely, blessing I will bless you, and multiplying I will multiply you.”

15 And thus, enduring with patience, he obtained the promise.

16 For people swear by one greater than themselves, and the end of every controversy among them, for confirmation, is an oath.

17 In this, God, wishing more abundantly to show the heirs of the promise the immutability of his counsel, interposed an oath,

18 so that through two immutable things, in which it is impossible for God to lie, we may have the strongest consolation—we who have fled for refuge to hold the hope set before us,

19 which we have as an anchor of the soul, safe and firm, and advancing as far as the inner parts of the veil,

20 where Jesus entered as a forerunner for us, having been made a high priest for eternity according to the order of Melchisedech.

Chapter 7

1 For this Melchisedech, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him:

2 to whom Abraham also apportioned tithes of everything; first indeed he is interpreted as king of justice, and then he is also king of Salem, which is king of peace,

3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest forever.

4 Now behold how great this man is, to whom Abraham the patriarch gave tithes even from the choicest portions.

5 And indeed, those of the sons of Levi who receive the priesthood have a command to take tithes from the people according to the law, that is, from their own brothers, although they themselves also came out of the loins of Abraham.

6 But he whose lineage is not numbered among them took tithes from Abraham and blessed him who held the promises.

7 Now without any contradiction, what is lesser is blessed by what is better.

8 And here indeed dying men receive tithes, but there testimony is borne that he lives.

9 And, so to speak, through Abraham even Levi, who received tithes, was tithed:

10 for he was still in the loins of his father when Melchisedech met him.

11 Therefore, if completion was through the Levitical priesthood—for the people received the law under it—what further need was there for another priest to arise according to the order of Melchisedech, and not to be called according to the order of Aaron?

12 For when the priesthood is transferred, it is necessary that a transfer of the law also take place.

13 For the one concerning whom these things are said is from another tribe, from which no one stood in attendance at the altar.

14 For it is evident that our Lord arose from Judah, in which tribe Moses said nothing about priests.

15 And it is still more evident if another priest arises according to the likeness of Melchisedech,

16 who was made not according to the law of a carnal command, but according to the power of an indissoluble life.

17 For he testifies: “Because you are a priest forever, according to the order of Melchisedech.”

18 There is indeed a rejection of the preceding command because of its weakness and uselessness:

19 for the law brought nothing to perfection; but there is the introduction of a better hope, through which we draw near to God.

20 And to the extent that this was not without an oath (the others indeed were made priests without an oath,

21 but he with an oath, through the one who said to him, “The Lord has sworn and will not repent: you are a priest forever”),

22 to that extent Jesus was made the guarantor of a better testament.

23 And the others indeed were made priests in greater number, because they were prevented by death from remaining;

24 but he, because he remains forever, has an everlasting priesthood.

25 Therefore he is also able to save forever those who approach God through himself, always living to intercede for us.

26 For it was fitting that we should have such a high priest: holy, innocent, undefiled, separated from sinners, and made higher than the heavens;

27 one who has no need each day, as the priests do, first to present sacrificial offerings for his own offenses and then for the people’s. For this he did once, by offering himself.

28 For the law appoints as priests men who have weakness; but the word of the oath, which is after the law, appoints the Son, made perfect forever.

Chapter 8

1 Now the chief point concerning the things being said is this: we have such a high priest, who has sat down at the right hand of the throne of majesty in the heavens,

2 a minister of the holy places and of the true tabernacle, which the Lord set up, and not man.

3 For every high priest is appointed for presenting gift-offerings and sacrificial offerings; hence it is necessary that this one also have something to offer.

4 Therefore, if he were upon earth, he would not even be a priest, since those who will present gift-offerings according to the law would be present,

5 who attend upon a copy and shadow of heavenly things. As it was answered to Moses when he was completing the tabernacle: “See,” he says, “that you make all things according to the pattern that was shown to you on the mountain.”

6 But now he has obtained a better ministry, by as much as he is also the mediator of a better testament, which has been established upon better promises.

7 For if that first one had been free of fault, a place for a second would certainly not have been sought.

8 For finding fault with them, he says: “Behold, days will come, says the Lord, and I will complete a new testament upon the house of Israel and upon the house of Judah,

9 not according to the testament that I made with their fathers on the day when I took hold of their hand to lead them out of the land of Egypt; because they did not remain in my testament, and I neglected them, says the Lord.

10 For this is the testament that I will arrange for the house of Israel after those days, says the Lord: giving my laws into their mind, I will inscribe them upon their heart; and I will be God for them, and they themselves will be a people for me.

11 And each one will not teach his neighbor, and each one his brother, saying, ‘Know the Lord,’ because all will know me, from the lesser to the greater of them.

12 For I will be propitious to their iniquities, and I will no longer remember their sins.”

13 Now in saying “new,” he has made the first old. But what is becoming old and aging is near destruction.

Chapter 9

1 The first indeed also had justifications of worship and a worldly holy place.

2 For a first tabernacle was made, in which were the lampstands, and the table, and the presentation of the loaves; this is called the Holy Place.

3 But after the second veil was the tabernacle that is called the Holy of Holies,

4 having a golden censer and the ark of the testament, covered on every side with gold, in which were a golden urn holding manna, and the rod of Aaron that had put forth leaves, and the tablets of the testament;

5 and above it were cherubim of glory overshadowing the propitiatory. These things are not now to be discussed one by one.

6 Now when these things had been arranged in this way, the priests were always entering the first tabernacle, fulfilling the offices of sacrifice;

7 but into the second the high priest alone entered once in the year, not without blood, which he offers for his own ignorance and that of the people;

8 the Holy Spirit thereby signifying that the way of the holy places had not yet been laid open while the first tabernacle still held its standing:

9 which is a parable of the present time, according to which gift-offerings and sacrificial offerings are presented that cannot make the one serving perfect according to conscience, being concerned only with foods and drinks,

10 and various baptisms and justifications of the flesh, all imposed until the time of correction.

11 But Christ, arriving as high priest of future good things, through a greater and more perfect tabernacle, not made by hand, that is, not of this creation,

12 entered once into the holy places, not by the blood of goats or calves but by his own blood, eternal redemption having been found.

13 For if the blood of goats and bulls and the ash of a heifer, sprinkled upon the defiled, sanctifies for the cleansing of the flesh,

14 how much more will the blood of Christ, who through the Holy Spirit offered himself unblemished to God, cleanse our conscience from dead works, to serve the living God?

15 And therefore he is the mediator of the new testament, so that, with death intervening for the redemption of those transgressions which were under the former testament, those who are called may receive the promise of eternal inheritance.

16 For where there is a testament, the death of the testator must necessarily intervene.

17 For a testament is confirmed in the dead; otherwise it is not yet valid while the one who made the testament lives.

18 Hence not even the first was dedicated without blood.

19 For when every command of the law had been read by Moses to all the people, he took the blood of calves and goats with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 saying, “This is the blood of the testament that God commanded to you.”

21 He also sprinkled the tabernacle and all the vessels of ministry with blood in the same way.

22 And according to the law almost all things are cleansed in blood, and without the shedding of blood remission does not take place.

23 Therefore it is necessary for the copies of heavenly things to be cleansed by these, but the heavenly things themselves by better sacrificial offerings than these.

24 For Jesus did not enter into holy places made by hand, copies of the true ones, but into heaven itself, that he may now appear before the face of God for us;

25 nor did he enter that he might offer himself often, as the high priest enters the holy places each year in another’s blood;

26 otherwise he ought to have suffered frequently from the origin of the world. But now, once at the consummation of the ages, he has appeared for the destruction of sin through his own sacrificial offering.

27 And just as it is appointed for men to die once, but after this, judgment,

28 so also Christ was offered once to exhaust the sins of many; a second time he will appear without sin to those who await him, unto salvation.

Chapter 10

1 For the law, having a shadow of future good things and not the very image of the things, can never, through the very same sacrificial offerings which they offer without ceasing each year, make those who approach perfect;

2 otherwise they would have ceased to be offered, because the worshipers, once cleansed, would no longer have any consciousness of sin.

3 But in those sacrifices a remembrance of sins is made each year.

4 For it is impossible for sins to be taken away by the blood of bulls and goats.

5 Therefore, entering the world, he says: “A sacrificial offering and an oblation you did not desire, but you fitted a body for me;

6 whole burnt offerings for sin did not please you.

7 Then I said, ‘Behold, I come—in the head of the book it is written of me—that I may do your will, O God.’”

8 Saying above, “Because sacrificial offerings, oblations, and whole burnt offerings for sin you did not desire, nor were they pleasing to you—things that are offered according to the law—

9 then I said, ‘Behold, I come that I may do your will, O God,’” he takes away the first so that he may establish what follows.

10 In which will we have been sanctified through the oblation of the body of Jesus Christ once.

11 And every priest indeed stands ready each day, ministering and frequently presenting the same sacrificial offerings, which can never take away sins;

12 but he, presenting one sacrificial offering for sins, sits forever at the right hand of God,

13 from then on awaiting until his enemies are placed as a footstool for his feet.

14 For by one oblation he has brought those who have been sanctified to completion forever.

15 And the Holy Spirit also bears witness to us. For after he said,

16 “And this is the testament that I will testify to them after those days, says the Lord: giving my laws in their hearts, I will inscribe them upon their minds;

17 and their sins and iniquities I will no longer remember at all,”

18 But where there is remission of these, there is now no oblation for sin.

19 Therefore, brothers, having confidence in the entrance into the holy places in the blood of Christ,

20 by the new and living way which he inaugurated for us through the veil, that is, his flesh,

21 and having a great priest over the house of God,

22 let us approach with a true heart in fullness of faith, our hearts sprinkled from an evil conscience and our body washed with clean water.

23 Let us hold the confession of our hope unbending (for the one who promised is faithful),

24 and let us consider one another unto the provocation of charity and of good works,

25 not forsaking our gathering, as is the custom of some, but consoling, and so much the more as you see the day drawing near.

26 For to us who sin voluntarily after receiving the knowledge of truth, there no longer remains a sacrificial offering for sins,

27 but a certain terrifying expectation of judgment and a jealous fire that is going to consume the adversaries.

28 A person who makes the law of Moses void dies without any pity, with two or three as witnesses;

29 how much more do you think one merits worse punishments who has trampled the Son of God, regarded as polluted the blood of the testament in which he was sanctified, and done insult to the Spirit of grace?

30 For we know the one who said, “Vengeance is mine, and I will repay.” And again, “Because the Lord will judge his people.”

31 It is dreadful to fall into the hands of the living God.

32 But remember the former days, in which, once enlightened, you endured a great contest of sufferings:

33 and on one hand, you were made a spectacle by reproaches and tribulations; on the other, you became companions of those living in this way.

34 For you both had compassion on those in bonds and accepted with joy the plunder of your goods, knowing that you have a better and abiding substance.

35 Therefore do not lose your confidence, which has a great recompense.

36 For patience is necessary for you, so that, doing the will of God, you may receive the promise.

37 For yet a little, a very little while: he who is to come will come and will not delay.

38 But my just one lives by faith; but if he withdraws himself, he will not please my soul.

39 But we are not sons of withdrawal unto perdition, but sons of faith unto the acquisition of the soul.

Chapter 11

1 Now faith is the substance of things to be hoped for, the proof of things not appearing.

2 For in this the elders obtained testimony.

3 By faith we understand that the ages were fitted together by the word of God, so that visible things were made from invisible things.

4 By faith Abel offered to God a far greater sacrificial offering than Cain, through which he obtained testimony that he was just, God bearing testimony to his gift-offerings; and through it, having died, he still speaks.

5 By faith Enoch was translated so that he would not see death, and he was not found, because God translated him; for before his translation he had testimony that he had pleased God.

6 Yet without faith it is impossible to please God. For the one approaching God must believe that he is, and that he is a rewarder of those who seek him.

7 By faith Noah, having received a response concerning the things that were not yet seen, fearfully fitted an ark for the salvation of his house; through it he condemned the world, and was appointed an heir of the justice that is through faith.

8 By faith he who is called Abraham obeyed by going out to the place that he was to receive as an inheritance; and he went out, not knowing where he was going.

9 By faith he stayed in the land of promise as in a foreign land, dwelling in huts with Isaac and Jacob, coheirs of the same promise.

10 For he awaited a city having foundations, whose craftsman and builder is God.

11 By faith Sarah herself also, being barren, received power for the conception of seed, even beyond the time of her age, because she believed that the one who had promised was faithful.

12 For this reason also, from one man—and him as good as dead—there came forth a multitude like the stars of heaven, and like the innumerable sand at the shore of the sea.

13 According to faith all these died, not having received the promises, but beholding them from afar, and greeting them, and confessing that they are pilgrims and guests upon the earth.

14 For those who say these things signify that they are seeking a homeland.

15 And indeed, if they had remembered that land from which they went out, they certainly had time to return;

16 but now they desire a better one, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

17 By faith Abraham offered Isaac when he was being tested; and he who had received the promises was offering the only-begotten,

18 to whom it was said: “Because in Isaac shall seed be called for you,”

19 judging that God is able even to raise him from the dead; from which he also received him in a parable.

20 By faith Isaac also blessed Jacob and Esau concerning things to come.

21 By faith Jacob, dying, blessed each of Joseph’s sons, and adored the top of his rod.

22 By faith Joseph, dying, made mention of the departure of the children of Israel, and gave a command concerning his bones.

23 By faith Moses, when born, was hidden for three months by his parents, because they had seen that the infant was elegant, and they did not fear the king’s edict.

24 By faith Moses, when he had grown up, denied that he was a son of Pharaoh’s daughter,

25 choosing rather to be afflicted with the people of God than to have the pleasure of temporal sin,

26 esteeming the reproach of Christ greater riches than the treasure of the Egyptians; for he was looking toward the reward.

27 By faith he left Egypt, not fearing the king’s fierceness; for he endured as though seeing the Invisible One.

28 By faith he celebrated the Pasch and the pouring out of blood, lest the one devastating the firstborn should touch them.

29 By faith they passed through the Red Sea as through dry land; when the Egyptians tried this, they were devoured.

30 By faith the walls of Jericho fell after seven days of circling.

31 By faith Rahab the prostitute did not perish with the unbelieving, receiving the explorers with peace.

32 And what more shall I say? For time will fail me in recounting Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets,

33 who through faith conquered kingdoms, practiced justice, obtained promises, stopped the mouths of lions,

34 quenched the force of fire, escaped the edge of the sword, became strong out of weakness, were made valiant in war, and routed the camps of foreigners.

35 Women received their dead by resurrection; but others were stretched, not accepting redemption, so that they might find a better resurrection.

36 But others experienced mockeries and blows, and moreover chains and prisons;

37 they were stoned, they were cut apart, they were tested, they died in the slaughter of the sword, they went about in sheepskins, in goatskins, needy, distressed, afflicted—

38 those of whom the world was not worthy—wandering in deserts, in mountains, in caves, and in caverns of the earth.

39 And all these, approved by the testimony of faith, did not receive the promise,

40 God providing something better for us, so that they should not be brought to completion without us.

Chapter 12

1 Therefore we also, having so great a cloud of witnesses laid upon us, laying aside every weight and the sin surrounding us, let us run with endurance toward the contest set before us,

2 looking to Jesus, the author and consummator of faith, who, for the joy set before him, endured the cross, despising shame, and sits at the right hand of the throne of God.

3 For consider him who endured such contradiction against himself from sinners, so that you may not grow weary, growing faint in your spirits.

4 For you have not yet resisted to the point of blood, fighting against sin;

5 and you have forgotten the consolation that speaks to you as to sons, saying: “My son, do not neglect the discipline of the Lord, nor grow weary while you are reproved by him.

6 For whom the Lord loves, he chastens; and he scourges every son whom he receives.”

7 Persevere in discipline. God offers himself to you as to sons; for what son is there whom a father does not correct?

8 But if you are outside discipline, of which all have been made participants, then you are adulterers and not sons.

9 Then indeed we had the fathers of our flesh as instructors, and we revered them; shall we not much more obey the Father of spirits, and live?

10 And they indeed instructed us for a time of few days, according to their own will; but he instructs us toward what is useful in receiving his sanctification.

11 Now every discipline, for the present, indeed seems to be not of joy but of sorrow; but afterward it will render the most peaceful fruit of justice to those trained by it.

12 Therefore raise up the drooping hands and loosened knees,

13 and make straight steps for your feet, so that whoever limps may not stray, but rather be healed.

14 Pursue peace with all, and holiness, without which no one will see God,

15 watching lest anyone fall short of the grace of God; lest any root of bitterness, springing upward, hinder, and through it many be defiled;

16 lest anyone be a fornicator or profane like Esau, who for one meal sold his rights as firstborn.

17 For know that afterward also, desiring to inherit the blessing, he was rejected; for he found no place of repentance, although he had sought it with tears.

18 For you have not approached a mountain that can be touched, and a fire that can be kindled, and whirlwind, and darkness, and storm,

19 and the sound of a trumpet, and the voice of words; those who heard it excused themselves, lest the word be spoken to them.

20 For they could not bear what was being said: “And if a beast touches the mountain, it shall be stoned.”

21 And so terrible was what appeared. Moses said: “I am terrified and trembling.”

22 But you have approached Mount Zion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousands of angels,

23 and the church of the firstborn, who are enrolled in the heavens, and God the judge of all, and the spirits of the just made perfect,

24 and Jesus the mediator of the new testament, and the sprinkling of blood speaking better than Abel.

25 See that you do not refuse the one speaking. For if they did not escape, refusing him who spoke upon earth, much more shall we not escape, we who turn away from the one speaking to us from heaven.

26 His voice moved the earth then; but now he promises, saying: “Yet once more, and I will move not only the earth but also heaven.”

27 Now his saying “Yet once more” declares the removal of movable things, as of things made, so that those things which are immovable may remain.

28 Therefore, receiving an immovable kingdom, we have grace; through it let us serve, pleasing God, with fear and reverence.

29 For indeed our God is a consuming fire.

Chapter 13

1 Let brotherly charity remain in you,

2 and do not forget hospitality; for through it some were unaware when angels were received as guests.

3 Remember those in bonds, as though bound together with them, and those who suffer, as though you yourselves also remain in the body.

4 Marriage is honorable in all, and the bed undefiled. For God will judge fornicators and adulterers.

5 Let your conduct be without avarice; be content with present things, for he himself said: “I will not forsake you, nor abandon you,”

6 so that we may confidently say: “The Lord is my helper; I will not fear what man may do to me.”

7 Remember your leaders, who spoke to you the word of God; contemplating the end of their way of life, imitate their faith.

8 Jesus Christ yesterday and today—he himself also through the ages.

9 Do not be led away by varied and foreign doctrines. For it is best to establish the heart by grace, not by foods, which did not profit those walking in them.

10 We have an altar from which those who attend upon the tabernacle have no power to eat.

11 For the bodies of those animals whose blood is brought into the Holy Places by the high priest for sin are burned outside the camp.

12 For this reason Jesus also, that he might sanctify the people through his own blood, suffered outside the gate.

13 Let us therefore go out to him outside the camp, bearing his reproach.

14 For here we have no city that remains, but we seek the one to come.

15 Through him, therefore, let us always offer to God a sacrificial offering of praise, that is, the fruit of lips making confession to his name.

16 But do not forget beneficence and fellowship, for by such sacrificial offerings God is pleased.

17 Obey your leaders and be subject to them. For they keep vigilant watch as those who will render an account for your souls, so that they may do this with joy and not groaning; for this is not advantageous to you.

18 Pray for us; for we trust that we have a good conscience, wishing to conduct ourselves well in all things.

19 But I beseech you all the more to do this, that I may be restored to you more quickly.

20 Now may the God of peace, who brought from the dead the great shepherd of the sheep, in the blood of the eternal testament, our Lord Jesus Christ,

21 fit you in every good thing, that you may do his will, doing in you what may please before him through Jesus Christ, to whom is glory through the ages of ages. Amen.

22 But I ask you, brothers, to endure the word of consolation. For indeed I wrote to you in very few words.

23 Know that our brother Timothy has been released; with him, if he comes more quickly, I will see you.

24 Greet all your leaders and all the saints. The brothers from Italy greet you.

25 Grace with you all. Amen.

James

Chapter 1

1 James, a servant of God and of our Lord Jesus Christ, to the twelve tribes that are in dispersion: greetings.

2 Regard it as all joy, my brothers, when you fall into various temptations,

3 knowing that the proving of your faith works patience.

4 Patience, however, has a perfect work, so that you may be perfect and whole, lacking in nothing.

5 But if any of you lacks wisdom, let him ask of God, who gives to all abundantly and does not reproach; and it will be given to him.

6 But let him ask in faith, without hesitating at all; for he who hesitates is like a wave of the sea, moved by the wind and carried about.

7 Therefore let that man not suppose that he will receive anything from the Lord.

8 A man double in mind is unstable in all his ways.

9 But let the lowly brother glory in his exaltation,

10 but the rich in his lowliness, because he will pass away like a flower of grass;

11 for the sun rose with burning heat and dried the grass, and its flower fell and the beauty of its face perished; so also the rich will wither in his journeys.

12 Blessed is the man who endures temptation, because when he has been proved, he will receive the crown of life, which God has promised to those who love him.

13 Let no one, when tempted, say that he is tempted by God; for God is no tempter of evils, but he himself tempts no one.

14 But each one is tempted by his own desire, drawn away and enticed.

15 Then desire, when it has conceived, gives birth to sin; but sin, when it has been completed, begets death.

16 Therefore do not go astray, my most beloved brothers.

17 Every excellent thing given and every perfect gift comes from above, descending from the Father of lights, with whom there is no change, nor shadowing of variation.

18 For he willingly begot us by the word of truth, so that we might be some beginning of his creation.

19 You know, my most beloved brothers. But let every man be swift to hear, yet slow to speak and slow to anger.

20 For the anger of man does not work the justice of God.

21 Therefore, casting off all uncleanness and abundance of malice, receive with meekness the implanted word, which is able to save your souls.

22 But be doers of the word, and not hearers only, deceiving yourselves.

23 For if anyone is a hearer of the word and not a doer, he will be compared to a man considering the face of his birth in a mirror;

24 for he considered himself and went away, and immediately forgot what he was like.

25 But he who has looked closely into the perfect law of liberty and has remained in it, not having become
a forgetful hearer but a doer of work—this one will be blessed in his deed.

26 But if anyone thinks that he is religious, not restraining his tongue but leading his own heart astray, his
religion is empty.

27 Religion clean and unstained before God and the Father is this: to visit orphans and widows in their
tribulation, and to keep oneself unstained from this age.

Chapter 2

1 My brothers, do not hold the faith of our Lord Jesus Christ of glory with acceptance of persons.

2 For if a man having a gold ring, in white clothing, enters your assembly, and a poor man in filthy attire also enters,

3 and you look intently at the one clothed in splendid clothing and say to him, “You, sit well here,” but say to the poor man, “You, stand there,” or, “Sit beneath the footstool of my feet,”

4 do you not judge among yourselves, and have you become judges of unjust thoughts?

5 Listen, my most beloved brothers: has God not chosen the poor in this world to be rich in faith and heirs of the kingdom, which God has promised to those who love him?

6 But you have dishonored the poor man. Do not the rich oppress you by force, and do they themselves not drag you into courts?

7 Do they themselves not blaspheme the good name that has been invoked over you?

8 Yet if you fulfill the royal law according to the Scriptures, “You shall love your neighbor as yourself,” you do well;

9 but if you accept persons, you work sin, convicted by the law as transgressors.

10 But whoever may have kept the whole law, yet should stumble in one, has become guilty of all.

11 For he who said, “You shall not commit adultery,” also said, “You shall not kill.” But if you do not commit adultery, yet do kill, you have become a transgressor of the law.

12 So speak, and so act, as those who are beginning to be judged through the law of liberty.

13 For judgment without mercy is for him who has not done mercy; but mercy exalts itself above judgment.

14 What will it profit, my brothers, if someone says that he has faith but has no works? Can faith save him?

15 But if a brother and a sister are naked and lack daily sustenance,

16 and someone among you should say to them, “Go in peace; be warmed and be filled,” but you have not given them what is necessary for the body, what will it profit?

17 So faith also, if it has no works, is dead in itself.

18 But someone will say, “You have faith, and I have works. Show me your faith without works, and I will show you my faith from works.”

19 You believe that God is one. You do well; and the demons believe, and shudder.

20 But do you wish to know, O empty man, that faith without works is dead?

21 Was not Abraham our father justified from works, offering Isaac his son upon the altar?

22 Do you see that faith was working together with his works, and that from the works faith was completed?

23 And the Scripture was fulfilled, saying, “Abraham believed God, and it was reckoned to him as justice,” and he was called a friend of God.

24 Do you see that a man is justified from works, and not from faith alone?

25 Likewise, was not Rahab the prostitute also justified from works, receiving the messengers and sending them out by another way?

26 For just as the body without the spirit is dead, so also faith without works is dead.

Chapter 3

1 My brothers, do not become teachers in great numbers, knowing that you receive a greater judgment.

2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man; he is also able to lead the whole body around with a bridle.

3 But if we put bridles into horses' mouths to make them consent to us, we also turn their whole body around.

4 Behold, ships also, though they are great and are driven by strong winds, are turned around by a small rudder wherever the impulse of the one steering wills.

5 So also the tongue is indeed a small member, and exalts great things. Behold how great a fire sets so great a forest ablaze!

6 And the tongue is a fire, the totality of iniquity. The tongue is set among our members: it stains the whole body and sets ablaze the wheel of our birth, itself set ablaze by Gehenna.

7 For every nature—of beasts, birds, serpents, and the rest—is tamed, and has been tamed, by human nature:

8 but no one among men can tame the tongue: a restless evil, full of deadly poison.

9 With it we bless God and the Father; and with it we curse men, who were made according to the likeness of God.

10 From the same mouth comes blessing and curse. My brothers, these things ought not to be so.

11 Does a spring send forth sweet and bitter water from the same opening?

12 Can a fig tree, my brothers, make grapes, or a vine figs? So neither can what is salty make sweet water.

13 Who among you is wise and trained? Let him show, from good conduct, his work in the meekness of wisdom.

14 But if you have bitter zeal, and contentions are in your hearts, do not boast, and do not be liars against the truth:

15 for this wisdom is not descending from above, but is earthly, soulish, diabolical.

16 For where there are zeal and contention, there are instability and every wicked work.

17 But the wisdom that is from above is first indeed chaste, then peaceful, modest, persuadable, consenting to good things, full of mercy and good fruits, not judging, without pretense.

18 But the fruit of justice is sown in peace for those who make peace.

Chapter 4

1 From where do the wars and quarrels among you come? Is it not from here: from your desires, which wage war in your members?

2 You desire and do not have; you kill and envy, and cannot obtain; you quarrel and wage war, and do not have, because you make no request.

3 You ask and do not receive, because you ask badly, so that you may spend it on your desires.

4 Adulterers, do you not know that friendship with this world is hostile to God? Whoever, therefore, wills to be a friend of this age is constituted an enemy of God.

5 Or do you think that Scripture says in vain, “The spirit that dwells in you desires toward envy”?

6 But greater grace is given. Therefore it is said: “God resists the proud, but gives grace to the humble.”

7 Therefore be subject to God, but resist the devil, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse your hands, sinners, and purify your hearts, double in mind.

9 Be miserable, and mourn, and weep; let your laughter be turned into mourning, and your joy into sorrow.

10 Be humbled in the sight of the Lord, and he will exalt you.

11 Brothers, do not speak against one another. Whoever speaks against a brother, or judges his own brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge.

12 There is one lawgiver and judge, who is able to destroy and to set free.

13 But who are you, who judge your neighbor? Behold now, you who say, “Today or tomorrow we will go into that city, and we will indeed spend a year there, and trade, and make a profit”—

14 you who do not know what tomorrow will be.

15 For what is your life? It is a vapor, appearing for a little while, and afterward it will disappear; instead, you should say: “If the Lord wills.” And: “If we live, we will do this or that.”

16 But now you exult in your boastings. Every such exultation is evil.

17 Therefore, for the one who knows to do good and does not do it, it is sin.

Chapter 5

1 Come now, you rich: weep, howling in your miseries that will come upon you.

2 Your riches have rotted, and your garments have been eaten by moths.

3 Your gold and silver have rusted; and their rust will be a witness to you and will eat your flesh like fire. You have stored up wrath for yourselves in the last days.

4 Behold, the wage of the workers who reaped your lands, which has been withheld by you, cries out; and their cry has entered into the ears of the Lord (YHWH) Sabaoth.

5 You have feasted upon the earth, and amid indulgences you have fattened your hearts on the day of slaughter.

6 You have condemned and killed the just one, and he did not resist you.

7 Be patient, therefore, brothers, until the coming of the Lord. Behold, the farmer awaits the precious fruit of the earth, bearing patiently until he receives the early and the late.

8 Be patient, therefore, you too, and strengthen your hearts, because the coming of the Lord has drawn near.

9 Do not groan, brothers, against one another, so that you may not be judged. Behold, the judge stands before the door.

10 Take, brothers, as an example of the outcome of evil, labor, and patience, the prophets who spoke in the name of the Lord.

11 Behold, we call blessed those who have endured. You have heard the suffering of Job and have seen the end of the Lord, because the Lord is merciful and compassionate.

12 But before all things, my brothers, do not swear—neither by heaven, nor by earth, nor by any other oath whatsoever. But let your speech be: Yes, yes; no, no; so that you may not fall under judgment.

13 Is anyone among you distressed? Let him pray. Is anyone in an even frame of mind? Let him sing psalms.

14 Is anyone among you sick? Let him summon the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 and the prayer of faith will save the sick one, and the Lord will raise him up; and if he is in sins, they will be remitted to him.

16 Therefore confess your sins to one another, and pray for one another so that you may be saved; for the assiduous supplication of a just person avails much.

17 Elijah was a man like us, susceptible to suffering; and with prayer he prayed that it might not rain upon the earth, and it did not rain for three years and six months.

18 And he prayed again; and heaven gave rain, and the earth gave its fruit.

19 My brothers, if anyone among you should stray from the truth, and someone should turn him back:

20 he must know that the one who causes a sinner to turn from the error of his way will save his soul from death and will cover a multitude of sins.

First Peter

Chapter 1

1 Peter, an apostle of Jesus Christ, to the elect sojourners of the dispersion—of Pontus, Galatia, Cappadocia, Asia, and Bithynia—

2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, in obedience and the sprinkling of the blood of Jesus Christ. Grace to you, and peace be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us anew into a living hope through the resurrection of Jesus Christ from the dead,

4 into an incorruptible, undefiled, and unfading inheritance, kept in the heavens in you,

5 who by the power of God are guarded through faith for a salvation ready to be revealed at the last time.

6 In this you will exult, though now for a little, if it is necessary to be grieved amid various temptations,

7 so that the proving of your faith, far more precious than gold—which is tested by fire—may be found unto praise, glory, and honor in the revelation of Jesus Christ;

8 whom, although you have not seen, you love; in whom, though even now you do not see, you believe; but believing, you will exult with joy unspeakable and glorified,

9 receiving the end of your faith: the salvation of souls.

10 Concerning this salvation, the prophets sought and searched, who prophesied of the grace to come in you,

11 searching what time, or what kind of time, the Spirit of Christ in them signified, foretelling the sufferings that are in Christ and the glories that follow;

12 to whom it was revealed that they were ministering not to themselves but to you the things now announced to you by those who evangelized you, through the Holy Spirit sent from heaven, into whom angels desire to look.

13 Therefore, with the loins of your mind girded, and being sober, hope fully in the grace that is offered to you at the revelation of Jesus Christ,

14 as children of obedience, not conformed to the former desires of your ignorance;

15 but according to the Holy One who called you, be holy yourselves also in all your conduct,

16 for it is written: “You will be holy, because I am holy.”

17 And if you invoke as Father him who judges without acceptance of persons according to each one’s work, conduct yourselves in fear during the time of your sojourning,

18 knowing that you were redeemed from the vain conduct of your paternal tradition, not with corruptible things, gold or silver,

19 but with the precious blood of Christ, as of a lamb immaculate and undefiled,

20 foreknown indeed before the foundation of the world, but manifested in the last times for your sake,

21 who through him have faith in God, who raised him from the dead and gave him glory, so that your faith and hope might be in God.

22 Having purified your souls in the obedience of charity, in the love of brotherhood, love one another more earnestly from a simple heart,

23 reborn not from corruptible seed but from incorruptible seed, through the word of the living God, who abides forever;

24 for all flesh is like grass, and all its glory like the flower of grass; the grass withered, and its flower fell.

25 But the word of the Lord (YHWH) abides forever; and this is the word that was proclaimed to you as good news.

Chapter 2

1 Therefore, laying aside all malice and all deceit, and pretenses and envies, and all detractions,

2 as infants newly born, long for the rational milk, without guile, so that in it you may grow into salvation,

3 if indeed you have tasted that the Lord is sweet.

4 Coming to him, a living stone, rejected indeed by men, but chosen and honored by God,

5 you yourselves also, like living stones, are being built up, a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

6 For this reason Scripture contains: “Behold, I lay in Zion a chief cornerstone, chosen, precious; and whoever believes in him will not be confounded.”

7 To you, therefore, who believe, honor; but to those who do not believe, “The stone which the builders rejected—this has become the head of the corner,”

8 and “a stone of offense and a rock of scandal,” to those who take offense at the word and do not believe, in which also they have been placed.

9 But you are a chosen race, a royal priesthood, a holy nation, a people of acquisition, that you may proclaim the excellences of him who called you out of darkness into his admirable light.

10 You who were once not a people, but now are the people of God; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly desires, which wage war against the soul,

12 keeping your conduct good among the nations, so that in that for which they disparage you as evildoers, when they observe you by your good works, they may glorify God on the day of visitation.

13 Therefore be subject to every human creature for God’s sake: whether to the king as preeminent,

14 or to governors as sent by him for the punishment of evildoers, but for the praise of those who do good;

15 for so is the will of God, that by doing good you may cause the ignorance of foolish men to fall silent,

16 as free, yet not having freedom as a veil for malice, but as servants of God.

17 Honor everyone; love the brotherhood; fear God; give honor to the king.

18 Servants, be subject in all fear to your masters, not only to the good and modest, but also to the difficult.

19 For this is grace, if, because of conscience toward God, someone endures sorrows, suffering unjustly.

20 For what glory is it if, sinning and being struck with fists, you endure? But if, doing good, you endure patiently, this is grace with God.

21 For to this you have been called, because Christ also suffered for us, leaving you an example, that you may follow his footprints,

22 who did no sin, neither was deceit found in his mouth;

23 who, when he was cursed, did not curse; when he suffered, did not threaten; but handed himself over to one judging him unjustly;

24 who himself bore our sins in his own body upon the wood, so that we, dead to sins, might live to justice; by whose bruise you were healed.

25 For you were like wandering sheep, but now you have returned to the shepherd and overseer of your souls.

Chapter 3

1 Likewise, let wives be subject to their own husbands, so that even if some do not believe the word, they may be won without a word through the conduct of the wives:

2 as they observe your chaste conduct in fear.

3 Let your adornment not be outward: the arrangement of hair, the encircling of gold, or the adornment of clothing;

4 but the hidden person of the heart, in the incorruptibility of a quiet and modest spirit, who is rich in the sight of God.

5 For in this way formerly the holy women also, hoping in God, adorned themselves, subject to their own husbands.

6 Thus Sara obeyed Abraham, calling him lord; whose daughters you are, doing good and not fearing any disturbance.

7 Husbands likewise, dwell together according to knowledge, bestowing honor as to the weaker, female vessel, as also to coheirs of the grace of life, so that your prayers may not be hindered.

8 Finally, however, all of you be of one mind, compassionate, lovers of brotherhood, merciful, modest, humble:

9 not repaying evil for evil, nor curse for curse, but on the contrary blessing, because for this you were called: that you may possess a blessing as an inheritance.

10 For he who desires to love life and to see good days, let him restrain his tongue from evil, and his lips so that they speak no deceit.

11 Let him turn away from evil and do good; let him seek peace and follow it:

12 because the eyes of the Lord are upon the just, and his ears toward their prayers; but the face of the Lord is against those who do evil.

13 And who is there to harm you, if you become zealous followers of good?

14 But even if you suffer something because of justice, blessed are you. Yet do not fear their fear, and do not be troubled.

15 But sanctify the Lord Christ in your hearts, always ready to make a defense to everyone who asks you for an account concerning the hope that is in you;

16 yet with modesty and fear, having a good conscience, so that in the very matter in which they speak against you, those who slander your good conduct in Christ may be confounded.

17 For it is better to suffer while doing good—if the will of God so wills—than while doing evil.

18 Because Christ also died once for our sins, the just for the unjust, that he might offer us to God, put to death indeed in flesh but made alive in spirit.

19 In which also, coming, he preached to the spirits who were in prison:

20 who had once been unbelieving, when they awaited the patience of God in the days of Noah, while the ark was being built; in which a few—that is, eight souls—were saved through water.

21 And baptism, of a form like this, has now saved you also—not the removal of the filth of the flesh, but the inquiry of a good conscience toward God—through the resurrection of Jesus Christ.

22 Who is at the right hand of God, swallowing death so that we might be made heirs of eternal life; having gone into heaven, with angels, powers, and virtues subjected to him.

Chapter 4

1 Therefore, Christ having suffered in the flesh, arm yourselves also with the same thought, because the one who has suffered in the flesh has ceased from sins:

2 so that, for what remains of time in the flesh, he may live no longer for human desires, but for the will of God.

3 For the past time is sufficient for accomplishing the will of the nations, for those who walked in excesses, desires, drunkenness, revelries, drinking bouts, and unlawful worship of idols.

4 In this they marvel that you do not run together into the same confusion of excess, and they blaspheme.

5 They will give an account to him who is ready to judge the living and the dead.

6 For because of this the gospel was proclaimed also to the dead: that they might indeed be judged according to men in flesh, but live according to God in spirit.

7 But the end of all things has drawn near. Therefore be prudent, and be vigilant in prayers.

8 But before all things, have continual mutual charity among yourselves, because charity covers a multitude of sins.

9 Be hospitable to one another without murmuring.

10 As each one has received grace, minister it to one another as good stewards of the manifold grace of God.

11 If anyone speaks, let it be as words of God; if anyone ministers, let it be as from the power that God supplies, so that in all things God may be honored through Jesus Christ, to whom are glory and dominion for ages of ages. Amen.

12 Beloved, do not be as strangers amid the heat that is brought upon you for trial, as though something new were happening to you:

13 but, sharing in the sufferings of Christ, rejoice, so that at the revelation of his glory you also may rejoice, exulting.

14 If you are reproached in the name of Christ, you will be blessed, because that which is of honor, glory, and the power of God—and which is his Spirit—rests upon you.

15 But let none of you suffer as a murderer, or a thief, or a reviler, or one who covets what belongs to others.

16 But if he suffers as a Christian, let him not be ashamed; rather, let him glorify God in this name:

17 for it is time for judgment to begin from the house of God. But if first from us, what will be the end of those who do not believe the Gospel of God?

18 And if the just person will scarcely be saved, where will the impious and the sinner appear?

19 Therefore, let those also who suffer according to the will of God entrust their souls to the faithful Creator in good deeds.

Chapter 5

1 Therefore I entreat the elders who are among you—I, a fellow elder and a witness of the sufferings of Christ, who am also a sharer in the glory that is to be revealed in the future:

2 shepherd the flock of God that is among you, exercising oversight not under compulsion, but willingly according to God; not for the sake of shameful gain, but freely;

3 nor as lording it over the allotted portions, but becoming, from the heart, a pattern for the flock.

4 And when the Prince of Shepherds appears, you shall receive the unfading crown of glory.

5 Likewise, you younger ones, be subject to the elders. And all of you, impress humility upon yourselves toward one another, because God resists the proud, but gives grace to the humble.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in the time of visitation,

7 casting all your anxious care upon him, because he himself has care for you.

8 Be sober and vigilant, because your adversary the devil circles like a roaring lion, seeking someone to devour;

9 resist him, strong in faith, knowing that the same suffering is taking place in your brotherhood throughout the world.

10 But the God of all grace, who has called us into his eternal glory in Christ Jesus, after we have suffered a little, will himself perfect, confirm, and establish us.

11 To him be glory and dominion unto ages of ages. Amen.

12 Through Silvanus, a faithful brother to you, as I account him, I have written briefly, entreating and testifying that this is the true grace of God, in which you stand.

13 The church that is in Babylon, co-elect with you, greets you, as does Marcus, my son.

14 Greet one another with a holy kiss. Grace be to all of you who are in Christ Jesus. Amen.

Second Peter

Chapter 1

1 Simon Peter, servant and apostle of Jesus Christ, to those who have been allotted a faith coequal with ours, in the justice of our God, and of the Savior Jesus Christ.

2 May grace and peace be fulfilled for you in the knowledge of God and of Christ Jesus our Lord:

3 just as all things of his divine power that pertain to life and piety have been given to us through the knowledge of him who called us by his own glory and virtue,

4 through whom he gave us the greatest and precious promises, so that through these you may become sharers of divine nature, fleeing the corruption of the desire that is in the world.

5 But you, bringing to bear all care, supply virtue in your faith, and knowledge in virtue,

6 and abstinence in knowledge, and patience in abstinence, and piety in patience,

7 and the love of brotherhood in piety, and charity in the love of brotherhood.

8 For if these things are present with you and abound, they will render you neither empty nor without fruit in the knowledge of our Lord Jesus Christ.

9 For he to whom these things are not at hand is blind and groping with his hand, receiving forgetfulness of the purification of his former offenses.

10 Therefore, brothers, labor all the more so that through good works you may make your calling and election certain; for in doing these things, you will not sin at any time.

11 For thus an entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly ministered to you.

12 For this reason I shall begin always to remind you of these things, though indeed you know them and are confirmed in the present truth.

13 Yet I judge it just, as long as I am in this tabernacle, to stir you by reminder,

14 certain that the laying aside of my tabernacle is swift, according as our Lord Jesus Christ also signified to me.

15 But I shall also endeavor to have you, after my death, frequently make remembrance of these things.

16 For it was not by following learned fables that we made known to you the power and presence of our Lord Jesus Christ, but by having become eyewitnesses of his magnificence.

17 For he received honor and glory from God the Father, when a voice of this kind descended to him from the magnificent glory: “This is my beloved Son, in whom I am well pleased; hear him.”

18 And this voice we heard brought from heaven, when we were with him on the holy mountain.

19 And we have the firmer prophetic word, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the daystar arises in your hearts,

20 understanding this first: that no prophecy of Scripture comes about by private interpretation.

21 For prophecy was not at any time brought by human will; rather, inspired by the Holy Spirit, holy people of God spoke.

Chapter 2

1 But there were also false prophets among the people, just as among you there will also be lying teachers, who will introduce sects of destruction; and they deny the Lord who bought them, bringing swift destruction upon themselves.

2 And many will follow their sexual excesses, through whom the way of truth will be blasphemed;

3 and in greed, with fabricated words, they will make merchandise of you; for them judgment has not ceased since long ago, and their destruction does not sleep.

4 For if God did not spare the angels when they sinned, but handed them over—dragged down with ropes of hell into Tartarus—to be tormented and reserved for judgment;

5 and did not spare the original world, but preserved Noah as the eighth, a herald of justice, bringing a flood upon the world of the impious;

6 and, reducing the cities of the Sodomites and Gomorrheans to ashes, condemned them by overthrow, setting an example of those who will act impiously;

7 and rescued just Lot, oppressed by the injury and sexually excessive conduct of abominable people—

8 for by sight and hearing he was just, dwelling among those who, from day to day, tormented his just soul with lawless works—

9 the Lord (YHWH) knows how to rescue the pious from temptation, but to reserve the unjust for the day of judgment to be tormented,

10 especially, however, those who walk after the flesh in the desire of uncleanness and despise dominion—audacious, self-pleasing, they do not fear to introduce sects while blaspheming;

11 where angels, though greater in strength and power, do not bear an execrable judgment against themselves.

12 But these, like irrational beasts, by nature for capture and destruction, blaspheming in the things they do not know, will perish in their own corruption,

13 receiving the wage of injustice, considering daytime delicacies a pleasure; defilements and stains, abounding in delicacies, living in excess with you in their own feasts,

14 having eyes full of adultery and of unceasing sin. Enticing unstable souls, having a heart trained in greed, children of curse,

15 abandoning the straight way, they went astray, having followed the way of Balaam from Bosor, who loved the wage of iniquity;

16 but he received correction for his own madness: a yoked mute animal, speaking with a human voice, restrained the prophet’s foolishness.

17 These are springs without water and clouds driven by whirlwinds, for whom the gloom of darkness is reserved.

18 For, speaking proud things of vanity, they entice, through the fleshly desires of excess, those who escape but a little, who conduct themselves in error;

19 promising them freedom, while they themselves are slaves of corruption; for by whomever someone has been overcome, of that one he is also a slave.

20 For if, having fled the defilements of the world through knowledge of our Lord and Savior Jesus Christ, they are again entangled in these and overcome, the latter things have become worse for them than the former.

21 For it was better for them not to know the way of justice than, after recognition, to turn backward from the holy command that was handed down to them.

22 For that saying of the true proverb has befallen them: “A dog having returned to its own vomit”; and, “a sow, washed, in a wallowing place of mud.”

Chapter 3

1 Behold, beloved, I write this second epistle to you; in these I awaken your sincere mind by reminder,

2 that you may remember the words which I foretold, from the holy prophets, and the commandments of your apostles, of the Lord and Savior.

3 Know this first: that in the last days there will come, in deception, mockers walking according to their own desires,

4 saying, “Where is the promise, or his coming? For since the fathers fell asleep, all things continue thus from the beginning of creation.”

5 For by their own will this is hidden from them: that the heavens were of old, and the earth—out of water and through water, standing together by the word of God—

6 through which things the world that then was, flooded with water, perished.

7 But the heavens that now are, and the earth, have been stored by the same word, reserved for fire unto the day of judgment and the destruction of impious men.

8 But let this one thing not be hidden from you, beloved: that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord does not delay his promise, as some suppose, but acts patiently for your sake, not willing any to perish, but all to return to repentance.

10 But the day of the Lord will come as a thief, in which the heavens will pass away with great force; the elements will be dissolved by heat, and the earth and the works within it will be burned up.

11 Since, therefore, all these things are to be dissolved, what manner of persons ought you to be in holy conducts and pieties,

12 awaiting and hastening unto the coming of the day of the Lord, through which the heavens, burning, will be dissolved, and the elements will melt away in the ardor of fire?

13 But according to his promises we await new heavens and a new earth, in which justice dwells.

14 Therefore, beloved, awaiting these things, strive to be found by him immaculate and inviolate, in peace;

15 and account the long-suffering of our Lord as salvation, just as our dearest brother Paul, according to the wisdom given to him, wrote to you,

16 as also in all his epistles, speaking in them of these things, in which there are certain things difficult to understand, which the unlearned and unstable distort, as also the other Scriptures, unto their own destruction.

17 You therefore, brothers, knowing beforehand, guard yourselves lest, led away by the error of the foolish, you fall from your own firmness;

18 but grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

First John

Chapter 1

1 That which was from the beginning, that which we heard, that which we have seen with our eyes, that which we gazed upon, and that which our hands handled, concerning the word of life—

2 and the life was manifested, and we have seen, and we testify, and we announce to you the eternal life which was with the Father and appeared to us—

3 that which we have seen and heard, we announce to you, so that you also may have fellowship with us, and our fellowship may be with the Father and with his Son Jesus Christ.

4 And these things we write to you so that you may rejoice, and your joy may be full.

5 And this is the announcement which we heard from him and announce to you: that God is light, and darkness in him is none whatever.

6 If we say that we have fellowship with him and walk in darkness, we lie and do not do the truth.

7 But if we walk in the light just as he also is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from every sin.

8 If we say that we do not have sin, we ourselves lead ourselves astray, and the truth is not in us.

9 If we confess our sins, he is faithful and just, so that he may forgive us our sins and cleanse us from all iniquity.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Chapter 2

1 My little children, these things I write to you so that you may not sin. But even if anyone should sin, we have an advocate with the Father, Jesus Christ the just;

2 and he himself is the propitiation for our sins; but not for ours only, but also for those of the whole world.

3 And by this we know that we have known him: if we observe his commandments.

4 Whoever says that he knows him and does not keep his commandments is a liar, and the truth is not in him.

5 But whoever keeps his word, truly in him the charity of God has been perfected; and by this we know that we are in him.

6 Whoever says that he remains in him ought himself also to walk just as he walked.

7 Dearest, I write you not a new command, but the old command which you had from the beginning. The old command is the word which you heard.

8 Again, I write you a new command, which is true both in him and in you, because the darkness has passed and the true light now shines.

9 Whoever says that he is in the light and hates his brother is in darkness until now.

10 Whoever loves his brother remains in the light, and there is no scandal in him.

11 But whoever hates his brother is in darkness and walks in darkness and does not know where he goes, because the darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven you on account of his name.

13 I write to you, fathers, because you have known him who is from the beginning. I write to you, adolescents, because you have overcome the malignant one.

14 I write to you, infants, because you have known the Father. I write to you, young men, because you are strong, and the word of God remains in you, and you have overcome the malignant one.

15 Do not love the world, nor the things that are in the world. If anyone loves the world, the charity of the Father is not in him;

16 for all that is in the world is the desire of the flesh, and the desire of the eyes, and the pride of life; which is not from the Father but is from the world.

17 And the world passes away, and its desire; but whoever does the will of God remains forever.

18 Little children, it is the last hour; and just as you have heard that antichrist comes, even now many antichrists have been made; from this we know that it is the last hour.

19 They went out from us, but they were not from us; for if they had been from us, they would surely have remained with us; but so that they may be manifest, because not all are from us.

20 But you have an anointing from the Holy One, and you know all things.

21 I have not written to you as to those ignorant of the truth, but as to those who know it, and because every lie is not from the truth.

22 Who is the liar, unless it is he who denies that Jesus is the Christ? This one is antichrist, who denies the Father and the Son.

23 Everyone who denies the Son does not have the Father either; whoever confesses the Son has the Father also.

24 As for you, let that which you heard from the beginning remain in you. If that which you heard from the beginning remains in you, you also will remain in the Son and the Father.

25 And this is the re-promise which he himself promised us: eternal life.

26 These things I have written to you about those who lead you astray.

27 And as for you, let the anointing which you received from him remain in you. And you have no need that anyone teach you; but as his anointing teaches you concerning all things, and it is truth and is not a lie, and just as it taught you, remain in him.

28 And now, little children, remain in him, so that when he appears we may have confidence and not be confounded by him at his advent.

29 If you know that he is just, know that everyone also who does justice has been born from him.

Chapter 3

1 Behold what manner of charity the Father has given us: children of God—so we should be called, and so we are. For this reason the world does not know us, because it does not know him.

2 Beloved, now we are children of God; and what we shall be has not yet appeared. We know that when he appears, we shall be like him, because we shall see him just as he is.

3 And everyone who has this hope in him sanctifies himself, just as he himself is holy.

4 Everyone who does sin also does iniquity; and sin is iniquity.

5 And you know that he appeared to take away our sins; and in him there is no sin.

6 Everyone who remains in him does not sin; and everyone who sins has neither seen him nor come to know him.

7 Little children, let no one lead you astray. Whoever does justice is just, just as he himself is just.

8 Whoever does sin is from the devil, because the devil sins from the beginning. For this the Son of God appeared: that he might dissolve the works of the devil.

9 Everyone who is born from God does not do sin, because his seed remains in him; and he cannot sin, because he is born from God.

10 In this the children of God and the children of the devil are manifest. Everyone who is not just is not from God, and neither is he who does not love his brother:

11 because this is the announcement you heard from the beginning: that you should love one another.

12 Not like Cain, who was from the malignant one and killed his brother. And why did he kill him? Because his works were evil, but his brother's were just.

13 Do not marvel, brothers, if the world hates you.

14 We know that we have been transferred from death to life, because we love the brothers. He who does not love remains in death.

15 Everyone who hates his brother is a murderer. And you know that no murderer has eternal life remaining within himself.

16 In this we have come to know the charity of God: because it was his soul he laid down for us; and it is our souls we ought to lay down for the brothers.

17 Whoever has the substance of this world, and sees that his brother has need, and closes his bowels against him—how does the charity of God remain in him?

18 My little children, let us love neither in word nor in tongue, but in deed and truth:

19 in this we recognize that we are from the truth; and in his sight we shall persuade our hearts.

20 For if our heart reproaches us, God is greater than our heart and knows all things.

21 Beloved, if our heart does not reproach us, we have confidence toward God;

22 and whatever we ask, we shall receive from him, because we keep his commands and do those things that are pleasing before him.

23 And this is his command: that we should believe in the name of his Son, Jesus Christ, and love one another, just as he gave command to us.

24 And he who keeps his commands remains in him, and he in him; and in this we know that he remains in us: from the Spirit whom he gave us.

Chapter 4

1 Beloved, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world.

2 By this the Spirit of God is recognized: every spirit that confesses Jesus Christ to have come in the flesh is from God;

3 and every spirit that dissolves Jesus is not from God; and this is the antichrist, of whom you have heard that he comes, and is now already in the world.

4 You are from God, little children, and you have overcome him, because greater is he who is in you than he who is in the world.

5 They are from the world; therefore they speak from the world, and the world hears them.

6 We are from God. He who knows God hears us; he who is not from God does not hear us. By this we recognize the Spirit of truth and the spirit of error.

7 Beloved, let us love one another, because charity is from God. And everyone who loves is born from God and knows God.

8 He who does not love does not know God, because God is charity.

9 In this the charity of God appeared in us: because his only-begotten Son was sent by God into the world, so that we might live through him.

10 In this is charity: not as though we loved God, but because he first loved us and sent his Son as propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No one has ever seen God. If we love one another, God remains in us, and his charity is perfected in us.

13 By this we recognize that we remain in him, and he in us: because he has given us from his Spirit.

14 And we have seen and testify that the Father sent his Son as Savior of the world.

15 Whoever confesses that Jesus is the Son of God, God remains in him, and he in God.

16 And we have come to know, and have believed in, the charity that God has in us. God is charity; and he who remains in charity remains in God, and God in him.

17 In this the charity of God is perfected with us: that we may have confidence on the day of judgment, because just as he is, we also are in this world.

18 Fear is not in charity; but perfect charity casts out fear, because fear has punishment. But he who fears is not perfect in charity.

19 Therefore let us love God, because God first loved us.

20 If anyone should say, “I love God,” and hates his brother, he is a liar. For he who does not love his brother whom he has seen—God, whom he has not seen—how can he love?

21 And this command we have from God: that he who loves God should love his brother also.

Chapter 5

1 Everyone who believes that Jesus is the Christ is born of God. And everyone who loves him who begot loves also him who was born of him.

2 In this we know that we love those born of God: when we love God and do his commandments.

3 For this is the charity of God: that we keep his commandments; and his commandments are not heavy.

4 For everything that is born of God conquers the world; and this is the victory that conquers the world: our faith.

5 Who is he who conquers the world, except he who believes that Jesus is the Son of God?

6 This is he who came through water and blood, Jesus Christ: not in water only, but in water and blood. And it is the Spirit who testifies that Christ is truth.

7 For there are three who give testimony in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

8 And there are three who give testimony on earth: the spirit, and the water, and the blood; and these three are one.

9 If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater: that he has testified concerning his Son.

10 He who believes in the Son of God has the testimony of God in himself. He who does not believe the Son makes him a liar, because he does not believe in the testimony which God has testified concerning his Son.

11 And this is the testimony: that God has given us eternal life; and this life is in his Son.

12 He who has the Son has life; he who does not have the Son does not have life.

13 These things I write to you so that you may know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have toward him: that whatever we ask according to his will, he hears us.

15 And we know that he hears us, whatever we ask; we know that we have the petitions which we ask from him.

16 He who knows that his brother is sinning a sin not unto death, let him ask, and life shall be given to him who sins not unto death. There is a sin unto death; I do not say that anyone should ask for that.

17 Every iniquity is sin; and there is a sin unto death.

18 We know that everyone who is born of God does not sin; but the generation of God preserves him, and the malignant one does not touch him.

19 We know that we are from God; and the whole world is placed in the malignant one.

20 And we know that the Son of God came and gave us sense, so that we may know the true God and may be in his true Son. This is the true God and eternal life.

21 Little children, guard yourselves from idols. Amen.

Second John

Chapter 1

1 The Elder to the Elect Lady and her children, whom I love in truth—and not I alone, but also all who have come to know the truth—

2 on account of the truth that remains in us and will be with us forever.

3 May grace, mercy, and peace be with you from God the Father and from Christ Jesus, the Son of the Father, in truth and charity.

4 I rejoiced greatly because I found some of your children walking in truth, just as we received a command from the Father.

5 And now I ask you, Lady—not as though writing a new command to you, but writing what we had from the beginning—that we love one another.

6 And this is charity: that we walk according to his commands. For this is the command: that, just as you heard from the beginning, you should walk in it.

7 For many deceivers have gone out into the world, who do not confess Jesus Christ to have come in the flesh. This is the deceiver and the antichrist.

8 Look to yourselves, lest you lose the things you have wrought, but that you may receive a full reward.

9 Everyone who departs and does not remain in the doctrine of Christ does not have God; he who remains in the doctrine, this one has both the Father and the Son.

10 If anyone comes to you and does not bring this doctrine, do not receive him into the house, nor say to him, “Hail.”

11 For he who says to him, “Hail,” shares in his malignant works.

12 Having more to write to you, I was unwilling to write by paper and ink; for I hope that I shall be with you and speak mouth to mouth, so that your joy may be full.

13 The children of your Elect sister greet you.

Third John

Chapter 1

1 The Elder to Gaius, most beloved, whom I myself love in truth.

2 Most beloved, concerning all things I pray that you may fare prosperously and be in health, just as your soul fares prosperously.

3 I rejoiced greatly when brothers came and bore testimony to your truth, just as you walk in truth.

4 I have no greater grace than these: that I should hear my children walking in truth.

5 Most beloved, you act faithfully in whatever you work toward the brothers—and this toward strangers—

6 who have rendered testimony to your charity in the sight of the church; whom, doing well, you will lead onward worthily of God.

7 For on account of his name they went forth, receiving nothing from the nations.

8 Therefore we ought to receive such persons, so that we may be co-workers of truth.

9 Perhaps I might have written to the church; but Diotrephes, who loves to hold primacy among them, does not receive us.

10 Because of this, if I come, I will call his works to mind, chattering against us with malignant words. And as though these things were not enough for him, neither does he himself receive the brothers; and he forbids those who receive them and casts out those same persons from the church.

11 Most beloved, do not imitate evil, but what is good. He who does good is from God; he who does evil has not seen God.

12 To Demetrius testimony is rendered by all, and by truth itself; but we too bear testimony, and you know that our testimony is true.

13 I had many things to write to you; but I was unwilling, by ink and reed, to write to you.

14 But I hope soon to see you, and mouth to mouth we will speak. Peace to you. The friends greet you. Greet the friends by name.

Jude

Chapter 1

1 Jude, a servant of Jesus Christ, but brother of James, to those who are beloved in God the Father, and preserved in Christ Jesus, and called.

2 May mercy and peace and charity be fulfilled for you.

3 Most beloved, exercising all solicitude to write to you concerning your common salvation, I found it necessary to write to you, entreating you to contend beyond measure for the faith once delivered to the saints.

4 For certain people have entered secretly—who long ago were written beforehand into this judgment—impious, transferring the grace of our God into luxury and denying the only Sovereign and our Lord Jesus Christ.

5 But I wish to remind you, though you know all things once for all, that Jesus, after saving the people from the land of Egypt, secondly destroyed those who did not believe;

6 but the angels who did not keep their principality, but abandoned their dwelling, he reserved under darkness in eternal bonds for the judgment of the great day.

7 Just as Sodom and Gomorrah and the neighboring cities, having fornicated in like manner and gone after other flesh, were made an example, sustaining the punishment of eternal fire.

8 In like manner these also indeed defile the flesh, but despise dominion and blaspheme majesty.

9 When Michael the Archangel, disputing with the devil, contended over the body of Moses, he did not dare to bring a judgment of blasphemy, but said, “May the Lord (YHWH) command you.”

10 But these blaspheme whatever things indeed they do not know; and whatever things they know naturally, like mute animals, in these they are corrupted.

11 Woe to them, because they have gone in the way of Cain, and have poured themselves out in the error of Balaam for a wage, and have perished in the contradiction of Core!

12 These are spots in their feasts, feasting together without fear, feeding themselves; clouds without water, which are carried about by winds; autumnal trees, fruitless, twice dead, uprooted;

13 wild waves of the sea, foaming out their shames; wandering stars, for whom the storm of darkness has been reserved forever.

14 And Enoch, seventh from Adam, prophesied also concerning these, saying, “Behold, the Lord comes in his holy thousands

15 to execute judgment against all, and to convict all the impious concerning all works of their impiety by which they acted impiously, and concerning all hard things that impious sinners have spoken against God.”

16 These are murmurers, querulous, walking according to their desires; and their mouth speaks proud things, admiring persons for the sake of gain.

17 But you, most beloved, be mindful of the words that were foretold by the apostles of our Lord Jesus Christ,

18 who were saying to you that in the last time mockers will come, walking according to their desires in impieties.

19 These are they who separate themselves, soulish, not having the Spirit.

20 But you, most beloved, building yourselves upon your most holy faith, praying in the Holy Spirit,

21 keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

22 And reprove these, who have been judged;

23 but save those, snatching them from the fire. And have mercy on others in fear, hating even the stained garment that is fleshly.

24 But to him who is able to preserve you without sin and to set you immaculate before the sight of his glory, in exultation, at the advent of our Lord Jesus Christ,

25 to the only God our Savior, through Jesus Christ our Lord, be glory and magnificence, dominion and power, before every age, and now, and unto all ages of ages. Amen.

Revelation

Chapter 1

1 The revelation of Jesus Christ, which God gave him to make manifest to his servants the things that must happen soon; and he signified it, sending through his angel to his servant John,

2 who bore testimony to the word of God and to the testimony of Jesus Christ—to whatever things he saw.

3 Blessed is he who reads and hears the words of this prophecy, and keeps the things written in it; for the time is near.

4 John, to the seven churches that are in Asia. Grace to you and peace from him who is, and who was, and who is to come; and from the seven spirits who are before his throne;

5 and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the prince of the kings of the earth; who loved us and washed us from our sins in his blood,

6 and made us a kingdom and priests to God and his Father. To him be glory and dominion unto ages of ages. Amen.

7 Behold, he comes with the clouds, and every eye will see him, even those who pierced him. And all the tribes of the earth will lament over him. Yes. Amen.

8 “I am Alpha and Omega, the beginning and the end,” says the Lord (YHWH) God, “who is, and who was, and who is to come, the Almighty.”

9 I, John, your brother and a sharer in tribulation and kingdom and patience in Christ Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

10 I was in spirit on the Lord’s Day, and I heard behind me a great voice, like that of a trumpet,

11 saying, “What you see, write in a book, and send it to the seven churches that are in Asia: to Ephesus, and Smyrna, and Pergamum, and Thyatira, and Sardis, and Philadelphia, and Laodicea.”

12 And I turned to see the voice that was speaking with me; and having turned, I saw seven golden lampstands,

13 and in the midst of the seven golden lampstands, one like the Son of Man, clothed in a long garment and girded at the breasts with a golden belt.

14 But his head and hair were white like white wool and like snow, and his eyes like a flame of fire;

15 and his feet were like orichalcum, as in a burning furnace, and his voice like the voice of many waters;

16 and he had seven stars in his right hand, and from his mouth came a sword sharpened on both sides, and his face was like the sun shining in its power.

17 And when I had seen him, I fell at his feet as though dead. And he placed his right hand upon me, saying, “Do not be afraid. I am the first and the last,

18 and the living one. I was dead, and behold, I am living unto ages of ages; and I have the keys of death and of the realm of the dead.

19 Therefore write the things you have seen, and the things that are, and the things that must happen after these.

20 The mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.”

Chapter 2

1 “To the angel of the church of Ephesus write: Thus says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lampstands:

2 I know your works and labor and patience, and that you cannot endure evil people; and you tested those who say they are apostles and are not, and found them liars;

3 and you have patience, and have endured for my name, and have not failed.

4 But I have this against you: that you have forsaken your first charity.

5 Therefore remember from where you have fallen, and do penance, and do the first works. But if not, I am coming to you and will move your lampstand from its place, unless you do penance.

6 But this you have: that you hate the deeds of the Nicolaitans, which I also hate.

7 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers, I will give to eat from the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: Thus says the first and the last, who was dead and lives:

9 I know your tribulation and your poverty—but you are rich—and that you are blasphemed by those who say they are Jews and are not, but are the synagogue of Satan.

10 Fear none of the things you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you may be tested; and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

11 He who has an ear, let him hear what the Spirit says to the churches. He who conquers will not be harmed by the second death.

12 And to the angel of the church of Pergamum write: Thus says he who has the sword sharpened on both sides:

13 I know where you dwell, where the throne of Satan is; and you hold fast my name and have not denied my faith. Even in those days Antipas was my faithful witness, who was slain among you, where Satan dwells.

14 But I have a few things against you: because you have there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel: to eat and to fornicate.

15 So you also have those who hold the doctrine of the Nicolaitans.

16 In like manner, do penance. Otherwise I will come to you soon and will fight against them with the sword of my mouth.

17 He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will give the hidden manna, and I will give him a white stone; and on the stone, a new name written, which no one knows except the one who receives it.

18 And to the angel of the church of Thyatira write: Thus says the Son of God, who has eyes like a flame of fire, and his feet like orichalcum:

19 I know your works and faith and charity and ministry and patience, and your last works, which are more than the former.

20 But I have a few things against you: because you permit the woman Jezebel, who calls herself a prophetess, to teach and seduce my servants to fornicate and to eat things sacrificed to idols.

21 And I gave her time to do penance, but she is unwilling to repent of her fornication.

22 Behold, I will cast her into a bed; and those who commit adultery with her will be in the greatest tribulation, unless they do penance from their works.

23 And I will slay her children with death, and all the churches will know that I am he who searches the kidneys and hearts; and I will give to each one of you according to your works. But to you I say,

24 and to the rest who are in Thyatira—all who do not have this doctrine and who have not known the depths of Satan, as they say—I will not cast another burden upon you.

25 Nevertheless, hold fast what you have until I come.

26 And he who conquers and keeps my works unto the end, I will give him authority over the nations,

27 and he will rule them with a rod of iron, and like a potter’s vessel they will be shattered,

28 just as I also received from my Father; and I will give him the morning star.

29 He who has an ear, let him hear what the Spirit says to the churches.”

Chapter 3

1 “And to the angel of the church of Sardis write: Thus says he who has the seven spirits of God and the seven stars: I know your works, that you have a name that you are alive, and you are dead.

2 Be watchful, and strengthen the remaining things that were about to die. For I do not find your works full before my God.

3 Therefore keep in mind how you received and heard, and keep it, and do penance. Therefore, if you do not watch, I will come to you like a thief, and you will not know at what hour I will come to you.

4 But you have a few names in Sardis who have not defiled their garments; and they will walk with me in white, because they are worthy.

5 He who conquers will thus be clothed in white garments, and I will not blot his name from the book of life, and I will confess his name before my Father and before his angels.

6 He who has an ear, let him hear what the Spirit says to the churches.

7 And to the angel of the church of Philadelphia write: Thus says the Holy and True One, who has the key of David; who opens, and no one shuts; shuts, and no one opens:

8 I know your works. Behold, I have set before you an open door that no one can shut, because you have a little strength, and have kept my word, and have not denied my name.

9 Behold, I will give some from the synagogue of Satan, who say they are Jews and are not, but lie. Behold, I will make them come and worship before your feet; and they will know that I have loved you,

10 because you have kept the word of my patience; and I will keep you from the hour of temptation that is to come upon the whole world, to test those who dwell on the earth.

11 Behold, I come soon. Hold fast what you have, so that no one may take your crown.

12 He who conquers, I will make him a pillar in the temple of my God, and he will no longer go outside; and I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem, which descends from heaven from my God—and my new name.

13 He who has an ear, let him hear what the Spirit says to the churches.

14 And to the angel of the church of Laodicea write: Thus says the Amen, the faithful and true witness, who is the beginning of the creation of God:

15 I know your works: that you are neither cold nor hot. Would that you were cold or hot!

16 But because you are lukewarm, and neither cold nor hot, I will begin to vomit you out of my mouth;

17 because you say, ‘I am rich and have been enriched, and I need nothing,’ and you do not know that you are wretched and pitiable and poor and blind and naked.

18 I counsel you to buy from me gold fired and tested, so that you may become rich; and to be clothed in white garments, so that the shame of your nakedness may not appear; and anoint your eyes with eye-salve, so that you may see.

19 Those whom I love, I reprove and chastise. Therefore be zealous, and do penance.

20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door to me, I will enter to him and will sup with him, and he with me.

21 He who conquers, I will give him to sit with me on my throne, just as I also conquered and sat with my Father on his throne.

22 He who has an ear, let him hear what the Spirit says to the churches.”

Chapter 4

1 After these things I saw, and behold, a door opened in heaven; and the first voice, which I had heard like a trumpet speaking with me, said, “Ascend here, and I will show you the things that must happen after these.”

2 And immediately I was in spirit; and behold, a throne had been set in heaven, and one sitting upon the throne.

3 And he who sat there was like, in appearance, a jasper stone and a carnelian; and around the throne was a rainbow like the appearance of an emerald.

4 And around the throne were twenty-four seats; and upon the thrones sat twenty-four elders, wrapped in white garments, and on their heads were golden crowns.

5 And from the throne proceeded lightning and voices and thunder; and seven lamps burned before the throne, which are the seven spirits of God.

6 And before the throne was something like a glassy sea, like crystal; and in the midst of the throne and around the throne were four living creatures, full of eyes before and behind.

7 And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like that of a man, and the fourth living creature was like a flying eagle.

8 And the four living creatures, each one of them, had six wings; and around and within they were full of eyes. And they had no rest day or night, saying, “Holy, Holy, Holy, the Lord God Almighty, who was, and who is, and who is to come.”

9 And when those living creatures gave glory and honor and blessing to him who sits upon the throne, who lives unto ages of ages,

10 the twenty-four elders would fall down before him who sits upon the throne, and would worship him who lives unto ages of ages, and would cast their crowns before the throne, saying,

11 “You are worthy, O Lord our God, to receive glory and honor and power, because you created all things, and by your will they were, and were created.”

Chapter 5

1 And I saw in the right hand of him who sat upon the throne a book written within and without, sealed with seven seals.

2 And I saw a mighty angel proclaiming with a great voice, “Who is worthy to open the book and loose its seals?”

3 And no one was able—neither in heaven, nor on earth, nor beneath the earth—to open the book or to look upon it.

4 And I wept greatly, because no one was found worthy to open the book or to see it.

5 And one of the elders said to me, “Do not weep. Behold, the Lion from the tribe of Judah, the Root of David, has conquered, to open the book and loose its seven seals.”

6 And I saw; and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as though slain, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth.

7 And he came and took the book from the right hand of him who sat upon the throne.

8 And when he had opened the book, the four living creatures and the twenty-four elders fell before the Lamb, each having harps and golden bowls full of fragrances, which are the prayers of the saints;

9 and they sang a new song, saying, “You are worthy, O Lord, to take the book and open its seals, because you were slain and redeemed us for God in your blood, from every tribe and tongue and people and nation;

10 and you made us a kingdom and priests to our God, and we shall reign over the earth.”

11 And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders; and their number was thousands of thousands,

12 saying with a great voice, “Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing.”

13 And every creature that is in heaven and upon the earth and beneath the earth, and the things that are in the sea and that are in it—I heard them all saying, “To him who sits upon the throne, and to the Lamb, be blessing and honor and glory and might unto ages of ages.”

14 And the four living creatures said, “Amen.” And the twenty-four elders fell upon their faces and worshiped him who lives unto ages of ages.

Chapter 6

1 And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures saying, like a voice of thunder, “Come and see.”

2 And I saw; and behold, a white horse, and he who sat upon it had a bow. And a crown was given to him, and he went out conquering so that he might conquer.

3 And when he had opened the second seal, I heard the second living creature saying, “Come and see.”

4 And another horse went out, red; and to him who sat upon it, it was given to take peace from the earth, so that they might slay one another; and a great sword was given to him.

5 And when he had opened the third seal, I heard the third living creature saying, “Come and see.” And behold, a black horse; and he who sat upon it had a balance in his hand.

6 And I heard something like a voice in the midst of the four living creatures, saying, “Two pounds of wheat for a denarius, and three two-pound measures of barley for a denarius; and do not harm the wine and oil.”

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.”

8 And behold, a pale horse; and he who sat upon it—his name was Death—and the realm of the dead followed him. And authority was given to him over the four parts of the earth, to slay by sword, by famine, by death, and by the beasts of the earth.

9 And when he had opened the fifth seal, I saw beneath the altar the souls of those slain because of the word of God and because of the testimony that they held.

10 And they cried out with a great voice, saying, “How long, O Lord—holy and true—do you not judge and avenge our blood upon those who dwell on the earth?”

11 And to each of them a white robe was given; and it was said to them that they should rest yet a little time, until their fellow servants and their brothers, who are to be slain just as they were, should be completed.

12 And I saw when he had opened the sixth seal; and behold, a great earthquake occurred, and the sun became black like a sackcloth of hair, and the whole moon became like blood;

13 and the stars from heaven fell upon the earth, as a fig tree casts its unripe figs when it is shaken by a great wind;

14 and heaven withdrew like a book rolled up, and every mountain and the islands were moved from their places;

15 and the kings of the earth, and the princes, and the tribunes, and the rich, and the strong, and every bondservant and free person hid themselves in caves and among the rocks of the mountains;

16 and they say to the mountains and the rocks, “Fall upon us and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb;

17 for the great day of their wrath has come, and who will be able to stand?”

Chapter 7

1 After these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, so that they would not blow upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a great voice to the four angels to whom it was given to harm the earth and the sea,

3 saying, “Do not harm the earth, or the sea, or the trees, until we seal the servants of our God on their foreheads.”

4 And I heard the number of those sealed: one hundred forty-four thousand sealed, from every tribe of the children of Israel.

5 From the tribe of Judah, twelve thousand sealed; from the tribe of Reuben, twelve thousand sealed; from the tribe of Gad, twelve thousand sealed;

6 from the tribe of Asher, twelve thousand sealed; from the tribe of Naphtali, twelve thousand sealed; from the tribe of Manasseh, twelve thousand sealed;

7 from the tribe of Simeon, twelve thousand sealed; from the tribe of Levi, twelve thousand sealed; from the tribe of Issachar, twelve thousand sealed;

8 from the tribe of Zebulun, twelve thousand sealed; from the tribe of Joseph, twelve thousand sealed; from the tribe of Benjamin, twelve thousand sealed.

9 After these things I saw a great multitude that no one could number, from all nations and tribes and peoples and tongues, standing before the throne and in the sight of the Lamb, clothed in white robes, with palms in their hands;

10 and they cried with a great voice, saying, “Salvation to our God, who sits upon the throne, and to the Lamb.”

11 And all the angels stood around the throne and the elders and the four living creatures; and they fell before the throne upon their faces and worshiped God,

12 saying, “Amen. Blessing and brightness and wisdom and thanksgiving, honor and power and strength, to our God unto ages of ages. Amen.”

13 And one of the elders answered and said to me, “These who are clothed in white robes—who are they, and from where have they come?”

14 And I said to him, “My lord, you know.” And he said to me, “These are they who have come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.

15 Therefore they are before the throne of God and serve him day and night in his temple; and he who sits upon the throne will dwell over them.

16 They will hunger no more, nor thirst any more; neither will the sun fall upon them, nor any heat;

17 because the Lamb who is in the midst of the throne will shepherd them and lead them to the fountains of waters of life, and God will wipe away every tear from their eyes.”

Chapter 8

1 And when he had opened the seventh seal, there was silence in heaven for about half an hour.

2 And I saw seven angels standing before God, and seven trumpets were given to them.

3 And another angel came and stood before the altar, having a golden censer; and much incense was given to him, so that he might offer it with the prayers of all the saints upon the golden altar that is before the throne of God.

4 And the smoke of the incenses from the prayers of the saints ascended from the hand of the angel before God.

5 And the angel took the censer and filled it from the fire of the altar and cast it upon the earth; and there came thunder and voices and lightning and a great earthquake.

6 And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there came hail and fire mingled in blood, and it was cast upon the earth; and a third part of the earth was burned, and a third part of the trees was consumed, and all green grass was burned.

8 And the second angel sounded the trumpet; and something like a great mountain burning with fire was cast into the sea, and a third part of the sea became blood,

9 and a third part of their creatures that had souls in the sea died, and a third part of the ships perished.

10 And the third angel sounded the trumpet; and a great star fell from heaven, burning like a torch, and it fell upon a third part of the rivers and upon the fountains of waters.

11 And the name of the star is called Wormwood; and a third part of the waters became wormwood, and many of the people died from the waters because they had become bitter.

12 And the fourth angel sounded the trumpet; and a third part of the sun was struck, and a third part of the moon, and a third part of the stars, so that a third part of them was darkened, and the day did not shine for its third part, and the night likewise.

13 And I saw and heard the voice of one eagle flying through the midst of heaven, saying with a great voice, “Woe, woe, woe to those who dwell on the earth, because of the remaining voices of the three angels who were about to sound the trumpet.”

Chapter 9

1 And the fifth angel sounded the trumpet; and I saw a star that had fallen from heaven to the earth, and the key of the pit of the abyss was given to it.

2 And it opened the pit of the abyss, and smoke ascended from the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

3 And from the smoke of the pit locusts went out upon the earth, and power was given to them like the power the scorpions of the earth have.

4 And they were commanded not to harm the grass of the earth, nor anything green, nor any tree, but only the people who do not have the mark of God on their foreheads.

5 And it was given to them not to kill them, but to torment them for five months; and their torment was like the torment of a scorpion when it strikes a person.

6 And in those days people will seek death and will not find it; and they will desire to die, and death will flee from them.

7 And the likenesses of the locusts were like horses prepared for battle; and upon their heads were what seemed like crowns resembling gold, and their faces were like the faces of people.

8 And they had hair like the hair of women, and their teeth were like the teeth of lions.

9 And they had breastplates like iron breastplates, and the sound of their wings was like the sound of chariots of many horses rushing into war.

10 And they had tails like scorpions, and stings were in their tails; and their power was to harm people for five months.

11 And they had over them as king the angel of the abyss, whose name in Hebrew is Abaddon, but in Greek Apollyon, having in Latin the name Destroyer.

12 One woe has passed away; and behold, two woes are still coming after these things.

13 And the sixth angel sounded the trumpet; and I heard one voice from the four horns of the golden altar that is before the sight of God,

14 saying to the sixth angel, who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”

15 And the four angels were released, who had been prepared for the hour, and the day, and the month, and the year, so that they might kill a third part of humanity.

16 And the number of the cavalry army was two hundred million; and I heard their number.

17 And in this manner I saw the horses in the vision: those who sat upon them had fiery and hyacinth-colored and sulfurous breastplates; and the heads of the horses were like the heads of lions, and from their mouths proceeds fire and smoke and sulfur.

18 And by these three plagues a third part of humanity was killed: by the fire and the smoke and the sulfur that proceeded from their mouths.

19 For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with these they do harm.

20 And the rest of humanity, who were not killed by these plagues, neither did penance for the works of their hands, so that they would not worship demons and idols of gold and silver and bronze and stone and wood, which can neither see, nor hear, nor walk;

21 and they did not do penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

Chapter 10

1 And I saw another mighty angel descending from heaven, clothed with a cloud, and a rainbow upon his head; and his face was like the sun, and his feet like pillars of fire.

2 And he had in his hand an open little book; and he set his right foot upon the sea, but his left upon the earth.

3 And he cried out with a great voice, as when a lion roars. And when he had cried out, the seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying to me, “Seal the things that the seven thunders have spoken, and do not write them.”

5 And the angel whom I saw standing upon the sea and upon the earth raised his hand to heaven,

6 and swore by him who lives unto ages of ages, who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there will be no more time;

7 but in the days of the voice of the seventh angel, when he begins to sound the trumpet, the mystery of God will be consummated, as he evangelized through his servants the prophets.

8 And I heard the voice from heaven speaking with me again and saying, “Go and take the open book from the hand of the angel standing upon the sea and upon the earth.”

9 And I went to the angel, saying to him that he should give me the book. And he said to me, “Take the book and devour it; and it will make your belly bitter, but in your mouth it will be sweet like honey.”

10 And I took the book from the hand of the angel and devoured it; and in my mouth it was sweet like honey, and when I had devoured it, my belly became bitter.

11 And he said to me, “You must prophesy again to nations and peoples and tongues and many kings.”

Chapter 11

1 And a reed like a rod was given to me, and it was said to me, “Arise and measure the temple of God, and the altar, and those worshiping in it.

2 But the court that is outside the temple, cast it outside, and do not measure it, because it has been given to the nations; and they will trample the holy city for forty-two months.

3 And I will give to my two witnesses, and they will prophesy for one thousand two hundred sixty days, clothed in sackcloth.”

4 These are the two olive trees and the two lampstands standing in the sight of the Lord of the earth.

5 And if anyone should wish to harm them, fire will go out from their mouths and devour their enemies; and if anyone should wish to injure them, thus must he be killed.

6 These have power to close heaven, so that it may not rain during the days of their prophecy; and they have power over the waters to turn them into blood, and to strike the earth with every plague as often as they wish.

7 And when they have finished their testimony, the beast that ascends from the abyss will make war against them and conquer them and kill them.

8 And their bodies will lie in the streets of the great city, which is spiritually called Sodom and Egypt, where also their Lord was crucified.

9 And those from tribes and peoples and tongues and nations will see their bodies for three and a half days, and they will not permit their bodies to be placed in tombs.

10 And those dwelling upon the earth will rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwelt upon the earth.

11 And after three and a half days, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon those who saw them.

12 And they heard a great voice from heaven saying to them, “Ascend here.” And they ascended into heaven in a cloud, and their enemies saw them.

13 And in that hour a great earthquake occurred, and a tenth part of the city fell; and in the earthquake, names of people—seven thousand—were killed; and the rest were cast into fear and gave glory to the God of heaven.

14 The second woe has passed away; and behold, the third woe will come soon.

15 And the seventh angel sounded the trumpet; and there came great voices in heaven, saying, “The kingdom of this world has become the kingdom of our Lord and of his Christ, and he will reign unto ages of ages. Amen.”

16 And the twenty-four elders, who sit in their seats in the sight of God, fell upon their faces and worshiped God, saying,

17 “We give thanks to you, O Lord God Almighty, who are, and who were, and who are to come, because you have taken your great power and have reigned.

18 And the nations became angry, and your wrath came, and the time for the dead to be judged, and to give reward to your servants the prophets, and to the saints, and to those who fear your name, small and great, and to destroy those who corrupted the earth.”

19 And the temple of God was opened in heaven, and the ark of his testament was seen in his temple; and there came lightning and voices and an earthquake and great hail.

Chapter 12

1 And a great sign appeared in heaven: a woman clothed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars.

2 And being with child, she cried out in labor and was tormented so that she might give birth.

3 And another sign was seen in heaven; and behold, a great red dragon having seven heads and ten horns, and upon his heads seven diadems.

4 And his tail drew a third part of the stars of heaven and cast them to the earth; and the dragon stood before the woman who was about to give birth, so that when she had given birth he might devour her son.

5 And she gave birth to a male son, who was to rule all nations with a rod of iron; and her son was caught up to God and to his throne.

6 And the woman fled into the wilderness, where she had a place prepared by God, so that there they might feed her for one thousand two hundred sixty days.

7 And a great battle took place in heaven: Michael and his angels fought with the dragon, and the dragon and his angels fought.

8 And they did not prevail, nor was their place found any longer in heaven.

9 And that great dragon was cast down, the ancient serpent, who is called the devil and Satan, who seduces the whole world; and he was cast down to the earth, and his angels were sent down with him.

10 And I heard a great voice in heaven saying, “Now have come the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been cast down, who accused them before the sight of our God day and night.

11 And they themselves overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their souls even unto death.

12 Therefore rejoice, O heavens, and you who dwell in them. Woe to the earth and the sea, because the devil has descended to you, having great wrath, knowing that he has little time.”

13 And after the dragon saw that he had been cast down to the earth, he persecuted the woman who had given birth to the male.

14 And the two wings of a great eagle were given to the woman, so that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, away from the face of the serpent.

15 And the serpent sent from his mouth, after the woman, water like a river, so that he might cause her to be dragged away by the river.

16 And the earth helped the woman, and the earth opened its mouth and swallowed the river that the dragon sent from his mouth.

17 And the dragon was angry with the woman; and he went away to make war with the rest of her seed, who keep the commands of God and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

Chapter 13

1 And I saw a beast ascending from the sea, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads names of blasphemy.

2 And the beast that I saw was like a leopard, and its feet like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave it his strength and great authority.

3 And I saw one of its heads as though slain to death, and its mortal wound was healed. And the whole earth marveled after the beast.

4 And they worshiped the dragon, who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast, and who will be able to fight with it?”

5 And a mouth speaking great things and blasphemies was given to it; and authority was given to it to act for forty-two months.

6 And it opened its mouth in blasphemies against God, to blaspheme his name and his tabernacle and those who dwell in heaven.

7 And it was given to it to make war with the saints and to conquer them. And authority was given to it over every tribe and people and tongue and nation;

8 and all who dwell upon the earth worshiped it, whose names have not been written in the book of life of the Lamb, who was slain from the origin of the world.

9 If anyone has an ear, let him hear.

10 He who shall lead into captivity will go into captivity; he who shall kill by the sword must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast ascending from the earth, and it had two horns like the Lamb, and it spoke like the dragon.

12 And it exercised all the authority of the first beast in its sight; and it caused the earth and those dwelling in it to worship the first beast, whose mortal wound was healed.

13 And it performed great signs, so that it even caused fire to descend from heaven to the earth in the sight of people.

14 And it seduced those dwelling upon the earth because of the signs it was given to perform in the sight of the beast, telling those dwelling upon the earth to make an image of the beast that has the wound of the sword and lived.

15 And it was given to it to give breath to the image of the beast, so that the image of the beast would speak, and to cause whoever would not worship the image of the beast to be killed.

16 And it will cause all—the small and the great, the rich and the poor, the free and the bondservants—to have a mark on their right hand, or on their foreheads,

17 and that no one may be able to buy or sell except the one who has the mark, or the name of the beast, or the number of its name.

18 Here is wisdom. He who has understanding, let him compute the number of the beast. For it is the number of a man, and its number is six hundred sixty-six.

Chapter 14

1 And I saw; and behold, the Lamb stood upon Mount Sion, and with him one hundred forty-four thousand, having his name and the name of his Father written upon their foreheads.

2 And I heard a voice from heaven like the voice of many waters and like the voice of great thunder; and the voice that I heard was like harpists harping upon their harps.

3 And they sang what seemed like a new song before the throne and before the four living creatures and the elders; and no one was able to utter the song except those one hundred forty-four thousand who were purchased from the earth.

4 These are they who were not defiled with women, for they are virgins. These follow the Lamb wherever he goes. These were purchased from among humanity as firstfruits to God and to the Lamb;

5 and in their mouth no lie was found, for they are without blemish before the throne of God.

6 And I saw another angel flying through the midst of heaven, having the eternal Gospel, so that he might evangelize those sitting upon the earth, and every nation and tribe and tongue and people,

7 saying with a great voice, “Fear the Lord and give him honor, because the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of waters.”

8 And another angel followed, saying, “Fallen, fallen is that great Babylon, who made all nations drink of the wine of the wrath of her fornication.”

9 And a third angel followed them, saying with a great voice, “If anyone worships the beast and its image, and receives the mark on his forehead or on his hand,

10 he also will drink from the wine of the wrath of God, which is mixed with pure wine in the cup of his wrath, and he will be tormented with fire and sulfur in the sight of the holy angels and before the sight of the Lamb.

11 And the smoke of their torments will ascend unto ages of ages; and they have no rest day or night, those who worshiped the beast and its image, and if anyone received the mark of its name.

12 Here is the patience of the saints, who keep the commands of God and the faith of Jesus.

13 And I heard a voice from heaven saying to me, “Write: Blessed are the dead who die in the Lord. From now on, says the Spirit, let them rest from their labors, for their works follow them.”

14 And I saw; and behold, a white cloud, and upon the cloud one sitting like the Son of Man, having upon his head a golden crown and in his hand a sharp sickle.

15 And another angel went out from the temple, crying with a great voice to him who sat upon the cloud, “Send forth your sickle and reap, because the hour to reap has come, for the harvest of the earth has grown dry.”

16 And he who sat upon the cloud sent his sickle into the earth, and the earth was reaped.

17 And another angel went out from the temple that is in heaven, he also having a sharp sickle.

18 And another angel went out from the altar, who had authority over fire; and he cried with a great voice to him who had the sharp sickle, saying, “Send forth your sharp sickle and gather the clusters of the vineyard of the earth, because its grapes are ripe.”

19 And the angel sent his sharp sickle into the earth and gathered the vineyard of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden outside the city, and blood went out from the winepress up to the bridles of the horses, for one thousand six hundred stadia.

Chapter 15

1 And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues, because in them the wrath of God was consummated.

2 And I saw what seemed like a glassy sea mingled with fire, and those who had conquered the beast and its image and the number of its name, standing upon the glassy sea, having the harps of God;

3 and singing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and wonderful are your works, O Lord God Almighty; just and true are your ways, O King of the ages.

4 Who will not fear you, O Lord, and magnify your name? For you alone are holy, because all nations will come and worship in your sight, because your judgments have been made manifest.”

5 And after these things I saw; and behold, the temple of the tabernacle of testimony was opened in heaven,

6 and from the temple went out the seven angels having the seven plagues, clothed in clean and bright linen and girded about their breasts with golden bands.

7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the indignation of God, who lives unto ages of ages.

8 And the temple was filled with smoke from the majesty of God and from his power; and no one was able to enter into the temple until the seven plagues of the seven angels were consummated.

Chapter 16

1 And I heard a great voice from the temple saying to the seven angels, “Go and pour out the seven bowls of the wrath of God upon the earth.”

2 And the first went and poured out his bowl upon the earth, and a fierce and most grievous wound came upon the people who had the mark of the beast and upon those who worshiped its image.

3 And the second angel poured out his bowl upon the sea, and it became blood like that of a dead person; and every living soul in the sea died.

4 And the third poured out his bowl upon the rivers and upon the fountains of waters, and they became blood.

5 And I heard the angel of the waters saying, “Just are you, O Lord, who are and who were, the Holy One, because you have judged these things;

6 because they poured out the blood of saints and prophets, and you have given them blood to drink, for they are worthy.”

7 And I heard another from the altar saying, “Yes, O Lord God Almighty, true and just are your judgments.”

8 And the fourth angel poured out his bowl upon the sun, and it was given to it to afflict people with heat and with fire;

9 and the people were scorched with great heat and blasphemed the name of God, who has authority over these plagues, and they did not do penance so as to give him glory.

10 And the fifth angel poured out his bowl upon the throne of the beast, and its kingdom became dark; and they chewed their tongues because of pain,

11 and blasphemed the God of heaven because of their pains and their wounds, and they did not do penance from their works.

12 And the sixth angel poured out his bowl upon that great river Euphrates, and dried up its water, so that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet three unclean spirits in the manner of frogs.

14 For they are spirits of demons performing signs, and they go out to the kings of the whole earth to gather them for battle on the great day of Almighty God.

15 “Behold, I come like a thief. Blessed is he who watches and keeps his garments, lest he walk naked and they see his shame.”

16 And he will gather them into the place that in Hebrew is called Armagedon.

17 And the seventh angel poured out his bowl into the air, and a great voice went out from the temple, from the throne, saying, “It is done.”

18 And there came lightning and voices and thunders, and a great earthquake occurred, such as had never occurred since people were upon the earth—such an earthquake, so great.

19 And the great city became three parts, and the cities of the nations fell. And great Babylon came into remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled, and the mountains were not found.

21 And great hail, like a talent in weight, descended from heaven upon the people; and the people blasphemed God because of the plague of the hail, for it became exceedingly great.

Chapter 17

1 And one of the seven angels who had the seven bowls came and spoke with me, saying, “Come; I will show you the condemnation of the great harlot who sits upon many waters,

2 with whom the kings of the earth committed fornication, and those who inhabit the earth were made drunk from the wine of her prostitution.”

3 And he carried me away in spirit into a desert. And I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round with purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of the abomination and uncleanness of her fornication.

5 And upon her forehead was a name written: “Mystery: Babylon the great, mother of fornications and of the abominations of the earth.”

6 And I saw the woman drunk from the blood of the saints and from the blood of the martyrs of Jesus. And when I saw her, I wondered with great wonder.

7 And the angel said to me, “Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has seven heads and ten horns.

8 The beast that you saw was, and is not, and will ascend from the abyss and go into destruction; and those who inhabit the earth—whose names have not been written in the book of life from the foundation of the world—will wonder when they see the beast, which was and is not.

9 And here is the understanding that has wisdom. The seven heads are seven mountains upon which the woman sits, and they are seven kings.

10 Five have fallen; one is, and the other has not yet come. And when he comes, he must remain a brief time.

11 And the beast that was and is not: it itself is the eighth, and is of the seven, and goes into destruction.

12 And the ten horns that you saw are ten kings who have not yet received a kingdom, but will receive authority as kings for one hour after the beast.

13 These have one counsel, and they will hand over their strength and authority to the beast.

14 These will fight with the Lamb, and the Lamb will conquer them, because he is Lord of lords and King of kings; and those who are with him are called, elect, and faithful.

15 And he said to me, “The waters that you saw, where the harlot sits, are peoples and nations and tongues.

16 And the ten horns that you saw upon the beast: these will hate the harlot and make her desolate and naked, and they will eat her flesh and burn her with fire.

17 For God has given into their hearts to do what is pleasing to him: that they give their kingdom to the beast until the words of God are consummated.

18 And the woman that you saw is the great city that has a kingdom over the kings of the earth.

Chapter 18

1 And after these things I saw another angel descending from heaven, having great authority; and the earth was illuminated by his glory.

2 And he cried out in strength, saying, “Fallen, fallen is Babylon the great; and she has become the habitation of demons, and a cage for every unclean spirit, and a cage for every unclean and hateful bird.

3 For all nations have drunk from the wine of the wrath of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich from the power of her delights.”

4 And I heard another voice from heaven saying, “Come out of her, my people, lest you become partakers of her offenses and receive from her plagues.

5 For her sins have reached even to heaven, and the Lord has remembered her iniquities.

6 Repay her as she herself repaid you, and double the double according to her works; in the cup in which she mixed, mix for her a double portion.

7 As much as she glorified herself and lived in delights, so much give her torment and mourning; because in her heart she says, ‘I sit as queen, and I am not a widow, and mourning I shall not see.’

8 Therefore in one day her plagues will come—death and mourning and famine—and she will be burned with fire, because strong is God, who will judge her.”

9 And the kings of the earth who committed fornication with her and lived in delights will weep and lament over her when they see the smoke of her burning,

10 standing far away because of fear of her torments, saying, “Woe, woe, that great city Babylon, that mighty city! For in one hour your judgment has come.”

11 And the traders of the earth will weep and mourn over her, because no one will buy their merchandise any longer:

12 merchandise of gold and silver and precious stone and pearl and fine linen and purple and silk and scarlet (and every thyine wood, and every vessel of ivory, and every vessel of precious stone and bronze and iron and marble,

13 and cinnamon), and perfumes and ointment and incense and wine and oil and fine flour and wheat and beasts of burden and sheep and horses and chariots and bondpersons and souls of people.

14 And the fruits desired by your soul have departed from you, and all rich and splendid things have perished from you, and they will no longer find them.

15 The merchants of these things, who became rich from her, will stand far away from her because of fear of her torments, weeping and mourning,

16 and saying, “Woe, woe, that great city, which was clothed in fine linen and purple and scarlet, and was gilded with gold and precious stone and pearls!

17 For in one hour such great riches have been laid waste.” And every shipmaster and everyone who sails into the lake, and the sailors and those who labor at sea, stood far away,

18 and cried out when they saw the place of her burning, saying, “What city is like this great city?”

19 And they cast dust upon their heads and cried out, weeping and mourning, saying, “Woe, woe, that great city, in which all who had ships at sea became rich from her prices! For in one hour she has been made desolate.”

20 Exult over her, O heaven, and holy apostles and prophets, because God has judged your judgment against her.

21 And one mighty angel took up a stone like a great millstone and cast it into the sea, saying, “With this force Babylon, that great city, will be cast down, and she will no longer be found.

22 And the voice of harpists and musicians and flute-players, and the sound of the trumpet, will no longer be heard in you; and every artisan of every craft will no longer be found in you; and the voice of a mill will no longer be heard in you;

23 and the light of a lamp will no longer shine in you; and the voice of bridegroom and bride will no longer be heard in you. For your merchants were the princes of the earth, because by your sorceries all nations went astray.

24 And in her was found the blood of prophets and saints, and of all who were slain upon the earth.”

Chapter 19

1 After these things I heard what seemed like the voice of great crowds in heaven, saying, “Alleluia! Salvation and glory and power belong to our God,

2 because his judgments are true and just: he has judged the great harlot who corrupted the earth in her prostitution, and has avenged the blood of his servants from her hands.”

3 And again they said, “Alleluia!” And her smoke ascends unto ages of ages.

4 And the twenty-four elders and the four living creatures fell down and worshiped God, who sits upon the throne, saying, “Amen. Alleluia!”

5 And a voice went out from the throne, saying, “Speak praise to our God, all his servants and you who fear him, small and great.”

6 And I heard what seemed like the voice of a great multitude and like the voice of many waters and like the voice of great thunders, saying, “Alleluia! For the Lord our God Almighty has reigned.

7 Let us rejoice and exult and give glory to him, because the marriage of the Lamb has come, and his wife has prepared herself.”

8 And it was given to her that she should clothe herself in fine linen, shining and white. For the fine linen is the justifications of the saints.

9 And he said to me, “Write: Blessed are those who have been called to the supper of the marriage of the Lamb.” And he said to me, “These words of God are true.”

10 And I fell before his feet to worship him. And he says to me, “See that you do not do it. I am a fellow servant of yours and of your brothers who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.”

11 And I saw heaven opened; and behold, a white horse, and he who sat upon it was called Faithful and True, and with justice he judges and fights.

12 And his eyes were like a flame of fire, and upon his head were many diadems; he had a name written that no one knows except himself.

13 And he was clothed in a garment sprinkled with blood, and his name is called the Word of God.

14 And the armies that are in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And from his mouth proceeds a sharp sword edged on both sides, so that with it he may strike the nations. And he will rule them with an iron rod, and he treads the winepress of the wine of the fury of the wrath of Almighty God.

16 And he has written upon his garment and upon his thigh: “King of kings and Lord of rulers.”

17 And I saw one angel standing in the sun, and he cried with a great voice, saying to all the birds that flew through the midst of heaven, “Come and gather together for the great supper of God,

18 so that you may eat the flesh of kings and the flesh of tribunes and the flesh of the mighty and the flesh of horses and of those sitting upon them, and the flesh of all—free and enslaved, small and great.”

19 And I saw the beast and the kings of the earth and their armies gathered to make war with him who sat upon the horse and with his army.

20 And the beast was seized, and with it the false prophet who performed signs before it, by which he deceived those who received the mark of the beast and who worshiped its image. These two were cast alive into the lake of fire burning with sulfur;

21 and the rest were slain by the sword of him who sat upon the horse, which proceeds from his mouth, and all the birds were filled with their flesh.

Chapter 20

1 And I saw an angel descending from heaven, having the key of the abyss and a great chain in his hand.

2 And he seized the dragon, the ancient serpent, who is the devil and Satan, and bound him for one thousand years;

3 and he cast him into the abyss and shut it and sealed it over him, so that he would no longer deceive the nations until the thousand years were consummated; and after these things he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of those beheaded because of the testimony of Jesus and because of the word of God, and those who did not worship the beast or its image, nor receive its mark upon their foreheads or upon their hands; and they lived and reigned with Christ for one thousand years.

5 The rest of the dead did not live until the thousand years were consummated. This is the first resurrection.

6 Blessed and holy is he who has a part in the first resurrection. Over these the second death has no power; but they will be priests of God and of Christ, and will reign with him for one thousand years.

7 And when the thousand years have been consummated, Satan will be loosed from his prison and will go out and deceive the nations that are upon the four corners of the earth, Gog and Magog, and will gather them for battle; their number is like the sand of the sea.

8 And they ascended over the breadth of the earth and surrounded the camp of the saints and the beloved city.

9 And fire descended from God out of heaven and devoured them; and the devil who deceived them was cast into the lake of fire and sulfur, where also the beast

10 and the false prophet will be tormented day and night unto ages of ages.

11 And I saw a great white throne and the one sitting upon it, from whose sight earth and heaven fled, and no place was found for them.

12 And I saw the dead, great and small, standing in the sight of the throne, and books were opened; and another book was opened, which is the book of life. And the dead were judged from those things that were written in the books, according to their works.

13 And the sea gave up the dead who were in it, and death and the realm of the dead gave up their dead who were in them; and each one was judged according to his works.

14 And the realm of the dead and death were cast into the lake of fire. This is the second death.

15 And whoever was not found written in the book of life was cast into the lake of fire.

Chapter 21

1 And I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is now no more.

2 And I, John, saw the holy city, new Jerusalem, descending from heaven from God, prepared like a bride adorned for her husband.

3 And I heard a great voice from the throne saying, “Behold, the tabernacle of God is with humanity, and he will dwell with them. And they will be his people, and God himself with them will be their God;

4 and God will wipe away every tear from their eyes, and death will be no more; neither mourning nor crying nor pain will be any more, because the first things have passed away.”

5 And he who sat upon the throne said, “Behold, I make all things new.” And he said to me, “Write, because these words are most faithful and true.”

6 And he said to me, “It is done. I am alpha and omega, the beginning and the end. To him who thirsts I will give freely from the fountain of the water of life.

7 He who conquers will possess these things; and I will be his God, and he will be my son.

8 But the timid and unbelieving and accursed and murderers and fornicators and sorcerers and idolaters and all liars—their portion will be in the lake burning with fire and sulfur, which is the second death.”

9 And one of the seven angels who had the bowls full of the seven last plagues came and spoke with me, saying, “Come, and I will show you the bride, the wife of the Lamb.”

10 And he carried me away in spirit to a great and high mountain, and showed me the holy city Jerusalem descending from heaven from God,

11 having the glory of God; and its light was like a precious stone, like a jasper stone, like crystal.

12 And it had a great and high wall, having twelve gates, and at the gates twelve angels and inscribed names, which are the names of the twelve tribes of the children of Israel:

13 on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

14 And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb.

15 And he who spoke with me had a golden measuring reed, so that he might measure the city and its gates and wall.

16 And the city is set in a square, and its length is as great as its width. And he measured the city with the golden reed: twelve thousand stadia; and its length and height and width are equal.

17 And he measured its wall: one hundred forty-four cubits, by the measure of a man, which is that of an angel.

18 And the structure of its wall was of jasper stone, but the city itself was pure gold, like clean glass.

19 And the foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 the fifth, sardonyx; the sixth, carnelian; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates are twelve pearls, one for each; and each individual gate was of a single pearl. And the street of the city was pure gold, like translucent glass.

22 And I saw no temple in it, for the Lord God Almighty is its temple, and the Lamb.

23 And the city has no need of sun or moon to shine in it, for the glory of God has illuminated it, and its lamp is the Lamb.

24 And the nations will walk in its light, and the kings of the earth will bring their glory and honor into it.

25 And its gates will not be shut by day, for there will be no night there.

26 And they will bring the glory and honor of the nations into it.

27 Nothing defiled will enter into it, nor anyone who does abomination and a lie, but only those who are written in the book of life of the Lamb.

Chapter 22

1 And he showed me a river of the water of life, splendid like crystal, proceeding from the throne of God and of the Lamb.

2 In the midst of its street and on either side of the river was the tree of life, bearing twelve fruits, yielding its fruit in each month; and the leaves of the tree were for the healing of the nations.

3 And every curse will be no more; but the thrones of God and of the Lamb will be in it, and his servants will serve him.

4 And they will see his face, and his name will be upon their foreheads.

5 And night will be no more, and they will need neither the light of a lamp nor the light of the sun, because the Lord God will illuminate them, and they will reign unto ages of ages.

6 And he said to me, “These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to show his servants what must happen soon.

7 And behold, I come swiftly. Blessed is he who keeps the words of the prophecy of this book.”

8 And I, John, am he who heard and saw these things. And after I had heard and seen, I fell to worship before the feet of the angel who showed me these things;

9 and he said to me, “See that you do not do it, for I am a fellow servant of yours and of your brothers the prophets and of those who keep the words of the prophecy of this book. Worship God.”

10 And he says to me, “Do not seal the words of the prophecy of this book, for the time is near.

11 He who does harm, let him do harm still; and he who is in filth, let him become filthy still; and he who is just, let him be justified still; and he who is holy, let him be sanctified still.

12 Behold, I come soon, and my reward is with me, to render to each one according to his works.

13 I am alpha and omega, the first and the last, the beginning and the end.

14 Blessed are those who wash their robes in the blood of the Lamb, so that theirs may be the right to the tree of life, and through the gates they may enter into the city.

15 Outside are dogs and sorcerers and the unchaste and murderers and those serving idols, and everyone who loves and makes a lie.

16 I, Jesus, have sent my angel to testify these things to you in the churches. I am the root and stock of David, the bright and morning star.”

17 And the Spirit and the bride say, “Come.” And let him who hears say, “Come.” And let him who thirsts come; and let him who wills receive the water of life freely.

18 For I bear witness to everyone who hears the words of the prophecy of this book: if anyone adds to these things, God will add upon him the plagues written in this book.

19 And if anyone takes away from the words of the book of this prophecy, God will take away his part from the book of life and from the holy city and from the things written in this book.

20 He who bears testimony to these things says, “Yes, I come soon.” Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with all of you. Amen.

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1 Corinthians **2626**

2 Corinthians **2640**

Galatians **2654**

Ephesians **2662**

Philippians **2669**

Colossians **2675**

First Thessalonians **2682**

Second Thessalonians **2686**

First Timothy **2691**

Second Timothy **2697**

Titus **2703**

Philemon **2710**

Hebrews **2713**

James **2741**

First Peter **2751**

Second Peter **2760**

First John **2766**

Second John **2775**

Third John **2777**

Jude **2779**

Revelation **2781**

Genesis — Codici Editorial

Chapter 1

The chapter's movement

Genesis opens with God creating heaven and earth, then ordering what is “empty and void” by speech, division, naming, and blessing. The recurring movement—God speaks, the thing comes to be, God sees that it is good, evening and morning follow—gives the chapter its measured force. Creation advances from light and firmament to land, vegetation, lights, living souls, and finally man in God’s image. The singular “man” opens into “male and female”, and the sixth day closes not merely with goodness but with all things “very good.”

Why the JNV reads this way

The opening keeps the Latin’s singular `cælum`: “In the beginning God created heaven and earth.” At 1:2, `spiritus Dei ferebatur` becomes “the spirit of God was borne over the waters”, retaining the passive motion rather than deciding what carried the spirit. The “face of the abyss” preserves the concrete surface image.

The JNV repeatedly uses “firmament” for `firmamentum` (1:6–8, 14–17, 20). A smoother cosmological substitute would hide the Vulgate’s recurring object. The day formula also follows the Latin numbers: 1:5 ends “one day”, while the later days are “a second day”, “a third day”, and so forth.

Several singular collectives remain singular: “the green plant,” “the fruit-bearing tree”, “the moving creature with a living soul,” and “the living soul”. At 1:26–27, “Let us make man” and “he created him” give way to “male and female he created them.” The English preserves that number shift rather than regularizing it.

Vulgate character preserved

At 1:21, `cete grandia` is “the great sea monsters”, not the former broader `sea creatures`. Animals are repeatedly described through `anima`: “every living and moving soul”, and the later food grant says what moves upon the earth “has a living soul”. Seed-bearing vegetation likewise keeps the concrete `semen` vocabulary.

Ambiguities preserved

The passive “was borne” in 1:2 retains the source’s motion without adding an agent. The plural divine deliberation “Let us make” is left unexplained; the editorial does not impose a doctrinal resolution upon the grammar.

Corrections made in review

Verse 1:12 formerly pluralized the vegetation as “green plants” and `trees`. The final text restores the Vulgate’s singular collectives: “the green plant” and “the tree”. Literary review then refined `making fruit` to the equally faithful “producing fruit,” matching the lucid choice in 1:11. At 1:20, the unclear `moving creature of a living soul` became “the moving creature with a living soul,” preserving `anima` while making the relationship intelligible. At 1:21, `great sea creatures` became the more exact “the great sea monsters”.

Terms carried forward

“Heaven”, “firmament”, “seed,” and “soul” establish binding vocabulary. The chapter also establishes the policy of preserving singular collectives and consequential shifts between singular and plural.

Chapter 2

The chapter's movement

The creation sequence reaches completion, rest, blessing, and sanctification on the seventh day. The narrative then turns from the whole array of heaven and earth to the formation of one man from clay, the planting of the paradise of delight, the command concerning its trees, the naming of living souls, and the building of the woman from the man’s rib. The chapter ends with recognition, kinship, one flesh, and unashamed nakedness.

Why the JNV reads this way

At 2:4, the first divine `Dominus` in Genesis appears as “the Lord (YHWH)”. The parenthetical is the project’s transparent book-opening identifier; the Latin itself reads `Dominus`. Later occurrences use “the Lord”. The strange purpose construction in 2:3 remains “which God had created to make”, because replacing it with a theological summary would add content.

The Vulgate’s material language governs 2:7: “the Lord God formed man from the clay of the earth and breathed the breath of life into his face, and man became a living soul.” The “paradise of delight” renders `paradisus voluptatis`; the JNV does not insert the name Eden where this Latin passage has not supplied it. The rivers retain equally marked details: gold is “born” in Havilah, and the Tigris runs “opposite the Assyrians.”

The command in 2:16 is direct: “Eat from every tree of the paradise”. At 2:18 and 2:20, “a helper like himself” preserves the possible force of correspondence or likeness without expanding the role. At 2:22, the Lord God “built” the rib into a woman. Adam’s “She will be called Woman, because she was taken from man” conveys as much of `Virago ... viro` as English permits without an explanatory gloss. Verse 24 keeps the Latin preposition: “the two will be in one flesh.”

Vulgate character preserved

The garden is the “paradise of delight,” the river divides into “four heads”, and the naming scene describes each creature as a “living soul.” These features preserve the Clementine wording instead of substituting familiar geography or generalized creature language.

Ambiguities preserved

The compressed case relation in 2:19 was clarified without resolving what the Latin does not: “For each living soul, whatever Adam called it is its name.” The final “surely die” at 2:17 expresses the force of `morte morieris`; a proposed `die by death` was not adopted because it would be needlessly unnatural in English.

Corrections made in review

At 2:10, former past-tense wording made both river actions past. The final text preserves the Latin’s shift: “a river was flowing” and “from there it is divided into four heads.” At 2:16, `You may eat` was corrected to the imperative “Eat from every tree of the paradise”. At 2:19, the former order could suggest that Adam called every animal “a living soul”; the final wording makes the naming relation clear while retaining the present “is its name.”

Terms carried forward

This chapter establishes “the Lord (YHWH)” once per book, then “the Lord”; “paradise of delight”; “living soul”; and the concrete one-flesh vocabulary.

Chapter 3

The chapter's movement

The serpent’s question unsettles the divine command, the woman and man eat, and opened eyes lead not to mastery but to nakedness and concealment. God’s questions draw the action into speech: Adam names fear, shifts blame to the companion given him, and the woman names deception. The judgments move from serpent to woman to Adam and the earth. Naming, clothing, expulsion, cherubim, and the turning flaming sword close the way to the tree of life.

Why the JNV reads this way

The serpent asks why God commanded them “not to eat from every tree of the paradise” (3:1). That scope follows `ne ... de omni ligno`; it is not silently rewritten as `any tree`. The woman’s “lest perhaps we die” retains `forte`, and the serpent’s promise is plural: “you will be like gods”.

At 3:8, the grammar makes `deambulantis` modify the Lord God, so the JNV says they heard “the voice of the Lord God walking in the paradise in the afternoon breeze”. They hide “from the face of the Lord God”, preserving the repeated bodily image. The interrogations retain their directness and do not supply motives.

The Clementine reading in 3:15 is especially consequential: `ipsa conteret` has a feminine subject. The final text therefore reads, “She will crush your head, and you will lie in wait for her heel.” It does not conform the subject or make both actions forms of crushing. At 3:16, the woman is “under the power of” her husband; at 3:17, “cursed is the earth in your work.” The source’s difficult claims remain concrete rather than softened.

Vulgate character preserved

The JNV retains the paradise, the plural “gods,” the woman as the one who will crush the serpent’s head, and the singular “tree of the paradise” in which the pair hide. At 3:22, divine speech breaks off after the prospect that Adam might “eat, and live forever—”. The dash preserves that unfinished preventative syntax instead of inventing its conclusion.

Ambiguities preserved

The phrase “her seed” keeps `semen` as a singular collective without specifying how the collective should be distributed. The abrupt ending of 3:22 remains open, and no doctrinal explanation is inserted into the serpent judgment.

Corrections made in review

Verse 3:8 formerly said `among the trees of the paradise`, but `ligni` is singular; the final text reads “in the midst of the tree of the paradise.” At 3:16, `greatly multiply` was reduced to “multiply”, removing intensity absent from the simple `multiplicabo`. At 3:18, `plants of the earth` became the source’s singular collective, “the plant of the earth.”

Terms carried forward

The term “seed” is fixed as the normal rendering of `semen`. “paradise of delight”, “face”, and the concrete language of earth, dust, thorns, and bodily pain remain available without euphemism.

Chapter 4

The chapter's movement

Birth and work lead to offerings; unequal divine regard leads to anger, warning, murder, interrogation, and exile. The earth that received Abel’s blood refuses Cain its fruit, yet Cain also receives a protective mark. His line builds a city and develops pastoral life, music, and metalwork, while Lamech’s short poem intensifies the chapter’s violence. The birth of Seth and Enosh turns the ending toward another seed and the calling upon the Lord’s name.

Why the JNV reads this way

Eve says, “I have acquired a man through God”, preserving `per Deum` within its instrumental or mediating field without deciding whether “through” is best understood as agency or means. In 4:4–5, the Lord “looked upon” Abel and his gifts but “did not look” upon Cain and his gifts. The JNV does not replace the repeated `respexit` with `accepted` or `approved`, because the Latin leaves the precise effect of the look unstated.

God’s warning in 4:7 keeps its difficult concrete nouns and positions: “you will receive” has no supplied object; “sin will immediately be present at the doors”; “its appetite will be beneath you”; and Cain “will rule over it.” The clause “if you act badly” supplies the English verb already expressed in the parallel condition without adding an object to “receive”.

Abel’s blood has a “voice” that cries from the earth, and the earth has a “mouth” that received it. Cain’s answer, “My iniquity is too great for me to deserve pardon”, preserves `iniquitas` rather than deciding that the noun means only guilt, punishment, or burden.

Vulgate character preserved

The Latin says only that the Lord set a `signum`, so the JNV calls it a “mark” without describing its form or bodily location. Jubal remains father of those who play “the lyre and organ”; `organo` is not narrowed to a conjectured instrument. Lamech’s violence is retained in terse poetic form.

Ambiguities preserved

The relationship between the slain man and Lamech’s “wound,” and between the young man and his “bruise” remains compressed. The final wording does not claim that the two victims caused those injuries. Cain’s statement about iniquity and pardon likewise remains morally and judicially open.

Corrections made in review

At 4:15, former wording placed the mark `upon Cain`. The final “set a mark for Cain” removes the invented location. At 4:23, `for wounding me` and `for bruising me` became “for my wound” and “for my bruise”, restoring the source nouns and avoiding invented agency. At 4:24, `seventy-sevenfold` was corrected to the materially different “seventy times seven.” Literary review also repaired the fragment `But if badly` to “But if you act badly”.

Terms carried forward

The chapter reinforces “seed” for `semen`, “the Lord” for divine `Dominus`, and the policy of retaining concrete moral and bodily nouns where interpretation remains open.

Chapter 5

The chapter's movement

The chapter recasts creation as genealogy: “This is the book of Adam’s generations.” God’s likeness is recalled, male and female together receive the name Adam, and Adam fathers Seth according to his own image and likeness. A steady pattern follows—age, fathering, further years, sons and daughters, total days, death. Enoch interrupts the death refrain by walking with God and ceasing to appear because God took him. The line reaches Lamech, whose naming of Noah looks toward consolation from the cursed earth, then closes with Noah’s three sons.

Why the JNV reads this way

At 5:2, the JNV says, “He called their name Adam”. The singular `nomen` and plural recipients are both visible; the name is not limited to the male or changed to an abstract label for humanity. Verse 3 deliberately echoes chapter 1 while shifting the relationship: Adam fathers a son “according to his own image and likeness”.

The genealogical cadence is not varied for stylistic novelty. Repeated forms such as “he lived”, “he fathered sons and daughters”, “All the days”, and “he died” carry the chapter’s structure and its accumulating mortality. Exact ages and totals remain as the Clementine text supplies them. Familiar English forms—Kenan, Mahalalel, Enoch, Methuselah, Lamech, Noah—make identities accessible without changing the source’s relationships or numbers.

Enoch’s departure is kept in the Vulgate’s own terms: “He walked with God, and he did not appear, because God took him.” The English does not insert death, translation, or destination into `non apparuit` and `tulit eum Deus`. This restraint makes the exception to the chapter’s repeated “and he died” audible.

Vulgate character preserved

The heading is a “book” of generations, not merely a list. The collective naming “their name Adam” and the repeated death formula are retained. Lamech’s explanation at 5:29 speaks of consolation “from the works and labors of our hands in the earth that the Lord has cursed”, keeping the Vulgate’s connection between Noah, human toil, and the cursed earth.

Ambiguities preserved

The editorial does not specify how Enoch ceased to appear or where God took him. Noah’s name and Lamech’s prediction are presented as the Latin gives them without claiming that the wording exhausts the name’s significance.

Corrections made in review

Verse 5:29 formerly said Noah would comfort humanity `in the works and labors` of their hands. The governing `ab` expresses separation or relief. The final text therefore reads, “This one will comfort us from the works and labors of our hands”, preventing the consolation from being misrepresented as occurring within the toil rather than relieving it. Independent review found no other required change in the chapter.

Terms carried forward

The chapter establishes the repeated genealogy and death formulas, retains “book of Adam’s generations”, and confirms familiar English name forms where identity is certain.

Chapter 6

The chapter's movement

Human multiplication opens into the unions of the sons of God and daughters of men, the presence of giants, and mighty men of ancient renown. The focus then narrows to the continual evil of the human heart and God’s regret and inward grief. Judgment is announced against living flesh, but Noah finds grace. His justice, perfection, and walk with God lead into the ark commission: its material, rooms, measurements, opening, levels, occupants, provisions, and the first promise of covenant.

Why the JNV reads this way

The JNV retains “sons of God,” “daughters of men”, “giants”, and “mighty men of ancient times, men renowned” in 6:2–4. The Latin names these groups but does not settle their identities or give a complete account of their relationships. At 6:3, “My spirit will not remain in man forever, because he is flesh; his days will be one hundred twenty years” preserves both the contrast of spirit and flesh and the unqualified number.

Divine emotion is not explained away. At 6:6, God “regretted that he had made man upon the earth, and he was inwardly touched by grief of heart.” This directly represents `pœnituit` and `dolore cordis intrinsecus` without importing a theory of divine change.

The ark is made from “smoothed timbers”, with “small rooms”, pitch inside and out, exact cubit dimensions, a window, a side door, “lower parts, upper rooms, and third stories”. These render the material and architectural vocabulary as given, including the difficult three-level sequence. The flood will kill “all flesh beneath heaven in which there is the spirit of life.”

Vulgate character preserved

“The earth is filled with iniquity because of their presence,” retaining the causal attachment of `a facie eorum` to `repleta est terra iniquitate`. Noah finds “grace before the Lord”, a narrator’s statement distinct from later social formulas of finding favor in someone’s sight. God promises, “I will establish my covenant with you”, using “covenant” for `fœdus`.

Ambiguities preserved

The one hundred twenty years may concern human lifespan or a period remaining before judgment; the English does not choose. The identities of the sons of God, giants, and mighty men also remain unresolved.

Corrections made in review

Independent Latin review found no required correction in this chapter. Literary review made three applied refinements without changing content: at 6:5, `intent upon evil at every time` became the natural “intent on evil at all times”; at 6:6, `touched inwardly with grief` became “inwardly touched by grief”; and at 6:21, the potentially confusing `collect it with you` became “gather it to yourself.”

Terms carried forward

The term “grace” governs this narrator’s divine-grace statement; `fœdus` begins the binding “covenant” vocabulary. The terms “spirit” and “flesh” and the exact ark terminology remain available for the flood narrative.

Chapter 7

The chapter's movement

The Lord calls Noah and his household into the ark, distinguishing clean from unclean creatures and announcing a seven-day delay before forty days and nights of rain. Entry is narrated through repeated lists, sexes, kinds, dates, and obedience. Then the springs of the great abyss and the floodgates of heaven open. The Lord shuts Noah in from outside; waters lift and bear the ark, cover the mountains, consume all land-breathing life, and hold the earth for one hundred fifty days.

Why the JNV reads this way

At 7:2–3, `septena et septena` remains “seven and seven,” while the unclean creatures are “two and two”. The English does not decide whether the first phrase counts individuals or pairs. The purpose is stated through the canonical image: “so that seed may be saved over the face of the whole earth.”

The chronology remains exact: seven more days, forty days and forty nights, Noah’s six hundredth year, the second month and seventeenth day, then one hundred fifty days. The cosmic sources are the “springs of the great abyss” and “floodgates of heaven”. The chapter’s many repetitions of “according to its kind,” “male and female,” “all flesh,” and “upon the earth” are structural, not clutter to be edited away.

At 7:16, “the Lord shut him in from outside” preserves `inclusit eum Dominus deforis`, including divine agency and the exterior position. The ark “was borne upon the waters”, keeping the passive motion. At 7:23, the immediate Latin sentence leaves the subject of `delevit` unexpressed; “he wiped away every substance” does not replace that grammar with the interpretive labels “God” or “the flood.”

Vulgate character preserved

The Clementine account gives “seven and seven,” a seventeenth-day onset, water fifteen cubits above the covered mountains, and a one-hundred-fifty-day dominion. The JNV retains every number and the comprehensive sequence from birds and beasts to creeping things and “all men.”

Ambiguities preserved

The counting force of “seven and seven” remains open. The unexpressed agent in 7:23 also remains pronominal rather than being named editorially.

Corrections made in review

At 7:4, the former `For seven days from now I will rain` could be heard as seven days of rain and then collided with the stated forty. The final text separates the exact phrases “when seven more days have passed” and “for forty days and forty nights,” making the delay and duration distinct. At 7:14–15, cross-verse review found that former “They entered” in both verses turned one Latin clause into two entry actions. Verse 14 is an unfinished nominative subject list, `ipsi et omne animal ... omnesque volucres`; its sole finite predicate, `ingressæ sunt`, begins verse 15. The final English therefore leaves 7:14 open with an em dash and begins 7:15 “entered the ark with Noah,” restoring the subject-predicate dependency without merging the verse keys. An applied literary refinement at 7:18 changed `filled all things over the surface` to “filled all things upon the surface”, repairing the English attachment while preserving the location.

Terms carried forward

“seed”, “abyss”, “floodgates of heaven”, “spirit of life”, and the formula “according to its kind” continue the book’s established vocabulary.

Chapter 8

The chapter's movement

God’s remembrance turns the flood narrative from prevailing waters toward diminution, rest, testing, and renewed habitation. A wind passes over the earth; springs and floodgates close; the ark rests on the mountains of Armenia. Noah releases a raven and then a dove through successive periods of waiting. Dry ground appears, God commands the household and creatures out, and Noah answers with an altar and burnt offerings. The Lord receives the fragrance and promises the continuing rhythms of the earth despite the human heart’s inclination to evil.

Why the JNV reads this way

At 8:1, `spiritum` is “a wind” because it is brought over the floodwaters and causes them to diminish. This contextual rendering does not weaken the binding use of “spirit” where the noun denotes the spirit of God or life. The opening also preserves the repeated totality: “God remembered Noah, and all the living creatures, and all the cattle that were with him in the ark.”

The waters return “going and returning,” an unusual motion formula retained from `euntes et redeuntes`. The ark rests in the seventh month on the twenty-seventh day “upon the mountains of Armenia”, and the earth is finally dry on the twenty-seventh day of the second month. These Clementine dates and place wording are not conformed to another chronology.

The raven “went out and did not return until the waters upon the earth had dried.” The JNV preserves the force of `donec` rather than rewriting the bird’s behavior from another account. The dove is feminine in the narrative sequence; Noah catches “her,” and she later carries an olive branch “in her mouth”, the direct body term of `ore`.

Vulgate character preserved

The Lord “smelled the fragrance of sweetness”, preserving the sensory and sacrificial image. His resolve names both “the perception and thought of the human heart”, keeping paired nouns rather than collapsing them. He will not again strike “every living soul”, and the closing pairs—sowing and harvest, cold and heat, summer and winter, night and day—retain their cadence.

Ambiguities preserved

The raven’s “did not return until” is left with its normal Latin limit construction; the editorial does not infer a later return or deny one. The promise is reported without turning its anthropomorphic sensory and emotional language into abstraction.

Corrections made in review

Independent review found no required change. Two optional refinements were applied because they preserved source texture: 8:1 restored both occurrences of “all” and the repeated conjunctions, and 8:11 changed the anatomically specialized `beak` back to the Latin’s concrete “mouth”.

Terms carried forward

This chapter records the contextual distinction `spiritus` = “wind” over floodwaters while retaining “soul” for `anima`. Its altar, burnt offering, and “fragrance of sweetness” vocabulary should remain stable when those images recur.

Chapter 9

The chapter's movement

God blesses Noah and his sons with renewed multiplication and dominion, but the post-flood order now includes animal terror, flesh as food, and an account demanded for blood. God establishes a pact with Noah's seed and every living soul, then gives the bow in the clouds as the sign of an everlasting covenant. The chapter turns from cosmic promise to Noah's vineyard, drunken nakedness, the conduct of his sons, and the blessing and curse spoken over their lines. Noah's age and death close the flood generation.

Why the JNV reads this way

At 9:2, the JNV keeps human beings as the source of the animals' response: "Let your terror and trembling be upon every animal". The gift of food at 9:3 is explicit and comparative: "I have handed all things to you, as I did the green plants." Verse 4 prohibits flesh "with blood"; the English does not add "life," because that noun appears elsewhere, not in this clause.

Verse 5 retains the Latin's dense hand-agency and soul-language: "the blood of your souls" is required from beast and man, and "the soul of man" from "the hand of a man and his brother". The construction is difficult, but redistributing its subjects into a smoother explanation would replace the Vulgate's wording.

The chapter distinguishes related nouns. In 9:9–11 God establishes his "pact" (`pactum`); in 9:12–17 the sign belongs to the "covenant" (`fœdus`). The object in the clouds is simply God's "bow", because `arcus` does not itself say `rainbow`. Repeated divine remembrance and the bow's visibility carry the context.

Vulgate character preserved

Every living creature under the pact remains a "living soul". At 9:19, the whole race of men "was sown across all the earth", keeping the seed image. The account of Noah does not hide bodily specificity: Ham sees exposed "private parts", while Shem and Japheth do not see their father's "genitals." The distinct Latin terms are not reduced to generic nakedness.

Ambiguities preserved

At 9:24, Noah learns what "his younger son" did; the verse does not name him. In 9:27, "may he dwell in the tents of Shem" allows the pronoun to refer grammatically to God or to Japheth. The English does not select one.

Corrections made in review

At 9:3, former wording—`as the green plants, I have handed all things to you`—left a broken comparison. The final "I have handed all things to you, as I did the green plants" supplies only the understood English verb. At 9:21, `lay naked` was corrected to "was naked", removing posture absent from `nudatus`. Independent review found no other required change.

Terms carried forward

The binding distinction is "pact" for `pactum` and "covenant" for `fœdus`. The terms "soul", "seed", and "bow" also remain concrete canonical terms.

Chapter 10

The chapter's movement

The generations of Noah's sons spread outward after the flood. Japheth's line is associated with islands, lands, tongues, families, and nations; Ham's line includes Nimrod's might and kingdom, the cities built from Shinar, and the borders and peoples of Canaan; Shem's line leads through Eber to Peleg and Joktan. The chapter is genealogical, geographic, and political at once, repeatedly joining descent with language and land before concluding that the nations were divided upon the earth.

Why the JNV reads this way

The names use familiar English forms where identity is certain—Ashkenaz, Nimrod, Nineveh, Shelah, Eber, Peleg—while the claims attached to those names follow the Latin. At 10:5, the islands are divided “each according to his tongue and his families within their nations.” This anticipates chapter 11 without changing the source’s present ordering.

Nimrod “began to be mighty upon the earth” and was “a powerful hunter before the Lord.” The repeated phrase remains in the proverb rather than being interpreted as praise or condemnation. At 10:10, the first city is “Babylon,” following the supplied Latin `Babylon` rather than forcing the later Babel form backward.

At 10:11, `Assur` is the grammatical subject: “From that land Asshur went out and built Nineveh, the broad streets of the city, and Calah”. The JNV keeps `plateas civitatis` as a description, “the broad streets of the city,” rather than converting it into a proper name. The table’s repeated formulas—sons, kindreds, tongues, generations, lands, nations—are retained because they organize the chapter’s view of human dispersal.

Vulgate character preserved

Verse 10:14 keeps the compressed `de quibus`: the named Egyptian lines are followed by those “from whom the Philistines and Caphtorim came”, without editorially specifying a narrower ancestry. At 10:21, Shem is “the elder brother of Japheth”. In `fratre Japheth majore`, ablative `majore` agrees with ablative `fratre`; the adjective describes the brother, not Japheth. Verse 25 says “the earth was divided,” not peoples or languages.

Ambiguities preserved

In 10:12, “This is the great city” retains an uncertain antecedent among the immediately named urban places. The ancestry relation in 10:14 likewise remains compressed. No genealogical harmonization is added to settle either point.

Corrections made in review

The dedicated fidelity and literary passes initially found no required change in this chapter. Editorial cross-review later caught a case-agreement error at 10:21: former “the brother of the elder Japheth” misattached `majore`; final “the elder brother of Japheth” makes the adjective agree with `fratre`. Whole-book harmonization confirmed that 10:15’s “the Hethite” should govern the recurring ethnonym; this established form later required a correction at 15:20 and in later Genesis passages.

Terms carried forward

“Hethite” preserves the visible relation to Heth. The chapter also establishes the distinction between a person’s “tongue”, kindred, land, and nation, and it fixes familiar forms for names whose identities recur.

Chapter 11

The chapter's movement

Humanity begins with one lip and common words, settles in Shinar, manufactures bricks, and undertakes a city and tower to make its name renowned before dispersal. The Lord descends, judges the shared project, confuses the tongue, and divides the builders into all lands; Babel receives its name from that confusion. The chapter then contracts from the whole earth to Shem’s genealogy and finally to Terah’s household, Abram and Sarai, migration from Ur toward Canaan, settlement in Haran, and Sarai’s barrenness.

Why the JNV reads this way

The JNV preserves the source’s distinction between `labium` and `lingua`. The earth is “of one lip”, all the people have “one lip”, and at Babel “the lip of the whole earth was confused”; in 11:7 the Lord says, “let us go down and confuse their tongue there”. Using `language` throughout would erase a deliberate lexical movement.

The builders say, “let us make our name renowned before we are divided into all lands.” The final clause gives their stated concern without adding fear, pride, or motive beyond the text. Their material substitutions remain

concrete: bricks take the place of stones and bitumen the place of mortar. The tower's summit "reaches heaven"; the Lord nevertheless "came down" to see it, preserving the narrative contrast.

At 11:5, the builders are "the sons of Adam", the Vulgate's kinship phrase rather than a generalized `humanity`. In 11:7, `audiat` remains "hear the voice of his neighbor." The English does not replace hearing with the inferred idea `understand`. The Lord "divided" them from the place and "scattered" them over the face of all regions, keeping the two actions distinct.

The Shem genealogy retains every age, the two-year relation to the flood, and the repeated fathering of sons and daughters. Terah's section carefully repeats kinship—Lot is "the son of Haran and son of his own son," and Sarai is both daughter-in-law and Abram's wife—before the geographic movement resumes.

Vulgate character preserved

"Babel" is linked to the confusion of the whole earth's "lip." The generations pass through the Clementine ages and names without being conformed to a different chronological tradition. The destination is Canaan, but the family reaches only Haran and settles there.

Ambiguities preserved

The text does not assign a single motive to the building project beyond the builders' own words. The editorial also does not treat Sarai's barrenness as an explanation of later events before the narrative itself develops that relation.

Corrections made in review

Independent Latin and literary review found no required or material optional change in this chapter. Its lip/tongue distinction, genealogy, kinship, and numerical sequence already met the governing standard.

Terms carried forward

The term "lip" for `labium` and "tongue" for `lingua` form a binding distinction. The chapter also establishes Abram, Sarai, Lot, Ur of the Chaldeans, Haran, and Canaan in their familiar English forms.

Chapter 12

The chapter's movement

The Lord calls Abram out from land, kindred, and father's house toward an undisclosed land, joining departure to promises of nation, name, blessing, and blessing for all earthly kindreds. Abram obeys, enters Canaan, receives the land promise for his seed, and marks the journey with altars. Famine then drives him into Egypt. Fear for his life leads to the sister claim, Sarai is taken into Pharaoh's house, Abram prospers because of her, and the Lord's plagues bring confrontation and expulsion.

Why the JNV reads this way

The opening commands retain their accumulating separations: "Go out from your land, from your kindred, and from your father's house". The promise speaks of "all the kindreds of the earth", reflecting `cognationes` rather than flattening every social grouping into "nations."

At 12:5, Abram takes "the souls they had made in Haran." The difficult `animas quas fecerant` remains "souls" and "made"; the JNV does not infer acquisition, servants, or converts. At 12:6, the destination within the land is "the illustrious valley", preserving `convallem illustrem` rather than importing a proper name from another textual tradition. Verse 7 gives the canonical promise form: "To your seed I will give this land."

Abram journeys "toward the south", and in Egypt asks Sarai to say she is his sister "so that it may go well with me because of you and my soul may live for your sake." The concrete `anima` remains "soul", and Sarai remains the stated reason for his survival without being turned into the agent of a favor.

Vulgate character preserved

The JNV retains the illustrious valley, the souls made in Haran, the repeated altars, and the full inventory of Abram's Egyptian wealth, including male and female donkeys as separately named items. The Lord "scourged" Pharaoh and his house; the violence is neither generalized nor softened.

Ambiguities preserved

The phrase "souls they had made" is left materially strange because the Latin does not specify the social process. The editorial does not excuse, condemn, or psychologize Abram's plan beyond his stated prediction and request.

Corrections made in review

At 12:17, former `grievous plagues` softened the superlative `maximis`; the final text reads "very great plagues". At 12:19, `so that I took her to be my wife` changed the purpose construction into completed result. The final "so that I might take her for myself as a wife" restores the mood and purpose. At 12:13, literary review also refined `my soul may live by your favor` to "my soul may live for your sake", accurately attaching Sarai as the reason.

Terms carried forward

The Abrahamic promise uses "seed". `Anima` remains "soul", and `convallem` is "valley", a decision that governs the later Valley of Mamre.

Chapter 13

The chapter's movement

Abram returns from Egypt to the south and then retraces his route to the altar near Bethel. His and Lot's possessions have become too abundant for shared dwelling, and conflict arises between their shepherds. Abram offers separation without rivalry; Lot chooses the watered Jordan region and settles in Sodom. After that separation, the Lord renews and enlarges the land promise, comparing Abram's seed to the dust of the earth. Abram walks the land and settles beside the Valley of Mamre, where he builds another altar.

Why the JNV reads this way

The chapter's repetitions are purposeful. At 13:6, "The land could not contain them so that they might dwell together, for their possessions were many and they could not dwell together." Repeating "dwell together" keeps the force of `habitarent simul` and `habitare communiter`; stylistic variation would obscure that co-residence, not communal ownership, is the issue.

Abram calls Lot his "brother", following the broad Vulgate use of `frater` even though the genealogy has identified a more extended relationship. The left-and-right offer is kept in balanced clauses, while Lot's choice is narrated through sight: he lifts his eyes and sees a region watered "like the paradise of the Lord and like Egypt as one comes to Zoar." The comparison remains located before the Lord's overthrow of Sodom and Gomorrah.

At 13:11, Lot "departed from the east". This is the direction given by `recessit ab oriente`; the JNV does not reverse it to conform to another textual tradition. Verse 13 says the men of Sodom "were most wicked, and they were sinners beyond measure before the Lord", retaining both the superlative and `nimis`.

The promise uses the concrete "seed" three times. Its comparison remains dust, and its second condition retains a human agent: if a man can number the dust, "he will also be able to number your seed."

Vulgate character preserved

The chapter keeps Lot's departure "from the east," the paradise comparison, and Abram's residence beside "the valley of Mamre," not a tree or grove imported from elsewhere. Land is traversed in its "length and breadth".

Ambiguities preserved

The broad kinship “brothers” is not narrowed, and the moral description of Sodom is not expanded with particular acts not yet narrated. The promise’s collective seed remains grammatically singular.

Corrections made in review

At 13:6, the former `unable to live in common` sounded like communal property; the final repeated “could not dwell together” restores the actual relation. At 13:13, the broken `sinners exceedingly` became “they were sinners beyond measure”, preserving degree and the phrase “before the Lord.” At 13:16, a passive `your seed also can be numbered` lost the man’s agency; the final “he will also be able to number your seed” restores it.

Terms carried forward

“seed”, “paradise of the Lord”, and the “valley of Mamre” govern their later repetitions. Broad `frater` remains “brother” unless the Latin itself supplies a narrower kinship term.

Chapter 14

The chapter's movement

A regional war is mapped through kings, cities, years of service, revolt, campaigns, and the decisive encounter of four kings against five in the Wooded Valley. Sodom and Gomorrah fall, Lot is taken, and an escapee brings word to Abram. Abram numbers 318 household-born ready men, divides his companions, strikes by night, and recovers people and possessions. On his return, Melchizedek blesses him with bread and wine, while the king of Sodom offers goods. Abram’s oath refuses enrichment from Sodom but protects the shares of his allies.

Why the JNV reads this way

The political geography follows the supplied Latin: Arioch is “king of Pontus,” and `vallis Silvestris` is the “Wooded Valley,” now the “Sea of Salt.” Its many bitumen pits remain part of the battle’s physical setting. The sequence of twelve years’ service, revolt in the thirteenth, and invasion in the fourteenth is preserved exactly.

Abram hears that “Lot his brother” has been captured. He “numbered his ready men born in his household, three hundred eighteen”; `expeditos vernaculos` is not expanded into a more detailed military category. At 14:15, “with his companions divided” retains the compressed tactic of `divisis sociis` without explaining formations the Latin does not name.

Melchizedek is king, priest, and bearer of bread and wine. He blesses Abram by “God Most High, who created heaven and earth,” and blesses God “by whose protection” the enemies are in Abram’s hands. The following “he gave him tithes from everything” keeps both participants pronominal because `dedit ei` does not explicitly restate subject and recipient.

Vulgate character preserved

The king of Sodom asks for “the souls”, not generalized “people.” Abram’s oath reaches from “a thread of the weft to a sandal strap,” retaining `filo subtegminis` and the small concrete objects that mark total refusal. The chapter’s place-names and titles remain those of the Clementine text.

Ambiguities preserved

The subject and recipient of the tithe in 14:20 remain grammatically unstated. The editorial does not settle the exchange by importing an interpretation. The term “brother” also retains the source’s broad kinship usage.

Corrections made in review

At 14:11, `The victors took` was corrected to “They took”, removing an explanatory label absent from the source. At 14:24, former `Let them take their shares` changed future `accipient` into permission. The final “These will take their shares” restores the future indicative. No other required change was found.

Terms carried forward

The allies had “made a covenant” with Abram, establishing a contextual verbal form for `pepigerant fœdus`. “souls”, “God Most High,” and “Possessor of heaven and earth” retain their concrete and titular force.

Chapter 15

The chapter's movement

The word of the Lord comes in vision with protection and exceedingly great reward, but Abram answers from childlessness and an uncertain household heir. God redirects him from Eliezer to one from his own body and from the household to the innumerable stars. Abram believes, and this is reckoned as justice. A second exchange concerns possession of the land: divided animals, descending birds, deep sleep, horror, foreign servitude, judgment, return, and delayed Amorite iniquity culminate in a smoking furnace and lamp of fire passing between the parts as the Lord makes covenant.

Why the JNV reads this way

At 15:1, `sermo Domini` is “the word of the Lord”, preserving the event-like arrival of divine speech. Abram’s description of Eliezer follows the compressed Latin without replacing its genealogy: “this Eliezer of Damascus is the son of the steward of my house.” The promise then uses a deliberately bodily expression: the heir will come “from your own belly”. `Womb` would misrepresent speech addressed to Abram, while generic `body` or `line` would flatten `uterus`.

The seed image joins household, stars, servitude, and land. At 15:6, `justitia` is “justice”: “Abram believed God, and it was reckoned to him as justice.” This follows the project’s canonical terminology rather than substituting a doctrinally preferred English abstraction.

At 15:13, singular collective “seed” becomes the plural object “them”, while the enslaving subject remains unstated: “They will subject them to servitude”. The English preserves both number shift and missing subject. The promise also retains “a good old age”, the fourth generation, and the still-incomplete “iniquities of the Amorites”.

Vulgate character preserved

The vision’s physical and emotional images remain strong: “a great, dark horror”, “dark obscurity”, “a smoking furnace”, and “a lamp of fire”. The covenant territory begins at “the river of Egypt” and reaches “the great river Euphrates”, followed by the supplied peoples.

Ambiguities preserved

The Eliezer construction remains syntactically unusual, and the subject who will enslave Abram’s seed is not named. The imagery passing between the divided bodies is reported without assigning symbolic meanings absent from the chapter.

Corrections made in review

At 15:2, predicate-first English made the genealogy harder than the Latin required; the final sentence begins with “this Eliezer of Damascus” and clearly attaches the steward relationship. At 15:17, former wording made a participle appear to modify both furnace and lamp. The final “a smoking furnace appeared, and a lamp of fire passed” restores the lamp’s agency. Whole-book harmonization also changed `the Hittites` at 15:20 to “the Hethites,” matching 10:15 and preserving the relation to Heth.

Terms carried forward

`Justitia` is normally “justice”, `semen` is “seed”, and `fœdus` is “covenant”. “Hethite” is the stable ethnonym throughout Genesis.

Chapter 16

The chapter's movement

Sarai’s barrenness leads her to give Hagar to Abram as a wife in hope of receiving sons. Conception changes the household’s relations: Hagar despises her mistress, Sarai accuses Abram, Abram returns Hagar to Sarai’s hand, and Sarai afflicts her until she flees. The angel of the Lord finds Hagar at a desert spring, names both her origin and destination, commands her return, and promises innumerable seed. The child’s name, character, and future are announced. Hagar names the God who saw her and the well that memorializes that encounter, then bears Ishmael.

Why the JNV reads this way

Sarai says, “the Lord has closed me from bearing.” This renders `conclusit me ... ne parerem` without making the completed “has closed” govern an awkward present-purpose clause. Her next command and hope are connected: “Go in to my maidservant, so that perhaps, at least from her, I may receive sons.” The plural “sons” remains, and Hagar is explicitly given “as a wife”.

The account does not soften human agency. Hagar “despised her mistress”; Sarai says Hagar “held me in contempt”; Abram tells Sarai, “your maidservant is in your hand”; and “When Sarai afflicted her, she fled.” The same “hand” becomes the location beneath which the angel commands Hagar to humble herself.

At 16:10, the emphatic construction remains “Multiplying, I will multiply your seed”. The promise does not replace `semen` with descendants or smooth away the repeated verb. Ishmael’s description is equally direct: “He will be a wild man. His hand will be against everyone, and everyone’s hand against him; he will pitch his tents opposite all his brothers.” The social or geographic force of “opposite” is not narrowed.

Vulgate character preserved

Hagar says, “Indeed, here I have seen the back parts of the one who sees me.” The difficult `posteriora videntis me` remains bodily and strange; it is not conformed to a more familiar naming formula. The well is descriptively “the Well of the Living One Who Sees Me”, reflecting the words this Latin supplies.

Ambiguities preserved

The precise force of Hagar’s seeing “the back parts” remains open. So does whether Ishmael’s pitching opposite his brothers is primarily geographical, social, or adversarial.

Corrections made in review

Verse 16:2 formerly read `the Lord has closed me so that I may not bear` and left `if perhaps` awkwardly detached from Sarai’s command. The final “closed me from bearing” and “so that perhaps, at least from her, I may receive sons” restore the tense relationship and purpose without adding a guarantee. Independent review found no other required change.

Terms carried forward

The term “seed” remains concrete; “angel of the Lord” retains the divine title; and semantic well-names are translated from the Latin wording rather than replaced by a name from another textual tradition.

Chapter 17

The chapter's movement

At ninety-nine, Abram sees the Lord and is commanded to walk before him and be perfect. Covenant and multiplication lead to prostration, divine speech, the new name Abraham, nations, kings, seed, land, and the embodied sign of circumcision. Sarai likewise becomes Sarah and receives the promise of a blessed son. Abraham laughs and asks that Ishmael live before God; God blesses Ishmael but establishes the pact with Isaac. Divine speech ends with God ascending, and Abraham answers immediately by circumcising himself, Ishmael, and every male of his house on that very day.

Why the JNV reads this way

This chapter makes the distinction between `fœdus` and `pactum` visible. Verse 2 says “I will set my covenant”; verse 4 begins with the bare “I am, and my pact is with you”. At 17:7, the terms meet without being collapsed: “I will establish my pact between me and you and your seed after you throughout their generations as an everlasting covenant”. The same distinction continues through the circumcision sign and the promise to Isaac.

The new name is grounded in the stated appointment as “father of many nations.” The English also preserves two different nation constructions: “I will set you among nations” (17:6), while Sarah’s son “will become nations” (17:16). Seed stays singular and concrete across generations, land, circumcision, and Isaac.

The circumcision command retains its bodily and social extent: “every male”, an infant of eight days, those born in the household, those purchased, and those not of Abraham’s stock. The uncircumcised male is described as a “soul” that “will be wiped away from his people,” because “he has made my pact void.” Neither consequence nor anatomy is euphemized.

Vulgate character preserved

Abraham’s internal question keeps its form: “Do you think a son will be born to a centenarian, and Sarah at ninety will bear?” At 17:22, “God ascended from Abraham” preserves the spatial image of `ascendit ... ab Abraham`. The obedience sequence repeats “on that very day” and the exact ages ninety-nine and thirteen.

Ambiguities preserved

The bare “I am” in 17:4 receives no added predicate. Abraham’s laughter and plea for Ishmael are narrated without editorially deciding the laughter’s moral quality.

Corrections made in review

At 17:15, former `You shall not call Sarai your wife Sarai` could attach the prohibition to calling her “your wife”. The final “You shall not call your wife Sarai, but Sarah” makes the name change clear. At 17:20, `twelve leaders` became “twelve chiefs,” harmonizing `duces` with the later Genesis clan lists. Literary review also replaced `the speech of the one speaking` at 17:22 with “the speaker’s discourse”, removing needless English tautology while retaining `sermo loquentis` and the passive ending.

Terms carried forward

The chapter makes “pact” and “covenant” a binding lexical distinction, confirms “seed” and “soul”, establishes “chief” for clan `dux`, and fixes the names Abraham, Sarah, Ishmael, and Isaac.

Chapter 18

The chapter's movement

The chapter moves from urgent hospitality to promised life, then from divine disclosure to Abraham’s sustained appeal for Sodom. The opening deliberately holds together the Lord’s appearance, three men standing near Abraham, and Abraham’s singular address. Sarah’s hidden laughter answers the promise of a son; the Lord’s direct question exposes it. The men then face Sodom, while Abraham remains before the Lord and presses the number of righteous people from fifty down to ten. The emotional motion is therefore from welcome and wonder through fear to morally serious intercession.

Why the JNV reads this way

At 18:3, singular `Domine` becomes “My lord,” even though the feet and hearts in 18:4–5 are plural. At 18:10, singular `Cui dixit` likewise yields “He said to him”. The JNV does not force the three visitors into a simpler grammatical scheme.

The marked ablative `vita comite` recurs at 18:10 and 18:14. The final wording, “with life as my companion,” gives the image a grammatical English relation without reducing it to a mere date formula. At 18:19, `faciant judicium et justitiam` is “carry out judgment and justice”. **Carry out** makes `faciant` lucid, while **judgment**

and **justice** preserve the two distinct governing nouns. The judicial language continues at 18:25: “You who judge all the earth will never carry out such a judgment.”

At 18:21, the difficult `opere compleverint` remains “fulfilled in deed the outcry that has come to me”. The wording preserves the Latin image of an outcry being fulfilled in action rather than replacing it with an explanatory claim that a report was accurate.

Vulgate character preserved

The Lord is shown “in the valley of Mamre” at 18:1, and the narrative then names “three men” at 18:2 without an editorial identification. The repeated seeing, standing, and turning remain concrete. Sarah’s question about giving herself to pleasure in 18:12 is not softened into a generalized remark about age, and Abraham remains “dust and ashes” in 18:27.

Ambiguities preserved

The alternation between singular and plural address among the visitors is consequential and unresolved in the Latin. The English follows each grammatical signal rather than supplying a theory of the visitors’ identity. The relation between the outcry and the deed at 18:21 also remains deliberately strange.

Corrections made in review

At 18:3–4, cross-verse review found that the former period after “your servant” and passive “Let a little water be brought” severed `sed afferam` from Abraham’s plea and erased its first-person agency. The final text ends 18:3 with “do not pass by your servant,” and begins 18:4 “but let me bring a little water,” preserving the contrastive link and Abraham’s first-person agency. At 18:5, the former *you may strengthen your hearts* weakened the imperative `confortate`; the final text says “strengthen your hearts”. At 18:10 and 18:14, former *life attending* was replaced by “with life as my companion,” preventing a bare Latinism from obstructing the promise. At 18:19, former *do justice and righteousness* became “carry out judgment and justice”, restoring both `judicium` and `justitia` under the binding terminology ruling.

Terms carried forward

Social `gratia` is **favor** at 18:3. Divine `Dominus` remains **the Lord**, while human address is contextual **lord**. `Judicium` and `justitia` govern later uses as **judgment** and **justice**.

Chapter 19

The chapter's movement

The two angels enter Sodom under Lot’s hospitality, but the city surrounds his house and demands the visitors. The angels pull Lot inside, strike the crowd with blindness, and urge the household to flee. Lot lingers; the Lord spares him, Zoar is granted as refuge, and Sodom and Gomorrah are overthrown. Lot’s wife looks back and becomes a statue of salt. The chapter then narrows from the ruined region to a cave, where Lot’s daughters preserve their father’s seed through incest and become the mothers of Moab and Ammon. Rescue, judgment, fear, and morally difficult survival are left in their full narrative sequence.

Why the JNV reads this way

At 19:5, `cognoscamus` is “that we may know them.” **Know** preserves the verb’s lexical breadth; the surrounding threat supplies its terrible context without an explanatory gloss inside the reader text. At 19:8, `abutimini` is explicit: “you may abuse them as you please”. The translation neither euphemizes Lot’s proposal nor attributes approval to the narrative.

The repeated `anima` in 19:17, 19, and 20 is **soul**: “Save your soul”, “saving my soul”, and “my soul will live.” This retains the chapter’s concrete vocabulary while the adjacent verbs express rescue and life. At 19:24, the source’s repeated divine title remains “Then the Lord rained sulfur and fire upon Sodom and Gomorrah, from the Lord out of heaven.” At 19:26, `statua salis` is exactly “a statue of salt”; **pillar** would erase the noun actually supplied by the Vulgate.

The daughters' stated purpose in 19:32 and 34 uses `semen`. The final "preserve seed from our father" keeps the bodily and generational image visible. Verse 38 also preserves the Vulgate's semantic gloss for Ammon: "Son of My People".

Vulgate character preserved

The city is destroyed after "their outcry" grows before the Lord, a construction retained without importing an unstated object of complaint. The ash rises "like the smoke of a furnace" in 19:28. Lot's repeated dwelling with both daughters in 19:30, the daughters' direct sexual language, and the father's failure to perceive their lying down or rising are all retained without mitigation.

Ambiguities preserved

The verb **know** at 19:5 is not replaced by an interpretive paraphrase. The narrative makes the violence evident, but the editorial does not pretend that the Latin used a more anatomically explicit verb. Lot's singular "my lord" at 19:18 also remains singular after plural speakers, continuing the grammatical openness begun in chapter 18.

Corrections made in review

At 19:7, former *Please, my brothers, do not do this evil* became "Do not, please, my brothers—do not do this evil", restoring `nolite ... nolite`. At 19:13, former *the outcry against them* became "their outcry", correcting the direction of `clamor eorum`. At 19:16, the compressed former coordination was clarified to "his hand, his wife's hand, and the hand of each of his two daughters," so all four rescued persons are grasped by the hand.

At 19:32 and 34, **offspring** became **seed** under the canonical `semen` ruling. At 19:35, former *slept with him* was refined to "lay with him", and the distinct `concubuerit` became "lay down with him"; this restores the parallel with 19:33 while preserving the verbal distinction.

Terms carried forward

`Anima` is normally **soul**, `misericordia` is **mercy**, and `semen` is **seed**. `Statua` remains **statue**, distinct from the later standing-stone `titulus`, which is **pillar**.

Chapter 20

The chapter's movement

Abraham sojourns in Gerar and again identifies Sarah as his sister. Abimelech takes her, receives a divine warning in a night dream, and answers from his lack of knowledge and the simplicity of his heart. God acknowledges that claim, commands restoration, and identifies Abraham as a prophet whose prayer will bring life. Abimelech confronts Abraham, restores Sarah, gives property and silver, and opens the land to him. Abraham then prays, and God heals the household whose wombs the Lord had closed. The chapter preserves both human self-defense and divine prevention without declaring them identical.

Why the JNV reads this way

At 20:4, `gentem ignorantem et justam` becomes "an unwitting and righteous nation?" **Unwitting** expresses lack of knowledge without making `ignorantem` a judgment about intelligence, while **righteous** remains a separate predicate. Verses 5–6 then retain the lexical repetition of `simplicitas`: Abimelech acted with "the simplicity of my heart", and God answers that he acted "with a simple heart". The "cleanness of my hands" remains a separate bodily image.

The warning in 20:7 represents `morte morieris` as "you will surely die", preserving the intensified death formula in lucid English. Abraham's explanation at 20:12 remains specific: Sarah is his father's daughter but not his mother's daughter. The text is not adjusted to reconcile that assertion with information elsewhere.

At 20:16, `velamen oculorum` remains "a covering of the eyes". The closing `mementoque te deprehensam` is rendered "remember that you were reproved", retaining the admonitory force while acknowledging a difficult participle that can involve detection, capture, or conviction.

Vulgate character preserved

The Vulgate explicitly calls Abraham a `propheta` at 20:7, and the JNV retains **prophet** at the point where his prayer mediates healing. The chapter also distinguishes God's coming in a dream from the Lord's bodily judgment on the household: "the Lord had closed every womb".

Ambiguities preserved

Verse 16 does not fully determine how the silver functions as "a covering of the eyes", nor does `deprehensam` reduce cleanly to one English legal category. The final sentence remains concrete and admonitory rather than adding an explanation the Latin does not supply.

Corrections made in review

The independent fidelity review found no required correction in this chapter. Literary review changed the potentially comic *ignorant and righteous nation* to "an unwitting and righteous nation?" This preserves the epistemic sense of `ignorantem`, keeps it distinct from `justam`, and avoids moralizing it as **innocent**.

Terms carried forward

At 20:13, `misericordia` is **mercy**. `Simplicitas` is carried as **simplicity/simple**, not silently merged with innocence or justice.

Chapter 21

The chapter's movement

The Lord visits Sarah and fulfills the promised birth of Isaac. Laughter moves from Sarah's astonishment into a public naming saying, but the household soon divides: Sarah demands the expulsion of Hagar and her son, Abraham grieves, and God distinguishes Isaac's called seed from the great nation also promised through the maidservant's son. In the wilderness, water fails, the boy's voice is heard, Hagar's eyes are opened, and God remains with him. The chapter closes with Abraham and Abimelech resolving a dispute over a well through oath, testimony, and covenant, after which Abraham calls upon the everlasting God.

Why the JNV reads this way

The wordplay of 21:6 keeps `risum` and `corridebit` visible: "God has made laughter for me; whoever hears will laugh with me." The compressed question at 21:7 retains Abraham as the person believed: "Who, hearing it, would have believed Abraham—that Sarah would nurse a son whom she bore to him in his old age?" The dash clarifies the content of belief without substituting a different subject.

At 21:12, `in Isaac vocabitur tibi semen` is "in Isaac seed will be called for you"; the striking passive and concrete **seed** both remain. Verse 13 continues, "because he is your seed." The wording does not blur Isaac's promise and Ishmael's promised nation into one statement.

The sequence in 21:14 places bread and the water skin on Hagar's shoulder, then separately gives her the boy. At 21:20, "God was with him" supplies the continuing divine subject required by the context of `Et fuit cum eo`, rather than leaving an unintelligible pronoun.

In 21:27, `percusserunt ... fœdus` is "struck a covenant." At 21:30, the seven ewe lambs are "a testimony"; at 21:32, `inierunt fœdus pro puteo juramenti` is "entered into a covenant concerning the Well of the Oath." These concrete relationships distinguish the act of striking, the act of entering, the witness object, and the covenant's subject matter.

Vulgate character preserved

The familiar place-name **Beersheba** appears at 21:31, while the source's explicit semantic form appears in 21:32 as **the Well of the Oath**. The JNV preserves both instead of erasing the Vulgate's gloss. At 21:23, `misericordiam` remains **mercy**, not a generalized social kindness.

Ambiguities preserved

The syntax of Sarah’s question at 21:7 is compressed enough to permit more than one initial attachment. The English clarifies Abraham’s old age but does not replace the Vulgate’s unusual claim that someone would have “believed Abraham”.

Corrections made in review

At 21:5, former *at this age of his father Isaac was born* became “Isaac was born when his father was this age”, removing a misleading attachment. At 21:7, former *whom she bore to him now old* became “whom she bore to him in his old age”. At 21:11, former *received this harshly* became “found this grievous”, so the line describes Abraham’s pain rather than a harsh response.

At 21:12 and 13, **offspring** became **seed**, restoring `semen` and its singular predication. At 21:32, former covenant *at the Well* became covenant “concerning the Well”, restoring the force of `pro puteo`. These changes are all present in the final text.

Terms carried forward

`Semen` is **seed**. `Misericordia` is **mercy**. `Fœdus` is **covenant**, while its governing verb remains concrete: **strike** or **enter into** as the Latin supplies. `Testimonium` is **testimony**, and semantic well names remain visible beside familiar place-names.

Chapter 22

The chapter's movement

God tests Abraham by commanding him to offer Isaac in the land of Vision. Abraham rises in the night, travels for three days, lays the wood upon his son, and carries the fire and sword himself. At the altar, the angel of the Lord stops his hand; a ram is offered in Isaac’s place. The place is named through the Lord’s seeing, and a second heavenly speech joins oath, blessing, multiplied seed, possession, and blessing for all nations. A genealogy of Nahor then turns the narrative toward Rebekah.

Why the JNV reads this way

At 22:1, `tentavit` is **tested**. Although the Latin verb can carry the sense of temptation, that English word would misleadingly suggest solicitation to evil in this stated divine action. In 22:2, 12, and 16, `unigenitus` remains **only-begotten**: “your only-begotten son Isaac” and “your only-begotten son”. The expression is marked even within the book’s account of Abraham’s other son, and the translation does not reduce it to a less specific adjective.

The implement in Abraham’s hand is `gladius`, so 22:6 and 10 say **sword**, not a domesticated household implement. Verse 8 carefully distinguishes Abraham’s speech, “God will provide for himself the victim for the burnt offering,” from the place-name in verse 14. There `Dominus videt` and `Dominus videbit` are “The Lord Sees” and “On the mountain the Lord will see.” The repeated seeing is not replaced by a different concept merely to make the name and Abraham’s earlier statement sound identical.

The promise in 22:17–18 keeps collective `semen` singular: “I will multiply your seed”, “Your seed will possess the gates of its enemies,” and “in your seed all the nations of the earth will be blessed”. The singular pronoun **its** follows the singular verbs and reflexive relation in the Latin.

Vulgate character preserved

The destination is “the land of Vision”, preserving the semantic geography supplied by `terram visionis`. Abraham sees the ram “behind his back”, caught among thorns, and the angel speaks “from heaven” twice. The JNV also retains the difficult title **only-begotten** rather than harmonizing it away.

Ambiguities preserved

The source does not explain how **only-begotten** relates to the earlier narrative of Ishmael; the English records the title without adding a theory. Abraham's plural "we will return" in 22:5 remains as spoken and is not turned into an editorial prediction.

Corrections made in review

At 22:17, the former **offspring … their enemies** became "I will multiply your seed" and "Your seed will possess the gates of its enemies," restoring the repeated concrete noun, singular number, and reflexive relationship. At 22:18, former **in your offspring** became "in your seed". Independent review found no other required change in the chapter.

Terms carried forward

`Tentare` in this divine testing context is **test**. `Unigenitus` is **only-begotten**, `gladius` is **sword**, and `semen` is **seed**. The place-name pair preserves `videt/videbit` as **sees/will see**.

Chapter 23

The chapter's movement

Sarah dies at the age of one hundred and twenty-seven in Arba, identified as Hebron. Abraham comes to mourn and weep, then rises from the funeral duty to secure a burial possession among the sons of Heth. Public speech at the city gate moves through deference, intercession, offer, valuation, weighing, witnesses, and legal confirmation. Only after the field, cave, trees, boundaries, and price have been named does Abraham bury Sarah. Grief is thus followed by careful public acquisition, and the chapter closes by repeating that the property is secured as a tomb.

Why the JNV reads this way

Abraham calls himself "a newcomer and a foreigner" at 23:4, preserving both `advena` and `peregrinus`. The sons of Heth call him "a prince of God among us" at 23:6; the JNV keeps the divine genitive rather than converting the expression into a merely social superlative. At 23:8, `Si placet animæ vestræ` has a singular noun, `soul`, with a possessive that addresses the gathered people. The final "If it pleases your souls" distributes that singular expression across the plural addressees instead of pretending that the Latin noun itself is plural.

The requested burial place is `spelunca duplex`, consistently "the double cave" at 23:9, 17, and 19. The Vulgate supplies a descriptive expression, not a different proper name, so the English preserves the description. At 23:16, Abraham weighs "four hundred shekels of silver, of approved public currency", keeping the weight, metal, approval, and public character of the money.

The repeated `confirmatus est` in 23:17 and 20 becomes "was secured". The legal repetition matters: first the entire bounded property is secured as Abraham's possession in public sight; then the field and cavern are again secured specifically as a possession for a tomb.

Vulgate character preserved

The chapter repeatedly calls the deceased "my dead" or "your dead", a stark concrete formulation retained from `mortuum`. Ephron's "but what is that?" at 23:15 remains inside the valuation speech without an inserted explanation of bargaining custom. The trees and "all its boundaries round about" remain part of the acquisition.

Ambiguities preserved

Ephron first says he gives the field and cave, then names their value. The JNV presents that sequence without deciding for the reader whether the first speech is generosity, convention, or negotiation.

Corrections made in review

The independent fidelity and literary reviews found no required or material wording correction in this chapter. Whole-book review confirmed **sons of Heth**, **double cave**, and the public transaction language as internally consistent.

Terms carried forward

`Anima` remains **soul**; at 23:8 the singular Latin expression is distributed across plural addressees in English. `Spelunca duplex` is **double cave**. The ethnonym and genealogy retain the visible Heth/Hethite relationship.

Chapter 24

The chapter's movement

Abraham places his senior servant under oath to find Isaac a wife from Abraham's land and kindred without taking Isaac back there. The servant travels with ten camels and goods, prays at a spring, and recognizes Rebekah through her offered water for both man and camels. In her household he recounts the commission, prayer, and encounter before eating. Laban and Bethuel receive the event as a word from the Lord; Rebekah herself agrees to go. The journey ends with Isaac seeing the camels, receiving Rebekah into Sarah's tent, loving her, and finding his grief tempered. The long repetition turns providential direction into publicly testable testimony rather than narrative shorthand.

Why the JNV reads this way

The chapter's dense alternation of `Dominus` and human `dominus` is made visible through **the Lord** and **master/lord**. At 24:12, the servant addresses "O Lord, God of my master Abraham"; at 24:18, Rebekah answers the servant, "Drink, my lord". This preserves relationship and capitalization without importing an all-cap divine convention.

The oath at 24:2 and 9 retains the hand beneath Abraham's thigh. At 24:7, the land promise is "To your seed I will give this land", keeping `Semini` within the canonical promise vocabulary. At 24:27 and 49, `misericordia et veritas` remains **mercy and truth**, not an abstracted pair. The servant is led "by a straight path", preserving the repeated claim that the Lord directed his way.

At 24:22 and 47, `inaures` is **earrings**. The object's precise ancient form is not certain, but the two-shekel weight, the paired ten-shekel bracelets, and the later adornment of Rebekah's face all remain explicit. At 24:41, the compact condition remains "innocent of my curse" if the relatives refuse her. The Latin kinship term `frater` remains "my master's brother" in 24:27 and 48, even though the narrated relation is more extended; the reader text does not silently repair the genealogy.

Vulgate character preserved

Rebekah's own "I will go" at 24:58 is retained after her family asks her will. The blessing keeps `mille millia` as "thousands upon thousands". The well at 24:62 is "The Living One Who Sees"; unlike the earlier form in 16:14, this Latin name omits **me**, so the JNV omits it too.

Ambiguities preserved

The facial placement of `inaures` remains culturally and lexically uncertain; the English names the object consistently without adding an archaeological explanation. Broad `frater` remains **brother**, allowing the Vulgate's kinship usage to stand beside more exact terms elsewhere.

Corrections made in review

At 24:3, the graceless former *bind you by oath by the Lord* became "place you under oath by the Lord". At 24:7, **offspring** became **seed**. At 24:10, the incomplete former *carrying with him from all his master's goods* became "taking with him some of every kind of good his master possessed", making the partitive sense intelligible.

At 24:35, unstable pronouns formerly made the Lord appear to be magnified; the final text names both agents: "my master has been magnified" and "The Lord has given him". At 24:60, former **your offspring … their enemies** became "may your seed possess the gates of its enemies", restoring concrete vocabulary and singular number.

Terms carried forward

`Misericordia` and `veritas` are **mercy** and **truth**. `Semen` is **seed**. Human `dominus` is **master** or **lord** according to relationship. The well name **The Living One Who Sees** remains distinct from the form containing **Me**.

Chapter 25

The chapter's movement

The chapter gathers several successions around Abraham’s death. Keturah’s descendants are named; Abraham then gives gifts to the sons of his concubines and sends them east, while giving his principal possession to Isaac. He dies full of days and is buried with Sarah. Ishmael’s twelve princely lines are then named, followed by his death and territory. The account turns to Isaac and Rebekah: barrenness gives way to contending twins, a divine saying announces two peoples, and Esau and Jacob emerge already marked by difference. The closing exchange of red stew for the birthright makes the struggle in the womb visible in adult choice.

Why the JNV reads this way

The genealogies use familiar English name forms where identity is certain, while allowing distinct people with the same Latin surface form to differ: Keturah’s `Henoch` is **Hanoch**, not automatically the Enoch of an earlier line. At 25:9, Ephron is “son of Zohar the Hethite,” preserving the established Heth/Hethite relation and the recurring double cave.

The death formulas remain lexically distinct. Abraham `congregatus est ad populum suum` at 25:8 and is “gathered to his people.” Ishmael `appositus ad populum suum` at 25:17 and is “added to his people.” Verse 18 then uses `obiit`, simply “he died”, after the territorial notice. The JNV does not flatten three verbs into one familiar formula.

At 25:11, the well is again “The Living One Who Sees”, matching 24:62 because both Latin forms omit **me**. In 25:23, “the elder will serve the younger” preserves the age relation and the direction of service. At 25:25, the subject of `appellavit eum Jacob` is an unstated masculine singular; “he called him Jacob” does not assign the naming to Rebekah. At 25:31–34, neuter plural `primogenita` becomes natural singular **birthright**, a grammatical-number adjustment that does not change the referent.

Vulgate character preserved

The little ones “struck against each other” in Rebekah’s womb, and the answer speaks of nations in her womb and peoples divided from her belly. Esau is both a skilled hunter and `homo agricola`, rendered “a farmer”. The red dish and the naming of Edom remain explicitly linked.

Ambiguities preserved

The unnamed masculine subject who calls Jacob is left unnamed. Ishmael’s “died in the presence of all his brothers” follows the geography without an explanatory transition, preserving the source’s abruptness.

Corrections made in review

The independent fidelity and literary reviews found no required or material correction in this chapter. Whole-book harmonization confirmed the distinctions **gathered**, **added**, and **died**, as well as the well name and Hethite spelling.

Terms carried forward

`Congregatus` is **gathered** and `appositus` is **added** in the death formulas. `Spelunca duplex` remains **double cave**. `Primogenita` is **birthright** in this narrative.

Chapter 26

The chapter's movement

A famine sends Isaac toward Gerar, where the Lord forbids him to descend into Egypt and renews the oath concerning land, seed, and blessing. Isaac's fear leads him to call Rebekah his sister; Abimelech discovers the marriage and protects it. Divine blessing then appears materially in a hundredfold harvest, growing wealth, and Philistine envy. Stopped wells and repeated quarrels move Isaac from Calumny through Enmities to Breadth. At Beersheba, divine presence and human covenant follow, and the discovery of water yields Abundance. Esau's Hethite marriages close the chapter in grief for Isaac and Rebekah.

Why the JNV reads this way

Verse 1 distinguishes the new `fames` from the earlier `sterilitas`: "A famine arose in the land after the sterility that had occurred in the days of Abraham". The slightly unusual **sterility** prevents two different source nouns from becoming the same event-label. In 26:3–4, `semen` is consistently **seed**, while distinct `posteris` is **descendants**: "I will multiply your seed", "give to your descendants all these regions", and "in your seed".

At 26:5, the Vulgate's fourfold list remains "my precepts and commandments" and "my ceremonies and laws." **Ceremonies** may sound chronologically marked, but it is the explicit `cæremonias` and is not silently generalized. At 26:8, `jocantem cum Rebecca` becomes "playing with Rebekah his wife." The verb may suggest affectionate or intimate play; **playing with** preserves that range and lets Abimelech's conclusion arise from the scene.

The wells retain both physical imagery and semantic names. `Aqua viva` at 26:19 is "living water." `Calumniam`, `Inimicitias`, `Latitudo`, and `Abundantiam` become **Calumny**, **Enmities**, **Breadth**, and **Abundance**. These are not replaced by unrelated proper names where the Vulgate itself supplies meanings. In 26:28, `ineamus fœdus` is "let us enter into a covenant," distinct from the struck covenant of 21:27.

Vulgate character preserved

The Philistines stop Abraham's wells, Isaac reopens them under their former names, and new conflict is narrated through new names. The text says the Lord "made room for us" and caused increase "upon the earth", retaining the spatial explanation of Breadth. Esau's wife Judith is explicitly "daughter of Beeri the Hethite".

Ambiguities preserved

The JNV does not decide how intimate `jocantem` is, nor does it explain the natural mechanism of "living water." The semantic well names remain images within the narrative rather than footnoted interpretations.

Corrections made in review

At 26:3, 4, and 24, the former **offspring** was harmonized to **seed**; verse 4 deliberately retains **descendants** for `posteris`. At 26:35, former *Both of them offended the spirit of Isaac and Rebekah* became "Both of them grieved Isaac and Rebekah." The refinement preserves `offenderant animum` while avoiding the false impression that the couple shares a single spiritual entity.

A later cross-verse audit corrected 26:14–15. Formerly, 26:14 made `invidentes` a finite "the Philistines envied him," while 26:15 independently repeated the Philistines as subject. Final 26:14 ends "the Philistines, envying him," and 26:15 continues "stopped up ... all the wells." This restores the participial construction, shared agent, and finite predicate `obstruxerunt` across the numbered boundary.

Terms carried forward

`Semen` is **seed**, but `posteri` remains **descendants**. `Fœdus` is **covenant**, with **enter into** for `inire`. Semantic well names and **living water** remain visible wherever the Vulgate supplies them.

Chapter 27

The chapter's movement

Isaac’s failing sight and expectation of death set the blessing in motion. Rebekah overhears, directs Jacob, prepares the food and disguise, and accepts the threatened curse. Jacob enters under Esau’s name; voice, hands, scent, food, wine, and kiss carry Isaac from suspicion to blessing. Esau’s arrival exposes the deception. His roar, tears, and request produce a second, harder blessing, followed by hatred and a plan to kill Jacob. Rebekah answers with flight to Laban and frames Jacob’s departure through the danger of marriage with the daughters of Heth.

Why the JNV reads this way

The repeated `anima` in 27:4, 19, 25, and 31 remains **soul**: “so that my soul may bless you” and “so that your soul may bless me.” This keeps the blessing’s bodily and personal source visible instead of reducing every occurrence to a pronoun. The sensory testing is likewise concrete. Isaac says, “The voice indeed is Jacob’s voice, but the hands are Esau’s hands.” The blessing then begins from “the fragrance of his garments”.

At 27:20, Jacob’s explanation is simply “It was God’s will that what I desired should quickly meet me.” The source gives `Voluntas Dei fuit`; the JNV records Jacob’s claim within the deception without adding approval, disbelief, or narrative correction. At 27:28 and 39, `pinguedo terræ` is “the fatness of the earth”, preserving the earth as a bodily image of abundance rather than replacing it with a generalized richness.

The naming accusation at 27:36 uses `supplantavit`, so Esau says Jacob “has supplanted me a second time.” This keeps the verbal link to Jacob’s name as far as lucid English permits. Esau’s blessing retains `Vives in gladio` as “You will live by the sword”, and the eventual release remains the physical action of shaking off and loosening a yoke from the neck.

Vulgate character preserved

Isaac’s astonishment is “beyond what can be believed,” Esau “roared with a great cry”, and later “wept with a great wail.” The JNV preserves these intensities rather than smoothing them into one generic grief. The poetic blessings keep their source images: dew, fatness, grain, wine, service, curse, sword, and yoke.

Ambiguities preserved

Verse 39 suspends its syntax across the verse boundary: “In the fatness of the earth and in the dew of heaven from above” is completed by “will your blessing be”. The English does not force the phrase into a more explanatory relation than the Latin states. Jacob’s reported motive at 27:20 remains his speech, not the narrator’s verdict.

Corrections made in review

A later cross-verse audit required one correction at 27:23–24. Former 27:23 ended “So he blessed him,” making the blessing a completed event before Isaac’s question. Final 27:23 ends “So, blessing him,” and 27:24 begins “he said,” because present participle `Benedicens` depends on `ait`. The revision restores their simultaneous relation and avoids implying a prior completed blessing. Earlier fidelity, literary, and whole-book reviews required no other correction.

Terms carried forward

`Anima` is **soul** where lucid English permits. `Benedicere/benedictio` remains the visible **bless/blessing** family; `maledictio` remains **curse**. Human `dominus` in the blessing is **lord**.

Chapter 28

The chapter's movement

Isaac blesses Jacob, forbids a Canaanite marriage, and sends him to his mother’s family in Syrian Mesopotamia. Esau responds by taking an additional wife from Ishmael’s line. Jacob departs Beersheba, sleeps at an unnamed place, and sees a ladder joining earth and heaven, angels moving upon it, and the Lord leaning upon it. Land, seed, blessing, protection, and return are promised. Awaking in fear, Jacob names Bethel, raises and anoints the stone from beneath his head, and makes a conditional vow ending in worship, divine belonging, and a tenth.

Why the JNV reads this way

At 28:2, 5, and 6, exact `Mesopotamia Syriæ` is **Syrian Mesopotamia**. The phrasing identifies one recurring region consistently. Verse 2 renders `avunculi tui` as “your mother’s brother”, keeping a precise kinship term where the Latin supplies one. In 28:3, `Deus omnipotens` is “Almighty God” and the promised multiplication is vividly “throngs of peoples.”

The promise preserves `semen` at 28:4, 13, and twice in 14 as **seed**: “to you and to your seed after you”, “to you and to your seed”, “Your seed will be like the dust of the earth”, and “in you and your seed”. At 28:13, `Dominum innixum scalæ` remains “the Lord leaning upon the ladder”. The Lord is not repositioned above or beside it.

The dream’s governing verb begins in 28:12 with `Viditque`. Because “the Lord leaning upon the ladder and saying to him” remains another object of Jacob’s seeing, verse 13 begins “And he saw the Lord leaning upon the ladder and saying to him”. That syntax keeps the vision continuous. At 28:18 and 22, `titulus` is **pillar**: Jacob “set it upright as a pillar,” preserving the same standing stone that recurs later at Bethel.

Vulgate character preserved

The ladder stands on earth and touches heaven; angels ascend and descend upon it; the Lord leans upon it. The JNV retains this full spatial arrangement. Bethel is identified as formerly Luz, and the anointed stone is directly named “the House of God.”

Ambiguities preserved

The vow in 28:20–21 forms a conditional sequence: if God accompanies, protects, feeds, clothes, and returns Jacob safely, “the Lord will be my God”. The English does not decide whether this final clause is consequence, promise, or an additional condition.

Corrections made in review

At 28:13, the former independent *The Lord was leaning upon the ladder and said to him* became “And he saw the Lord leaning upon the ladder and saying to him”, restoring Jacob’s seeing and the dream’s syntax. The final wording at 28:13 was subsequently conformed from **offspring** to **seed**; whole-book review separately records the same binding **seed** correction at 28:4 and 14. At 28:18 and 22, former **monument** became “pillar”, aligning `titulus` with the repeated Bethel object. All final forms were reverified together.

Terms carried forward

`Mesopotamia Syriæ` is **Syrian Mesopotamia**. `Semen` is **seed**. The standing stone `titulus` is **pillar**, while `statua` remains **statue**. **Bethel** and **House of God** remain visibly related.

Chapter 29

The chapter's movement

Jacob reaches the eastern land and a well closed by a great stone. Rachel arrives with Laban’s flock; Jacob moves the stone, waters the sheep, kisses her, and weeps. Welcome into Laban’s house becomes seven years of service for Rachel, years shortened in Jacob’s experience by love. At the wedding Laban substitutes Leah, then requires another seven years for Rachel. The chapter turns from Jacob’s preferred marriage to the Lord’s regard for despised Leah: her first four sons are born through a sequence of seeing, hearing, hoped-for attachment, and confession.

Why the JNV reads this way

The kinship terms remain as precise—or as broad—as the Latin makes them. At 29:10, `consobrinam suam` is “his cousin”, and Laban is “his mother’s brother”. At 29:12, however, Jacob says he is Rachel’s “father’s brother”, following `frater ... patris sui` even though the narrated genealogy indicates a more extended relationship. The JNV does not silently replace broad **brother** with a reconstructed family term.

At 29:14, Laban’s `Os meum es, et caro mea` is “You are my bone and my flesh.” Leah’s `lippis ... oculis` at 29:17 becomes “bleary eyes”. **Weak**, **dull**, or **watery** might be possible in isolation, but **bleary** remains concrete and contrasts her eyes with Rachel’s lovely face and graceful appearance.

Verse 31 says `quod despiceret Liam` without naming the despising subject. The final “Leah was despised” preserves that grammatical openness rather than inserting Jacob as the actor, however likely he may be in context. Leah’s naming speeches then retain their governing verbs and images: the Lord “has seen my humiliation”, “heard that I was held in contempt,” and at Judah’s birth, “Now I will confess to the Lord.” `Confitebor` is not normalized to praise or thanksgiving.

Vulgate character preserved

The well’s mouth, the gathered flocks, and Jacob’s removal of the great stone give the meeting its physical setting. The wedding deception is narrated through evening, entry, and morning recognition without added explanation. Leah’s fertility and Rachel’s barrenness remain a stated act of the Lord’s seeing.

Ambiguities preserved

The agent of Leah’s being despised remains unstated. Broad **brother** at 29:12 stands beside exact **cousin** and **mother’s brother** at 29:10, showing the source’s own differing levels of kinship precision.

Corrections made in review

The independent fidelity, literary, and whole-book reviews found no required or material correction in this chapter. They confirmed that **bleary eyes**, the passive “Leah was despised,” and “confess to the Lord” preserve consequential Latin features without blocking comprehension.

Terms carried forward

Exact `consobrina` is **cousin** and `avunculus` is **mother’s brother**; broad `frater` remains **brother**. `Confiteri` remains **confess** where the Vulgate uses that theological verb.

Chapter 30

The chapter's movement

Rachel’s barrenness opens a contest for children involving Bilhah, Zilpah, mandrakes, and repeated naming speeches. The women speak of judgment, matching, fortune, blessedness, wages, dowry, reproach, and addition as sons are born; Dinah is named in the sequence, and the Lord finally opens Rachel’s womb for Joseph. The chapter then shifts from household fertility to flock fertility. Jacob seeks departure, Laban negotiates wages, and a visually dense breeding account describes colors, rods, water troughs, mating seasons, and increasing wealth. Desire for children and struggle over property are joined by recurring claims about what God has given or blessed.

Why the JNV reads this way

At 30:3, Bilhah is to “bear upon my knees”, a direct rendering of `pariat super genua mea`. The JNV retains the concrete kinship or incorporation image without inserting a cultural explanation. The naming sayings remain lexically distinct: “The Lord has judged for me” at Dan, “God has matched me with my sister” at Naphtali, “Good fortune!” at Gad, and “This is for my blessedness, for women will call me blessed” at Asher. The repeated roots are allowed to sound repeated.

Leah’s accusation in 30:15 contains compressed `nisi etiam`, but a literal English **unless** would create a false condition. The final two questions preserve escalation: “Does it seem a small thing to you that you took my

husband from me? Would you take my son’s mandrakes also?” At 30:27, social `gratiam` is **favor**, fitting Laban’s petition “in your sight.”

The flock account retains overlapping but distinguishable color language. Verse 32 names “varied sheep”, “scattered fleece”, and what is “dark, spotted, and varied”. Later verses use **variegated**, **spotted**, **white**, **black**, and **sprinkled with different colors** as the Latin changes among `varium`, `maculosum`, `album`, `nigrum`, and `respersum`. At 30:41, the sheep “conceive while gazing at” the rods, preserving `in earum contemplatione` as a visual action rather than an abstract explanation.

Vulgate character preserved

The chapter keeps the rods’ partly stripped bark, exposed whiteness, green portions, the “very heat of intercourse,” and the distinction between first and late mating seasons. It neither omits the physical husbandry nor supplies a modern causal judgment. Jacob’s claim at 30:33 remains personified: “Tomorrow my justice will answer for me”.

Ambiguities preserved

The flock-color vocabulary overlaps, and its categories shift with animal, fleece, and offspring. The JNV keeps those differences visible where English permits rather than imposing a single rigid color system. The rods are narrated as Jacob’s practice without an added scientific explanation.

Corrections made in review

At 30:15, the misleading former *unless you take my son’s mandrakes also* became the second rhetorical question “Would you take my son’s mandrakes also?” At 30:33, former **my righteousness** became “my justice”, restoring binding `justitia`. At 30:41, former *conceive in contemplating them* became “conceive while gazing at them”, preserving the visual relation while removing mechanical English.

Terms carried forward

`Justitia` is **justice**. Social `gratia` is **favor**. The naming wordplays preserve **matched**, **fortune**, **blessedness/blessed**, **wage**, and **add** where their Latin speeches supply them. The source’s flock-color families remain visible, while the `varium` family is rendered contextually as **varied/variegated**.

Chapter 31

The chapter's movement

Laban’s sons accuse Jacob, Laban’s face changes, and the Lord commands Jacob to return to his land. Jacob recounts his service and dreams to Rachel and Leah; they answer that their father sold them and ate their price. The household flees, while Rachel secretly takes Laban’s idols. Pursuit ends under a divine warning, but Laban accuses and searches. Rachel conceals the idols; Jacob, unaware, erupts into a twenty-year reckoning. The conflict closes through covenant, pillar, mound, bilingual names, witness language, sacrifice, blessing, and separation.

Why the JNV reads this way

The repeated expression about Laban’s face in 31:2 and 5 remains “not toward him as it had been yesterday and the day before.” Its bodily image is not reduced to a statement that Laban’s attitude changed. At 31:8, the Vulgate says the flocks bore **white offspring** when Laban assigned white as wages, even though the preceding wage account uses a different distribution. The JNV preserves `alba` and does not harmonize the reports.

Rachel and Leah say Laban “sold us, and eaten our price” at 31:15. The concrete `comedit pretium nostrum` remains deliberately accusatory. Rachel steals `idola`, rendered **idols**, rather than the interpretive **household gods**. At 31:35, her explanation remains indirect: “what is customary for women has now happened to me.” This conveys `consuetudinem feminarum` without adding anatomy.

At 31:42 and 53, `timor Isaac` is the marked divine designation **the Fear of Isaac**. Capitalization shows that Jacob swears by this title, not merely by Isaac's emotion. Verse 43 retains masculine `filiis et nepotibus` as "my sons and my grandsons", even though Laban gestures toward the broader household.

The settlement distinguishes covenant and evidence. `Ineamus fœdus` is "let us enter into a covenant"; `testis` is **witness**, and `testimonium` is **testimony**. `Titulus` in 31:45 is a standing **pillar**. The supplied names remain "the Mound of Witness" and "the Heap of Testimony," with **Gilead** retained as the familiar place-name and then glossed.

Vulgate character preserved

God identifies himself as "I am the God of Bethel, where you anointed the stone and vowed a vow to me". Jacob's labor remains bodily: heat and frost scorch him, and sleep flees from his eyes. Laban's boundary invokes God as the only present watcher when no human witness remains.

Ambiguities preserved

Rachel's indirect claim is neither anatomically expanded nor treated as narrator-confirmed fact. The title **Fear of Isaac** is retained without explaining whether its force is reverence, dread, or a fuller divine designation.

Corrections made in review

At 31:35, former *what happens according to the custom of women has now happened to me* became "what is customary for women has now happened to me", removing an English-only repetition. The former sentence *Thus the anxious care of the one searching was deceived* was refined to "Thus the searcher's careful effort was thwarted." At 31:36, former *spoke in contention* became "quarreled with him", restoring the action of `jurgium`. At 31:45, former **monument** became "pillar", aligning the recurring `titulus` image.

Terms carried forward

`Idola` is **idols**. `Timor Isaac` is **the Fear of Isaac**. `Fœdus`, `testis`, and `testimonium` remain **covenant**, **witness**, and **testimony**. `Titulus` is **pillar**.

Chapter 32

The chapter's movement

Angels meet Jacob as he resumes his journey, and their appearance names the place Camps. News that Esau approaches with four hundred men turns Jacob from logistical division to prayer and then to an elaborate sequence of gifts. After sending family and possessions across the Jabbok, Jacob remains alone and wrestles with a man until morning. A withered thigh, demanded blessing, new name, withheld name, and the naming of Peniel mark the encounter. Sunrise finds Jacob limping, and the chapter ends by connecting his wound to Israel's continuing refusal to eat the affected sinew.

Why the JNV reads this way

At 32:2, the Vulgate supplies both **Mahanaim** and its meaning: "Mahanaim, that is, Camps." Jacob's social speech repeatedly calls Esau "my lord" and himself Esau's servant, while his prayer addresses divine `Domine` as "O Lord". This contextual capitalization preserves the human and divine relationships.

The prayer in 32:10 keeps the concrete nouns and number: "I am less than all your mercies and your truth". Plural `miserationibus` is **mercies**, and `veritate` is **truth**. Jacob's staff, the Jordan, and the movement from one traveler to two companies remain visible evidence within the prayer. At 32:12, `dilatares semen meum` is "expand my seed like the sand of the sea," preserving both the unusual verb and canonical **seed**.

Verse 24 first calls the opponent `vir`, so the JNV says "a man wrestled with him". It then keeps the source's progression: the man cannot overcome Jacob, touches the thigh's sinew, and it withers. At 32:28, the Vulgate gives an explicit argument: "if you were strong against God, how much more will you prevail against men?" The JNV retains that logic rather than replacing it with wording derived from a different textual form.

At 32:30, familiar **Peniel** represents Latin `Phanuel`, while the explanation remains “I saw God face to face, and my soul was saved.” Verse 32 preserves both the sinew’s earlier withering and its later numbness; the Latin does not identify the anatomy more precisely than `nervus femoris`.

Vulgate character preserved

The gifts are counted animal by animal, each herd advances separately, and Jacob hopes to appease Esau by what goes before him. The wrestling scene keeps its reversals: an opponent who cannot overcome Jacob still wounds him, and Jacob refuses release without blessing.

Ambiguities preserved

The opponent enters as **a man**, is addressed without a supplied identity, refuses to disclose his name, and is afterward associated with Jacob’s claim to have seen God. The English preserves that sequence without prematurely naming him. The precise thigh sinew also remains unspecified.

Corrections made in review

Whole-book harmonization changed 32:12 from former *expand my offspring* to “expand my seed”. This restores `semen`, ties the prayer to the recurring promise, and preserves the sand image. Independent review found no other required change in the chapter.

Terms carried forward

`Miserationes` is **mercies**, `veritas` is **truth**, `semen` is **seed**, and `anima` is **soul**. Familiar **Peniel** retains the Vulgate’s face-to-face explanation.

Chapter 33

The chapter's movement

Jacob sees Esau and four hundred men, orders his household, advances alone, and bows seven times. The anticipated attack becomes embrace, kiss, and weeping. Esau’s questions draw out Jacob’s account of children as God’s gift and the companies as a gift meant to find favor. Jacob presses the blessing upon his brother until Esau accepts. They decline one another’s proposed forms of accompaniment and travel separately. Jacob settles first at Succoth, then near the Shechemite city of Salem, purchases a field, and raises an altar to the Most Mighty God of Israel.

Why the JNV reads this way

Verse 1 uses exact `filios` and therefore says Jacob divided “the sons of Leah and Rachel and of both maidservants.” Verse 2 then uses broader `liberos` for the maidservants’ “children” before returning to Leah’s “sons”. The English preserves this deliberate shift rather than flattening both nouns.

Esau’s `Quid sibi volunt isti? et si ad te pertinent?` at 33:5 remains two questions: “What is the meaning of these? Do they belong to you?” The unusual double inquiry is clarified but not merged. At 33:8, Jacob’s `Ut invenirem gratiam` is a concise purpose answer, “To find favor before my lord.” Social `gratia` remains **favor** in both this exchange and 33:10, 15.

Jacob says at 33:10, “I have seen your face as though I had seen the countenance of God.” The comparison is preserved as spoken; the JNV does not turn Esau into a divine figure or explain Jacob’s rhetoric. At 33:11, `Vix fratre compellente` becomes “Only after his brother pressed him did Esau accept it.” This makes reluctant acceptance clear.

The place-name `Socoth` is retained as **Succoth** and glossed “that is, Tents.” Exact `Mesopotamia Syriæ` at 33:18 is **Syrian Mesopotamia**. Verse 19 preserves `centum agnis` as “one hundred lambs”, not a monetary unit imported from another tradition. The altar title `fortissimum Deum Israël` is “the Most Mighty God of Israel.”

Vulgate character preserved

The reconciliation retains bodies and rank: bowing, embracing, clasping the neck, kissing, weeping, lord, and servant. Jacob calls the offered property a **blessing**, not merely a present, because `benedictionem` is explicit.

Ambiguities preserved

The chapter reports Jacob's intention to come to Esau in Seir and then narrates his arrival at Succoth and Salem without explaining the relation between those movements. The JNV does not add a motive or accusation.

Corrections made in review

At 33:1, former *children of Leah, Rachel, and the two maidservants* became "sons of Leah and Rachel and of both maidservants", restoring masculine `filios` and its contrast with verse 2. At 33:8, former *They are so that I may find favor* became "To find favor before my lord", restoring the concise purpose answer. At 33:11, former *Esau scarcely received it* became "Only after his brother pressed him did Esau accept it." This prevents **received** from suggesting a merely physical or incomplete transfer.

Terms carried forward

Social `gratia` is **favor**. `Benedictio` remains **blessing** even for Jacob's gift. **Syrian Mesopotamia**, semantic place-name glosses, and the title **the Most Mighty God of Israel** remain stable.

Chapter 34

The chapter's movement

Dinah goes out to see the women of the region. Shechem sees, loves, seizes, and rapes her, then asks his father to obtain her as his wife. Jacob waits for his sons; Hamor proposes intermarriage and shared land, while Shechem offers any dowry. Jacob's sons answer deceitfully and require circumcision. Hamor and Shechem commend the arrangement to their city as both social union and economic gain. On the third day Simeon and Levi kill the males; the other sons plunder the dead, property, little ones, and wives. Jacob protests the danger brought upon his household, and the brothers end with a question about their sister's abuse.

Why the JNV reads this way

Verse 2 keeps the entire sequence of `adamavit`, seizure, intercourse, and `vi opprimens virginem`: Shechem "loved her", "seized her and lay with her," and did so while "overpowering the virgin by force." The first verb is not allowed to romanticize or cancel the violence that follows. At 34:3, `conglutinata est anima ejus cum ea` remains the strange concrete image "His soul was glued to her". Feminine `tristem` is then made clear in "he soothed her in her sorrow with caresses."

In 34:7, the act is "a foul deed in Israel" and "an unlawful thing." At 34:13 and 27, `stuprum` is **rape**, not a euphemism about dishonor. The brothers' own prohibition at 34:14 retains both `illicitum et nefarium` as "unlawful and impious". At 34:15, `fœderari` is "make a covenant", preserving the political form of their deceitful proposal.

Verse 25 renders `confidenter` as **confidently**: Simeon and Levi "entered the city confidently." The Latin does not explicitly say that the city was unsuspecting or secure, so the JNV does not add that tactical explanation. Verse 29 plainly states that the victors carried away the little ones and wives as captives. The final `abuti ... scorto` remains "abused our sister as a prostitute", keeping both abuse and the degrading comparison.

Vulgate character preserved

The JNV refuses to soften either Shechem's violence or the brothers' retaliation. Circumcision is presented in the exact sequence as a covenant condition, civic persuasion, bodily wound, occasion of attack, and prelude to plunder. The city's economic calculation—"their substance, livestock, and all they possess will be ours"—remains explicit.

Ambiguities preserved

The adverb `confidenter` assigns confidence to Simeon and Levi's entry. What the Latin leaves unstated is the circumstance that enabled them to enter confidently; the English does not invent an unsuspecting or secure condition for the city. The brothers' final question remains the chapter's last word; the English does not insert a verdict that the narrator does not state there.

Corrections made in review

At 34:3, the former *he soothed her, sorrowful, with caresses* left the feminine adjective liable to attach to Shechem. The final “he soothed her in her sorrow with caresses” makes Dinah the sorrowful person while retaining every action and the Vulgate’s unsettling sequence. Independent review found no other required correction in the chapter.

Terms carried forward

`Anima` is **soul**, including the image of a soul being glued to another person. Social `gratia` is **favor**. `Stuprum` is **rape**, `abuti` is **abuse**, and `fœderari` retains **make a covenant**.

Chapter 35

The chapter's movement

Jacob's return to Bethel begins with household purification and an altar, then moves through a succession of appearances, names, births, offenses, and deaths. God confirms the name Israel and renews the land-and-seed promise. Deborah's burial anticipates Rachel's more extended death notice; Benjamin's birth joins sorrow to continuity. Reuben's act then disturbs the household before the chapter gathers Jacob's sons and closes with Isaac being added to his people. The sequence is deliberately mixed: covenant renewal does not remove grief or disorder from the family through whom the promise continues.

Why the JNV reads this way

At 35:4 the Latin simply coordinates `deos alienos` and `inaures`. The JNV therefore says that they gave Jacob `all the foreign gods they had, and the earrings that were in their ears`; it does not decide that the earrings were themselves cult objects. At 35:13, terse `recessit ab eo` becomes `Then he withdrew from him.` No ascent or visible manner of departure is supplied.

The Clementine text explicitly locates the journey near Ephrath `verno tempore`. Verse 35:16 accordingly says Jacob `came in the spring to the land that leads to Ephrath`, retaining both the season and the unusual route description. At 35:18, Rachel's `anima` remains concrete: `As her soul went out because of the pain, and death was now drawing near`. The explanations `Son of My Sorrow` and `Son of the Right Hand` are also in the Latin; they are translated as part of the narrative, not added as notes.

Verse 35:22 leaves the person who knew of Reuben's act grammatically implicit. The wording `this did not escape him at all` preserves that pronoun instead of naming Jacob. Verse 35:26 likewise retains the source's summary that the listed sons `were born to him in Syrian Mesopotamia`, even though Benjamin's birth has just been narrated near Ephrath. The JNV reports the Vulgate's wording rather than silently reconciling it.

Vulgate character preserved

The springtime notice, the two translated name glosses, and the birthplace summary are all distinctive features of this Latin text. The death formula in 35:29 now distinguishes `appositus est`—`was added to his people`—from the separate language of gathering used elsewhere.

Ambiguities preserved

The relation of the earrings to the foreign gods, the referent of `him` in 35:22, and the scope of the birthplace statement in 35:26 remain open where the Latin leaves them open.

Corrections made in review

Five material refinements reached the final text. In 35:8, former `at the roots of Bethel` became final `at the foot of Bethel`, removing an accidental image of a town with literal roots while preserving the location. In 35:12, former `to your offspring after you` became final `to your seed after you`, restoring the governing rendering of `semen`. In 35:17, former `she began to be in danger` became final `she began to face danger`, giving the inceptive verb natural force without diminishing Rachel's peril. Whole-book review changed former `Mesopotamia of Syria` to final `Syrian Mesopotamia` in 35:9 and 35:26, matching the same place elsewhere. It also changed former `was gathered to his people` to final `was added to his people` in 35:29, so `appositus` is not collapsed into congregatus.

Terms carried forward

`seed` remains the normal covenant term for `semen`; `soul` remains the normal concrete rendering of `anima`. `Syrian Mesopotamia` governs the recurring place-name, and `was added to his people` marks the `appositus` death formula.

Chapter 36

The chapter's movement

The narrative pauses over Esau's house. It first records his wives, children, wealth, and withdrawal from Jacob, then traces Edomite and Horite lines, the kings who ruled before Israel had a king, and the chiefs associated with clans and territories. Repetition is structural rather than ornamental: names recur as sons, chiefs, inhabitants, and rulers, turning a family departure into a political geography and firmly identifying Esau with Edom.

Why the JNV reads this way

At 36:2 the descent of Oholibamah follows the Latin sequence: `Oholibamah daughter of Anah, daughter of Zibeon the Hivite`. The wording does not repair the case and gender difficulties by importing a different genealogy. Verse 36:6 retains `every soul of his household` for `omnem animam domus suæ`; even in a census-like setting, `anima` remains visible as `soul`.

Across 36:15–43, `dux` is consistently `chief`: `Chief Teman`, `Chief Lotan`, and the other repeated forms preserve the catalogue's political title and its insistent cadence. The same Latin word can receive another English office where a military complement or a different context requires it, but this clan list calls for one stable term. At 36:24, `aquas calidas` is not generalized to water: Anah `found hot springs in the wilderness`. The heat is part of the source's identification of him.

The royal sequence also follows its precise local relations. In 36:37, `de fluvio Rohoboth` makes Rehoboth the river's name or apposition, so Shaul is `from the river Rehoboth`; the JNV does not turn Rehoboth into a settlement beside an unnamed river.

Vulgate character preserved

The chapter retains the statement that Edomite kings reigned before the children of Israel had a king, the explicit hot springs, and the repeated `dux` headings. It also keeps the Latin genealogy of Oholibamah as transmitted, without attempting a harmonized family tree.

Ambiguities preserved

The grammatical relationship among Oholibamah, Anah, and Zibeon remains as the Latin states it. The translation gives readers the sequence but does not claim a solution to its genealogical difficulty.

Corrections made in review

Two required corrections were applied. At 36:2, former `Elon the Hittite` became final `Elon the Hethite`. This whole-book harmonization preserves the visible connection with Heth and keeps the same man under one ethnonym. At 36:37, former `Shaul from Rehoboth by the river` became final `Shaul from the river Rehoboth`. The correction restores the source's place-name relationship and prevents the English from inventing an unnamed river beside Rehoboth.

Terms carried forward

In tribal and clan catalogues, `dux` is carried forward as `chief`; military and royal contexts remain separately governed. `Hethite` is the established form of the ethnonym connected with Heth.

Chapter 37

The chapter's movement

Joseph's story opens by concentrating household tension into images: a favored robe, two dreams of bowing figures, an empty cistern, silver, a bloodied garment, and Jacob's descent in grief. Joseph moves from shepherding with his brothers to slavery in Egypt while the brothers move from envy to conspiracy and concealment. Reuben's attempted rescue fails, Judah redirects murder into sale, and the chapter closes by binding Jacob's continuing mourning to Joseph's sale into Potiphar's house.

Why the JNV reads this way

Verse 37:2 follows the Clementine particulars: Joseph is `sixteen years old`, and he accuses his brothers `of a most wicked crime`. Neither the age nor the severity of `crimine pessimo` is normalized. In 37:3, `tunicam polymitam` is a `many-colored robe`; in 37:23, `talari` adds `long`. The English names the features the Latin supplies while leaving fabric and construction unspecified.

At 37:22, `anima` occurs in an idiom of killing beside the shedding of blood. The final `Do not take his life or shed blood` is a documented contextual exception to the usual `soul`: “kill his soul” would suggest destruction of an immaterial soul rather than the threatened killing of Joseph. The rest of the verse keeps Reuben's purpose explicit—he wished to rescue Joseph and return him to his father.

The caravan at 37:25 carries the differentiated goods `spices, resin, and stacte`; the last term remains technical because the Latin names it. At 37:35, `infernum` is `the realm of the dead`, preserving the destination of the deceased without adding the later punitive associations that contemporary “hell” would invite. The closing ablative absolute, `Et illo perseverante in fletu`, remains unfinished as `And while he persisted in weeping,` and governs the lowercased continuation in 37:36: `the Midianites sold Joseph`. This preserves the temporal relation across the verse boundary. Verse 37:36 also retains both of Potiphar's descriptions: Pharaoh's `eunuch and commander of the army`.

Vulgate character preserved

The sixteen-year age, the charge of a most wicked crime, the long many-colored robe, the unfinished syntax across 37:35–36, and the sequence of Midianite merchants and Ishmaelite purchasers are all allowed to stand on this text's own terms. The JNV does not use a smoother reconstruction to merge the named parties, recalculate the story, or sever the Latin's cross-verse relation.

Ambiguities preserved

`polymita` indicates a distinctive robe but does not settle its precise manufacture. The translation therefore gives the stable reader term `many-colored robe` without claiming more detail than the Latin provides.

Corrections made in review

The dedicated fidelity review initially found no required correction in this chapter. One optional literary refinement was adopted at 37:30: former `The boy does not appear!` became final `The boy is nowhere to be found!` The change gives `non comparet` its natural force in Reuben's panicked cry without declaring Joseph dead. A whole-book proposal to replace `Do not take his life` with `Do not kill his soul` was expressly rejected; the final wording remains the contextual `life` exception described above. Final release audit then corrected 37:35–36: former `And he persisted in weeping. The Midianites sold Joseph` became the paired continuation `And while he persisted in weeping, / the Midianites sold Joseph`, restoring the source's temporal subordination and meaningful unfinished clause across the verse boundary.

Terms carried forward

`many-colored robe` governs `tunicam polymitam`; named aromatics remain distinct rather than becoming generic spices. `the realm of the dead` governs `infernum` and `inferos`; unfinished cross-verse syntax remains grammatically open; and `eunuch` is retained even when the official also holds a military office.

Chapter 38

The chapter's movement

Judah's separation from his brothers opens a compact account of failed family duty. Er dies; Onan refuses to raise seed for his brother; Judah withholds Shelah from Tamar. Tamar then changes her appearance, secures Judah's identifying pledge, and forces recognition without naming him publicly. Judah's sentence against her turns into an admission against himself. The twins' birth closes the chapter with another reversal of expected priority, marked by a scarlet thread and the strange image of a divided wall.

Why the JNV reads this way

At 38:8, `suscites semen fratri tuo` becomes `raise up seed for your brother`. The same concrete word appears again in 38:9 as Onan spills `his seed on the ground`; keeping `seed` in both verses makes the deliberate repetition audible. The Lord's action in 38:7 and 38:10 remains direct, while human `dominus` elsewhere in the Joseph story is distinguished as lord or master.

The `theristrum` of 38:14 is rendered `veil`, a lucid term for the covering by which Tamar changes her appearance without pretending certainty about the garment's exact ancient form. At 38:18, the pledged `annulum`, `armillam`, and `baculum` are `ring`, `bracelet`, and `staff`. In particular, `armilla` is not replaced by a different item from an alternate narrative form.

Verse 38:26 gives Judah's moral comparison as `She is more just than I`, preserving `Justior` as the comparative of justice. At the birth, the forceful `in ipsa effusione infantium` becomes `At the very outpouring of the infants`. When Perez emerges, the question `Why was the wall divided for you?` retains `maceria`; the JNV does not substitute a more familiar breach metaphor.

Vulgate character preserved

The Latin case forms `Hiram` and `Hiras` are normalized to one person, `Hirah`, while the source's material objects and birth images remain unchanged. The one act of intercourse in 38:18, Judah's recognition of the `gifts`, and the divided wall all remain explicit.

Ambiguities preserved

The precise form of Tamar's veil and the referent or force of the divided wall are not explained by the Latin. The translation preserves their intelligible surface without supplying an interpretation.

Corrections made in review

Three review changes were applied. At 38:8, former `raise up offspring for your brother` became final `raise up seed for your brother`, restoring both the governing term and the local repetition. At 38:17, former `I will accept what you want` became final `I will allow what you want`, accurately preserving Tamar's conditional permission and agency. At 38:27, former `As the infants were coming forth` became final `At the very outpouring of the infants`, retaining the unusually forceful image of `effusione`.

Terms carried forward

`seed` continues as the normal rendering of `semen`. `more just` preserves the justice word-family, and the pledge vocabulary remains `ring`, `bracelet`, and `staff` wherever those objects recur.

Chapter 39

The chapter's movement

Joseph descends socially from purchased servant to prisoner, yet the chapter repeatedly says that the Lord is with him. Prosperity brings household authority; his appearance brings persistent sexual pressure; refusal brings a false accusation and confinement. The final prison scene mirrors the opening household scene: responsibility is entrusted to Joseph, the overseer ceases to monitor the details, and the Lord directs Joseph's work. Narrative repetition makes divine presence, rather than rank, the stable element.

Why the JNV reads this way

The chapter distinguishes divine `Dominus` as `the Lord` from Potiphar as Joseph's `master`. At 39:3, the dense pronouns are clarified without changing their agents: `His master knew very well that the Lord was with Joseph and that everything Joseph did was directed by the Lord in Joseph’s hand.` The concrete image `in manu illius` remains `in Joseph’s hand`; it is not reduced to the abstract claim that Joseph succeeded.

Verse 39:4 uses `favor` for social `gratiam coram domino suo`, while 39:21 keeps two distinct elements: the mercy action in `misertus illius` and the favor noun `gratiam`. The final wording, `showed him mercy, and gave him favor`, preserves both without falsely treating both Latin forms as nouns. At 39:10, `stuprum` is `the shameful intercourse`, not a neutral invitation; the disgrace carried by the Latin remains present. In 39:14 and 39:17, `illudere` is `make sport of`, broad enough to carry contempt and humiliation without specifying a narrower act.

The narrator, not merely Potiphar's wife, evaluates the husband's response in 39:19. `nimium credulus` becomes `far too ready to believe his wife’s words`; omitting that judgment would change the narrative stance. Potiphar is also retained as Pharaoh's `eunuch and commander of the army`, even though the physical or conventional scope of `eunuchus` is not decided here.

Vulgate character preserved

The direction of Joseph's works `in Joseph’s hand`, the repeated presence of the Lord, and the narrator's explicit criticism of Potiphar's credulity are kept rather than smoothed into a generic success story.

Ambiguities preserved

The Latin `eunuchus` can denote physical status, a conventional court office, or both in this setting. The JNV retains `eunuch` for Potiphar and also names his military command, without deciding which scope the source intends.

Corrections made in review

Two required literary corrections clarified agency. At 39:3, former `the Lord was with him and that everything Joseph undertook was directed by him in Joseph’s hand` became final `the Lord was with Joseph and that everything Joseph did was directed by the Lord in Joseph’s hand`. Naming Joseph and the Lord prevents three possible antecedents from competing. At 39:6, former `Nor did he know anything else except the bread he ate` became final `His master knew nothing except the bread he ate`. The continuing subject is now explicit, and the transition to Joseph's appearance reads cleanly.

Terms carried forward

Divine `Dominus` remains `the Lord`; human household authority is `master`. `favor` and `mercy` remain distinct, `eunuch` retains the source term without resolving its physical-status or court-office scope, and `make sport of` carries the accusation expressed by `illudere`.

Chapter 40

The chapter's movement

Two royal officials join Joseph in custody, and their paired dreams create a sharply balanced episode. Both dream in one night; both receive an interpretation involving three days; Pharaoh's birthday restores one and executes the other. Joseph locates interpretation in God, asks the cupbearer for mercy, and accurately announces both outcomes. The final line breaks the symmetry emotionally: the restored cupbearer forgets the interpreter who remains imprisoned.

Why the JNV reads this way

Verse 40:1 calls the cupbearer and baker `two eunuchs`. The JNV retains that shared designation even though each also has a distinct office. Their dreams have `a meaning fitting to himself` at 40:5; the singular phrasing keeps the individual correspondence between dream and outcome.

Joseph's question in 40:8 is direct: `Does not interpretation belong to God?` The wording preserves the divine genitive rather than turning Joseph into the independent source of the interpretations. His request in 40:14, `show me mercy`, carries `misericordiam` without weakening it to mere remembrance or assistance. At 40:15, `lacum` is `the pit`, matching the carceral image in the Latin even though the immediate setting is a prison.

The execution language is intentionally not harmonized. Joseph says in 40:19 that Pharaoh will `hang you upon a cross`, because the source has `in cruce`. When the fulfillment is narrated in 40:22, Pharaoh `hanged the other upon a gibbet`, because the source changes to `in patibulo`. The distinction remains visible rather than being replaced by one generic term. Likewise, the final clause says the outcome proved `the truth of the interpreter`, preserving `veritas` as `truth`.

Vulgate character preserved

The officials' designation as eunuchs and the alternating `cross` and `gibbet` are features of the Clementine wording. The chapter also retains Joseph's claim that he was `stolen away from the land of the Hebrews`, without trying to reconcile every participant named in the preceding sale.

Ambiguities preserved

The phrase `two eunuchs` retains `duo eunuchi` without deciding whether the term denotes physical status, conventional court office, or both. Their separately named offices do not by themselves resolve the Latin term's full scope.

Corrections made in review

Independent review found no required or material literary correction in this chapter. The final wording already preserved the verse sequence, the paired offices and dreams, and the distinction between `cruce` and `patibulo`.

Terms carried forward

`mercy` and `truth` remain the governing forms for `misericordia` and `veritas`. `eunuch` retains its unresolved scope, and `cross` and `gibbet` remain distinct execution terms when the Latin distinguishes them.

Chapter 41

The chapter's movement

Pharaoh's doubled dream moves Joseph from forgotten prisoner to ruler of Egypt. Fear and failed diviners give way to Joseph's denial of independent power, his interpretation of abundance and famine, and a practical plan. Pharaoh recognizes divine enablement, clothes Joseph with authority, gives him a new name and family, and sends him through the work of storage. The predicted reversal then arrives: immeasurable abundance yields to want across the whole world, and the nations come to Joseph for food.

Why the JNV reads this way

At 41:16, `Absque me` leads Joseph's answer: `Apart from me, God will give Pharaoh a favorable answer.` The phrase denies that the answer originates in Joseph, while `prospera` retains its favorable character. The doubled dream is explained at 41:32 as `a sign of its certainty`, because God's word `shall come to pass and be fulfilled swiftly`; both certainty and speed belong to the Latin explanation.

In 41:38, `spiritu Dei` is final `the spirit of God`. Lowercase `spirit` avoids imposing a personal or doctrinal identification that the Latin's capitalization does not mark. This is an editorial restraint, not a denial of any theological reading.

The source itself gives Joseph the Egyptian name `Salvatorem mundi`; 41:45 therefore says Pharaoh `called him Savior of the World`. Its elevated sound is not an English devotional addition. The next two clauses preserve directional sequence: Joseph first `went out into the land of Egypt` in 41:45 and then `traveled throughout all the regions of Egypt` in 41:46.

At 41:52, Ephraim's name explanation remains `God has made me increase in the land of my poverty`; `paupertatis` is not generalized into affliction. Verses 41:54 and 41:57 keep the broad scope of `universo orbe` and the provinces: famine prevails `throughout the whole world`, and `All the provinces came to Egypt`.

Vulgate character preserved

`Savior of the World`, the land of Joseph's `poverty`, and the stated worldwide famine are all preserved as features of this Vulgate text. The herald's command that everyone bend the knee and Pharaoh's reservation of the throne alone likewise remain concrete.

Ambiguities preserved

The translation does not settle the theological identity implied by `spiritu Dei` through capitalization. It reports Pharaoh's recognition in the form the Latin permits.

Corrections made in review

Two required corrections were applied. In 41:38, former `filled with the Spirit of God` became final `filled with the spirit of God`, removing interpretive capitalization not marked in the source. In 41:45, former `Joseph went out through the land of Egypt` became final `Joseph went out into the land of Egypt`. This restores directional `ad terram` and leaves the following verse to narrate his circuit throughout Egypt.

Terms carried forward

Lowercase `spirit of God` governs this unmarked phrase. `Savior of the World` is retained as the Latin's own title, while `the whole world` preserves the geographic totality of `in universo orbe` where it recurs.

Chapter 42

The chapter's movement

Famine brings ten brothers before the ruler they do not recognize, fulfilling the bodily action of Joseph's dreams before anyone names it. Joseph alternates severity, testing, and concealed grief. The brothers interpret their distress through their old crime; Reuben recalls the blood now required. Simeon is bound, provisions and money are returned, and fear follows the brothers home. Jacob reads the losses as converging upon him and refuses to risk Benjamin, leaving both the test and the family unresolved.

Why the JNV reads this way

Jacob's opening `Quare negligitis` is `Why are you negligent?` in 42:1. The question charges neglect, not simply inactivity. At 42:6, grain is sold `at his nod`; `nutum` keeps the small bodily gesture through which Joseph's broad authority operates.

When the brothers confess at 42:21, they remember `the anguish of his soul`. The concrete `anima` links Joseph's inward distress with the soul language later used of Jacob and Benjamin. In 42:38, Jacob fears that his gray hair will descend `to the realm of the dead`; this keeps `inferos` as the destination of the dead without importing a claim about punishment.

Joseph's test twice invokes `by the life of Pharaoh` in 42:15–16, following `per salutem Pharaonis`. The JNV retains the oath's courtly setting and does not transform it into the distinct theological use of salus. The repeated `little sack` for `sacculis` in the money episode also remains distinct from the larger grain sack.

Vulgate character preserved

Joseph's authority `at his nod`, the brothers' confession of the soul's anguish, and the exact sequence of weeping, speaking, taking Simeon, and binding him are all preserved. The verse boundary matters because the Latin places Joseph's emotion in 42:24 and the public detention in 42:25. At 42:35–36, `exterritisque simul omnibus` remains open as `and when all were terrified together,` before the lowercased main clause `their father Jacob said`.

Ambiguities preserved

At 42:13, 42:32, and 42:36, the repeated `alius/unus/Joseph non est super` remains in the three forms `the other is no more`, `One is no more`, and `Joseph is no more`. The elliptical phrase does not itself supply `dead`; the JNV keeps it distinct from the explicit `frater ejus mortuus est`, `His brother is dead`, at 42:38.

Corrections made in review

Three earlier required corrections were applied. At 42:1, former `Why are you idle?` became final `Why are you negligent?`, restoring the culpable force of `negligitis`. Former 42:24 ended with `He took Simeon and bound him in their presence.` The final verse ends `then returned and spoke to them.`, because the taking is absent from that source verse. Correspondingly, former 42:25 began `Joseph commanded his servants`; final 42:25 begins `Taking Simeon and binding him in their presence, Joseph commanded his servants`. The paired correction restores exact verse coverage without changing the narrative event. Final structural audit then corrected 42:35–36: former `and all were terrified together. Their father Jacob said` became the paired continuation `and when all were terrified together, / their father Jacob said`, preserving the dependent circumstance and unfinished clause across the verse boundary.

Terms carried forward

`soul` remains the normal form of `anima`, and `the realm of the dead` remains the normal form of `inferos`. The elliptical `non est super` remains `is no more`, distinct from explicit `is dead`. Human `lord` in the brothers' address remains distinct from divine `the Lord`.

Chapter 43

The chapter's movement

The continuing famine overcomes Jacob's resistance, and Judah succeeds where Reuben did not by taking responsibility for Benjamin himself. The brothers return with gifts, double money, and fear. Joseph's invitation to his house looks to them like an accusation and enslavement; the steward answers with peace, returned Simeon, water, and fodder. At the meal Joseph moves from controlled questioning to private tears, then seats the brothers in birth order and distinguishes Benjamin's portion. Suspicion is not yet resolved, but the chapter turns anticipated violence into hospitality charged with hidden recognition.

Why the JNV reads this way

The gift list in 43:11 keeps the commodities differentiated: `a little resin and honey, storax and stacte, terebinth resin and almonds`. These are not compressed into generic luxuries or spices. At 43:16, Joseph orders the steward to `slaughter victims, and prepare a feast`. `victimas` carries slaughter or sacrificial vocabulary even though the story does not describe a ritual, so the stronger noun remains.

The brothers' fear in 43:18 also retains its physical metaphor: they imagine that Joseph may `roll an accusation upon us`. Translating `devolvat` only as “bring” would erase the image. In 43:23, the steward says of their first payment, `I have the money you gave me, accepted as good.` Here `probatam` concerns the money's tested or approved quality; it does not say that the amount was complete and does not disclose a human agent who replaced it.

At 43:30, Joseph's `viscera` remain bodily as `his inward parts were moved over his brother`; the following tears give the image its emotional sense without replacing it with a generic feeling. Verse 43:31 then says `Set out the loaves`, preserving the plural `panes`. The seating in 43:32 remains triply separate—Joseph, his brothers, and the Egyptians—and the judgment that such a meal is unlawful and profane is explicitly attributed to Egyptian practice. Finally, `inebriati sunt` in 43:34 is not softened: `They drank and became intoxicated with him.`

Vulgate character preserved

The feast's `victims`, the accusation that rolls upon its targets, Joseph's moved inward parts, and the intoxication at the table preserve the material and emotional force of the Latin. The separate dining arrangement is narrated without turning the Egyptians' custom into the narrator's rule.

Ambiguities preserved

The exact arithmetic of Benjamin's portion remains compressed in `so that it exceeded theirs by five parts`. The Latin leaves its comparator unstated. The steward's explanation of the money likewise does not reveal who physically returned it.

Corrections made in review

Three changes were adopted. At 43:6, former `You have done this to my misery` became final `You have brought this misery upon me`, clarifying Israel as the sufferer while preserving his accusation against the sons. At 43:23, former `the money you gave me, proved in full` became final `the money you gave me, accepted as good`; the former wording invented completeness of amount. A later cross-verse audit corrected 43:33–34: former 43:33 closed after “they marveled greatly,” while 43:34 made “They took the portions” a new finite action. Final 43:33 remains open and 43:34 continues “after taking the portions they had received from him”; this restores `sumptis partibus ...` as the ablative-absolute circumstance of `mirabantur` rather than detaching it from the brothers’ marveling. An optional proposal to remove `theirs` from 43:34 was not applied; the final text retains `it exceeded theirs by five parts` and records the arithmetic as unresolved.

Terms carried forward

The named aromatics retain distinct English forms across the Joseph narrative. `loaves` preserves plural `panes`, and `victims` remains available where `victimas` supplies explicit slaughter vocabulary.

Chapter 44

The chapter's movement

Joseph's final test turns hospitality back into peril. His cup is planted in Benjamin's sack; the brothers confidently accept a death-and-servitude test, then tear their garments when the search reaches the youngest. Judah's speech answers the crisis by retelling the family's encounters through Jacob's vulnerability. He moves from deference to bold substitution, offering himself in the boy's place because returning without Benjamin would destroy his father. The chapter ends at the point of sacrifice, immediately before recognition.

Why the JNV reads this way

Verses 44:5 and 44:15 explicitly use divination language. The cup is one by which Joseph `is accustomed to divine`, and Joseph claims `knowledge of divination`. The JNV translates both assertions rather than suppressing them, but it does not infer from the test whether or how Joseph actually practiced divination outside his assumed Egyptian role.

The brothers' sentence at 44:9 is kept distinct from the steward's answer at 44:10. They propose that the person found with the cup die and that all become servants; he narrows the consequence so that the one found shall serve and the rest `shall be innocent`. This preserves the negotiation's shift in number and liability.

Judah's report at 44:22 says, `if he leaves him, he will die.` The repeated masculine pronouns can point to the boy or the father, and the English does not replace either with a name. The later explanation is equally concrete: at 44:30, `his soul hangs upon this one’s soul`. Retaining both occurrences of `soul` preserves `anima` and the source's binding image rather than paraphrasing the relationship as affection or dependence. In 44:29 and 44:31, the feared destination is again `the realm of the dead` for `inferos`.

Vulgate character preserved

The explicit divination claims, the brothers' excessive self-sentence, and the pronoun-heavy account of two souls are all preserved. Judah's speech is allowed to work through repetition: father, boy, absence, grief, and descent recur rather than being stylistically compressed.

Ambiguities preserved

The potential subject of death in 44:22 is deliberately unnamed. The expression of one soul hanging upon another is not annotated as adoption, psychology, or physiology. The chapter also reports the cup's attributed divinatory use without deciding the historical truth of the role Joseph presents.

Corrections made in review

Independent fidelity review found no required correction. One optional literary refinement was applied in Judah's report at 44:28: former `He has not appeared to this day` became final `He has not been seen to this day`. The final wording gives `non comparet` natural force in a statement of prolonged absence while preserving the distinction between Jacob's report of the brothers' claim and what Jacob himself knows.

Terms carried forward

`divination` remains explicit for `augurari`; it is not converted into a neutral test. `soul` and `the realm of the dead` continue their established forms in the family's death language.

Chapter 45

The chapter's movement

Judah's offer breaks Joseph's restraint. Joseph dismisses outsiders, names himself, and meets his brothers' terror with a providential account that neither denies their sale nor makes it the final cause of events. Recognition expands outward: Benjamin and the brothers embrace Joseph, Pharaoh's house hears, Egypt offers transport and provision, and the sons carry the news to Jacob. Jacob moves from unbelief, as though waking from heavy sleep, to revived spirit and a resolve to see Joseph before death.

Why the JNV reads this way

At 45:5, `pro salute enim vestra` is final `for your salvation`. The strong noun salus is retained rather than reduced to economic advantage. Verse 45:7 develops the purpose with different terms: God sent Joseph ahead `so that you might be preserved upon the earth and have food by which you may live.` This keeps preservation, earth, and food distinct instead of making the two verses paraphrases of one another.

Joseph's account of agency in 45:8 is exact in its contrast: `not by your counsel but by God’s will`. The brothers remain agents of the sale named in 45:4–5, while the sending in its larger purpose is attributed to `Dei voluntate`. The JNV does not erase either level or recast Joseph's statement as a general maxim.

Pharaoh's invitation at 45:18 promises that the family may `eat the marrow of the land`. `medullam terræ` is a bodily image for the land's richness; the English keeps the marrow instead of substituting “best produce.” At 45:23, `the same amount of money and clothing` follows `tantumdem pecuniæ et vestium`. The likely comparison is Benjamin's preceding gift, but because the Latin does not restate that object, the translation does not insert it. The instruction `Do not become angry on the way` in 45:24 likewise retains the broad `irascamini` without explaining whether the anger would be mutual blame or some other quarrel.

At 45:27, seeing the wagons makes Jacob's `spirit` revive. This is `spiritus`, not the recurring `anima`, and the English preserves the distinction.

Vulgate character preserved

The chapter retains `salvation`, preservation `upon the earth`, God's `will`, and the `marrow of the land`. These elevated or concrete expressions come from the Latin itself and are not devotional enlargements.

Ambiguities preserved

The comparison behind `the same amount of money and clothing` and the likely occasion of anger on the road remain implicit. The reader receives the connection supplied by sequence without an inserted explanation.

Corrections made in review

Independent fidelity and literary review found no required or material correction in this chapter. The final text already maintained the contrast of human counsel and divine will, the distinct salvation and preservation vocabulary, and the gift comparison's limited explicitness.

Terms carried forward

`salvation` remains the normal full-strength rendering of salus; `will` remains visible for `voluntate`. `spirit` translates `spiritus` here and is not silently merged with `soul` for `anima`.

Chapter 46

The chapter's movement

Israel's descent into Egypt begins at the Well of the Oath with sacrifice and a night vision. God answers the fear of migration with presence, nationhood, return, and the promise of Joseph's hands upon Jacob's eyes. The journey then widens into a genealogical census, counting the family by maternal households before giving totals of sixty-six and seventy. Judah goes ahead, Joseph meets Jacob in Goshen, and the chapter closes with a practical plan by which the shepherd family may dwell apart in a land suited to their flocks.

Why the JNV reads this way

At 46:1, `Puteum juramenti` is translated semantically as `the Well of the Oath`; the Latin does not use the transliterated place-name here. In 46:3, `fortissimus Deus` becomes `the most mighty God of your father`, retaining the superlative. Verse 46:4 keeps the deathbed image `Joseph also will place his hands upon your eyes` rather than explaining it as eye-closing.

The family comes to Egypt `with all his seed` in 46:6. In the census, `anima` remains `soul`, including `thirty-three`, `sixteen souls`, `fourteen`, `seven souls`, `sixty-six`, and the final `seventy`. The JNV reproduces

the stated groupings and totals without recalculation. Verse 46:26 also preserves bodily descent: those counted `came forth from his thigh`.

The plural formula in 46:23 reads `The sons of Dan: Hushim.` The singular list item does not license changing plural `Filii`. At 46:28, `ut nuntiaret ei, et occurreret` leaves the repeated pronouns' agents unclear. The final wording—`Jacob sent Judah ahead of him to Joseph, so that he might report to him and that he might meet him in Goshen`—keeps that ambiguity rather than inventing an object for the report or assigning the meeting explicitly to Joseph. The context then narrates Joseph's actual journey in the following verse.

Vulgate character preserved

The semantic well-name, the title `most mighty God`, the hands upon the eyes, the inherited census totals, and descent from Jacob's thigh remain visible. The source's statement that Egyptians detest shepherds is reported as Joseph's explanation, not expanded into a historical theory.

Ambiguities preserved

The agents of reporting and meeting in 46:28 remain pronominal. The JNV does not make the later action retroactively settle the grammar of the preceding sentence.

Corrections made in review

Three corrections reached the final text. At 46:15, former `Mesopotamia of Syria` became final `Syrian Mesopotamia`, harmonizing the same place across Genesis. At 46:23, former `The son of Dan: Hushim` became final `The sons of Dan: Hushim`, restoring the Latin plural heading. At 46:28, former `to announce his coming, so that Joseph might meet him in Goshen` became final `so that he might report to him and that he might meet him in Goshen`. The correction removes an invented object and an imposed assignment of agency.

Terms carried forward

Semantic well-names are translated when the Latin supplies their meaning. `seed`, `soul`, and `Syrian Mesopotamia` follow their whole-book rulings; inherited census numbers are reported rather than reconciled.

Chapter 47

The chapter's movement

Joseph first establishes his family in Goshen, presenting five brothers and then Jacob to Pharaoh. Jacob blesses the king and measures his life as a short, difficult sojourn. The chapter then turns from family provision to the famine's public economy: money, livestock, bodies, and land pass under Pharaoh, while seed and a continuing fifth preserve cultivation. Israel, by contrast, possesses Goshen and multiplies. As death approaches, Jacob binds Joseph by oath to carry him from Egypt and worships God at the head of the bed.

Why the JNV reads this way

At 47:2, `Extremos quoque fratrum suorum quinque viros` becomes `five men, the last among his brothers`. The wording preserves the unusual `Extremos` instead of quietly replacing it with an unspecified selection. Jacob's answer in 47:9 keeps the repeated pilgrimage language: `The days of my sojourning` are compared with the days in which his fathers `sojourned`.

The famine's reach in 47:13 is `all the world`, reflecting `In toto enim orbe`, with Egypt and Canaan then named as especially oppressed. Verse 47:15 shifts from mass bread to plural `panes`, so the people ask, `Give us loaves.` The economic sequence is translated without euphemism. The Egyptians ask Joseph to `Buy us into royal servitude`; Pharaoh comes to possess both people and land; seed is distributed; and a fifth goes to the king, except from priestly land.

The people's answer in 47:25 is `Our salvation is in your hand.` The strong `Salus` remains even in this economic setting. At 47:29, Jacob asks Joseph to show `mercy and truth`; `misericordiam et veritatem`

remains two nouns rather than becoming a single interpretive phrase such as faithful kindness. Finally, the Clementine text explicitly says `adoravit Israël Deum`, so 47:31 reads `Israel worshiped God, turning toward the head of the bed.` God is not an inferred object added by the English.

Vulgate character preserved

The five men described as last among the brothers, Jacob's repeated sojourning, the worldwide famine, royal servitude, the continuing fifth, and worship of God at the bed's head all remain. The prose neither condemns nor vindicates Joseph's policy beyond the actions and responses the narrator gives.

Ambiguities preserved

The exact sense of `extremos` in the selection of five brothers remains unusual in English because the Latin itself is unusual. The translation does not identify which five were chosen.

Corrections made in review

Independent review found no required correction in this chapter. An optional proposal to make the passives of 47:27 explicit was not adopted; the final remains `He increased and multiplied exceedingly`, an idiomatic intransitive rendering of the event that preserves both verbs.

Terms carried forward

`sojourning` governs `peregrinationis` in patriarchal life-language. `salvation`, `mercy`, and `truth` remain distinct source terms, and `seed` continues to connect provision for the fields with the book's wider concrete vocabulary.

Chapter 48

The chapter's movement

Joseph brings Manasseh and Ephraim to his dying father. Jacob recalls the land promise and Rachel's burial, adopts Joseph's sons as his own, and moves from impaired sight to a blessing ordered by deliberate touch. Joseph arranges the firstborn at the right hand; Jacob crosses his hands and refuses correction, placing Ephraim before Manasseh. The chapter closes by widening the promise from Joseph to all his people: God will remain with them, lead them back, and give Joseph one portion beyond his brothers.

Why the JNV reads this way

The promise in 48:4 is `to your seed after you as an everlasting possession`. At 48:11 Jacob says God has shown him Joseph's `seed`, and at 48:19 Ephraim's `seed will grow into nations`. Keeping `semen` as `seed` makes the covenant recurrence and the growth image visible across all three verses.

Verse 48:7 begins `As for me`, retaining emphatic `Mihi enim`, and says explicitly, `It was springtime`. This recalls the Clementine season already given near Rachel's death in chapter 35. At 48:16, the grammatical subject of singular `benedicat` is `the angel who has delivered me from every evil—may he bless these boys.` The JNV neither pluralizes the verb nor inserts an explanation of the relation among the preceding references to God and this angel.

At 48:20, `In te benedicetur Israël` remains passive: `In you shall Israel be blessed`. Verse 48:21 makes the plural audience perceptible after the singular address to Joseph: `God will be with all of you and will lead you back to the land of your fathers.` The second `you` continues the now-established plural scope. At 48:22, Jacob gives `one portion beyond your brothers`, taken from the singular Amorite with his sword and bow. Number, weapon imagery, and the unexplained historical claim all remain.

Vulgate character preserved

Rachel's springtime burial, the singular angel's blessing, the passive blessing of Israel, and the portion taken from `the Amorite` preserve this text's details without harmonizing them to another account.

Ambiguities preserved

The chapter does not explain the theological identity of the singular angel or identify the episode in which Jacob took the extra portion. The English keeps both claims and their grammatical number without supplying a solution.

Corrections made in review

Four review groups were applied. In 48:4, 48:11, and 48:19, former `offspring` became final `seed`, restoring repeated `semen`. Verse 48:11 also changed former `I was not deprived of seeing you` to final `I have not been denied the sight of you`, retaining the concrete sight noun in natural English. Verse 48:7 changed the former opening `For when I came` to final `As for me, when I came`, restoring the personal emphasis. In 48:21, former `God will be with you and will lead you back` became final `God will be with all of you and will lead you back`, preventing the plural `vobiscum` and `vos` from being read as an address to Joseph alone.

Terms carried forward

`seed` remains the binding covenant term. Singular and plural addressees are made visible when English `you` would otherwise conceal a consequential number shift; passive blessing remains passive where the Latin makes Israel its recipient.

Chapter 49

The chapter's movement

Jacob gathers his sons for a poetic announcement of the last days. The sayings pass from Reuben's lost preeminence and the scattering of Simeon and Levi to Judah's rule, then through compact tribal images. Joseph receives the longest cascade of conflict and blessing; Benjamin closes the sequence as a ravenous wolf. Prose returns with the twelve tribes, burial instructions, and Jacob's death, joining the forward-looking poem to the ancestral tomb.

Why the JNV reads this way

The bracket marks surrounding 49:2–27 in the source are treated as editorial punctuation, not words to reproduce. Within the poem, its strangeness remains. Reuben is `the beginning of my sorrow`, `first in gifts`, and `greater in authority` at 49:3. The terse `non crescas` in 49:4 is `may you not increase`; this preserves a possible curse or optative rather than deciding that it means only loss of rank.

Simeon and Levi are `warring vessels of iniquity`, and in their will `they undermined a wall` in 49:5–6. Judah goes `To the prey` in 49:9. In 49:10, `dux` is `ruler`, suited to scepter and royal descent rather than the genealogical `chief` of chapter 36. The coming figure is only `the one who is to be sent`, and `he shall be the expectation of the nations`; the JNV does not identify him beyond the Latin.

Issachar `set his shoulder to carrying` in 49:15, without an invented object beneath it. Dan judges `like another tribe` in 49:16 and becomes a `horned serpent` in 49:17. Gad's 49:19 remains syntactically difficult: `girded, shall fight before him, and he himself shall be girded from behind.` Asher's bread is concretely `fat` in 49:20.

Joseph's lines retain daughters running on a wall, a bow resting upon strength, bonds loosed from arms and hands, and the shepherd and stone coming `from there`. `the Mighty One of Jacob` in 49:24 treats `potentis` as a substantive epithet. Verse 49:26 keeps `the desire of the everlasting hills` and `the Nazirite among his brothers` without explanatory gloss.

Vulgate character preserved

The poem's Vulgate-specific images and titles are not replaced by readings from another textual tradition. The singular `another tribe`, `horned serpent`, `expectation of the nations`, wall, daughters, and Nazirite all remain. The distinct death verbs also remain: Jacob says `I am being gathered to my people` in 49:29, but after death `he was added to his people` in 49:32.

Ambiguities preserved

The force of may you not increase, the burden Issachar carries, the actors in Gad's saying, and several referents in Joseph's poem remain open. Grammatical opacity is preserved where choosing a smoother English picture would require choosing a meaning the Latin does not settle.

Corrections made in review

Seven applied changes materially improved fidelity. At 49:9, former from the prey became final To the prey, correcting the reversed ad. At 49:15, former put his shoulder beneath it to carry became final set his shoulder to carrying, removing an object absent from the Latin. At 49:16, former like the other tribes became final like another tribe, restoring singular number. At 49:20, former his bread is rich became final his bread is fat, recovering the concrete pinguis. In 49:6, former in their willfulness became final in their will, avoiding added moral characterization. Whole-book harmonization changed former Ephron the Hittite to final Ephron the Hethite in 49:29–30, and former was gathered to his people to final he was added to his people in 49:32. An optional proposal to change 49:4 to Do not increase was not adopted; the final remains may you not increase because the jussive or optative force is not certain.

Terms carried forward

ruler is the contextual form of dux in this royal saying; chief remains the clan-list form. the Mighty One of Jacob, Nazirite, and Hethite establish forms requiring consistency later. gathered and added remain distinct death-language verbs.

Chapter 50

The chapter's movement

Genesis closes with two deaths held inside promises of return. Jacob is embalmed and mourned in Egypt, carried in a great procession to Canaan, and buried in the purchased cave. Back in Egypt, the brothers fear that restraint will end with their father's life. Joseph weeps, refuses vengeance in light of God's will, and promises food. He then lives to see later generations, makes his family swear to carry his bones when God visits them, and is himself embalmed and placed in a coffin in Egypt. Burial completed and burial deferred shape the ending.

Why the JNV reads this way

At 50:5, Jacob's reported oath names my tomb, which I dug for myself in the land of Canaan. The JNV retains fodi as dug even though the surrounding account stresses Abraham's purchase of the field and cave. In 50:10, the mourners filled seven days; impleverunt septem dies keeps the Latin's concrete temporal expression rather than silently changing it to “completed” or “observed” seven days. The semantic place-name the Mourning of Egypt at 50:11 likewise translates the explanation supplied by the source.

Joseph's answer in 50:19 is the inclusive question Can we resist the will of God? The plural possumus is preserved; the line is not replaced by a statement that Joseph stands in God's place. Verse 50:20 retains both distinctive purposes: God turned the brothers' evil to good so that he might exalt me, as you see at present, and save many peoples. The JNV does not reduce exaltaret to keeping Joseph alive or narrow multos populos to one family.

At 50:22, Machir's sons are born upon Joseph’s knees. The concrete image remains without deciding whether it describes physical attendance, acknowledgment, or adoption. The final command to carry Joseph's bones and the closing coffin in Egypt leave the promised ascent future rather than narratively completed.

Vulgate character preserved

Jacob's dug tomb, the seven days filled, Joseph's question about resisting God's will, his exaltation for the saving of many peoples, and the birth upon his knees are all retained as features of the Clementine account. The elaborate Egyptian mourning and the ancestral Canaanite burial remain in their given sequence.

Ambiguities preserved

The significance of birth upon Joseph's knees is not explained, and the relationship between Jacob's claim to have dug the tomb and Abraham's purchase is not harmonized. Both statements remain available to the reader.

Corrections made in review

Whole-book review made one required terminology correction at 50:13: former `Ephron the Hittite` became final `Ephron the Hethite`. The change keeps the same man under the same ethnonym used earlier and preserves the visible relation to Heth. Independent range and literary review found no other required or material change in this chapter.

Terms carried forward

`Hethite` remains the established ethnonym. `will of God`, `many peoples`, and the concrete language of bones and burial should remain visible when these promises are recalled beyond Genesis.

Exodus — Codici Editorial

Chapter 1

The chapter's movement

Israel's household becomes a multitude; fear turns that fruitfulness into forced labor and ordered infanticide.

Why the JNV reads this way

Verse 5 retains “souls” and Jacob's “thigh,” while verse 11 keeps the Vulgate's unusual “cities of tabernacles.” The physical diction is not polished into abstraction.

Vulgate character preserved

Shiphrah and Puah remain moral actors whose fear of God opposes Pharaoh's calculation.

Ambiguities preserved

“He made households for them” (1:21) leaves the beneficiary construction as the Latin gives it.

Corrections made in review

No required correction was found.

Terms carried forward

“Sons of Israel,” “souls,” “Pharaoh,” “the Lord,” and service/burden language govern the book.

Chapter 2

The chapter's movement

Moses is preserved, adopted, exiled, married, and placed within Israel's cry and God's remembered covenant.

Why the JNV reads this way

“Basket of reeds” (2:3), “took him from the water” (2:10), and the two name explanations in 2:22 keep the chapter's material and etymological texture.

Vulgate character preserved

The Vulgate's second son, Eliezer, remains in 2:22.

Ambiguities preserved

God “knew them” (2:25) remains concise rather than being interpretively expanded.

Corrections made in review

No required correction was found.

Terms carried forward

The first divine `Dominus` is “the Lord (YHWH)” at 2:25; later occurrences use “the Lord.”

Chapter 3

The chapter's movement

At the unconsumed bush, God names himself, commissions Moses, and promises liberation and favor.

Why the JNV reads this way

“I am who I am” and “He Who Is” (3:14) preserve both Vulgate formulas. “In visiting, I have visited” (3:16) retains emphatic repetition.

Vulgate character preserved

The collective people shifts between singular and plural reference as the Latin does.

Ambiguities preserved

The phrase “except by a mighty hand” (3:19) is left structurally compact.

Corrections made in review

The missing closing quotation after “strip Egypt” (3:22) was supplied, preventing God's speech from running into chapter 4.

Terms carried forward

Divine-name formulas, “memorial,” “elders,” and the three-days' journey are fixed here.

Chapter 4

The chapter's movement

Signs answer Moses' objections; Aaron is appointed his mouth; the return to Egypt begins under a severe divine encounter.

Why the JNV reads this way

The staff, leprous hand, and blood are rendered as concrete signs. “In the things that concern God” (4:16) preserves the relational comparison without inventing a title.

Vulgate character preserved

The difficult lodging-place episode remains abrupt and bodily.

Ambiguities preserved

Pronoun and agency shifts in 4:24–26 are not supplied with names the Latin does not repeat.

Corrections made in review

No required correction was found.

Terms carried forward

“Sign,” “word,” “mouth,” and “firstborn” become governing motifs.

Chapter 5

The chapter's movement

The first demand for release produces heavier labor, accusation, and Moses' anguished appeal.

Why the JNV reads this way

“Celebrate a feast,” “three days' journey,” and the customary brick number preserve the dispute's ritual and administrative vocabulary.

Vulgate character preserved

Pharaoh's repeated charge of idleness is allowed its grinding cadence.

Ambiguities preserved

The overseers' blame and Moses' final questions remain accusatory without editorial defense.

Corrections made in review

No required correction was found.

Terms carried forward

Work, burdens, straw, bricks, and “let my people go” remain distinct recurring terms.

Chapter 6

The chapter's movement

God renews the promise, names the covenantal ancestors, and situates Moses and Aaron in Levi's genealogy.

Why the JNV reads this way

The repeated “I am the Lord” frames action, while “stretched-out arm” retains the bodily image of power.

Vulgate character preserved

The genealogy interrupts the commission exactly where the source places it.

Ambiguities preserved

“Uncircumcised lips” remains Moses' own compressed bodily metaphor.

Corrections made in review

No required correction was found.

Terms carried forward

“Covenant,” redemption, possession, armies, and kindreds are established.

Chapter 7

The chapter's movement

Aaron's staff-sign leads into the river's transformation and Pharaoh's first sustained refusal.

Why the JNV reads this way

Moses is made “the god of Pharaoh” while Aaron is his prophet (7:1), preserving the Latin comparison. Rivers, streams, pools, reservoirs, wood, and stone remain enumerated.

Vulgate character preserved

The chapter keeps the sorcerers' imitation beside the Lord's judgment.

Ambiguities preserved

Hardening is reported without adding a psychological explanation.

Corrections made in review

A closing quotation was added after “river water” (7:18), correctly ending the first command before 7:19.

Terms carried forward

Sign, wonder, judgment, enchantment, and hardened heart continue.

Chapter 8

The chapter's movement

Frogs, gnats, and flies expose failed imitation, negotiated worship, and renewed deceit.

Why the JNV reads this way

“This is the finger of God” (8:19) stays bodily and terse. Goshen is distinguished by the absence of flies.

Vulgate character preserved

The sorcerers first imitate and then confess their limit.

Ambiguities preserved

The precise creature designated in the later plague remains represented by the chosen ordinary term without embellishment.

Corrections made in review

No required correction was found.

Terms carried forward

Distinction, sacrifice, prayer, and Pharaoh's aggravated heart recur.

Chapter 9

The chapter's movement

Pestilence, sores, and hail intensify judgment while distinguishing Israel and exposing Pharaoh's temporary confession.

Why the JNV reads this way

The English preserves “plagues upon your heart” (9:14), the field warnings, and the botanical timing of flax, barley, wheat, and spelt.

Vulgate character preserved

Pharaoh is “set up” so divine strength and name may be told (9:16).

Ambiguities preserved

The several heart descriptions are not collapsed into a single formula.

Corrections made in review

Nested quotation closures were supplied at 9:4 and 9:19, separating the Lord's messages from the narrative responses.

Terms carried forward

Pestilence, plague, fear of the word, justice, and heaviness of heart continue.

Chapter 10

The chapter's movement

Locusts and darkness bring Egypt toward ruin, yet Pharaoh's concessions still withhold full departure.

Why the JNV reads this way

The command to tell “your son and your grandson” keeps the generational purpose. Darkness remains tangible enough to be felt.

Vulgate character preserved

The locusts leave not even one, and the west wind casts them into the Red Sea.

Ambiguities preserved

Moses' final statement about what must serve the Lord does not preselect the animals.

Corrections made in review

No required correction was found.

Terms carried forward

Humbling, solemnity, darkness, and departure with possessions are fixed.

Chapter 11

The chapter's movement

The final blow is announced: Egypt's firstborn will die, Israel will be distinguished, and departure will be compelled.

Why the JNV reads this way

“At midnight I will go out through Egypt” keeps divine agency immediate. The contrast extends from Pharaoh's throne to the millstone.

Vulgate character preserved

Israel's silence is expressed through the vivid dog image.

Ambiguities preserved

The narrative transition between warning and departure is left as abrupt as the source.

Corrections made in review

No required correction was found.

Terms carried forward

Firstborn, midnight, cry, distinction, and favor prepare chapter 12.

Chapter 12

The chapter's movement

Passover is instituted, the firstborn are struck, Israel departs, and the rite is bounded for future generations.

Why the JNV reads this way

The animal, blood, unleavened bread, bitter herbs, haste, household count, and calendar dates remain exact. `Phase` is rendered Passover while the source's passage explanation remains visible.

Vulgate character preserved

The mixed multitude and about six hundred thousand footmen remain in sequence.

Ambiguities preserved

“One law” for native and sojourner is stated without expanding its later application.

Corrections made in review

No required correction was found.

Terms carried forward

Passover, unleavened bread, memorial, perpetual observance, and congregation govern later ritual language.

Chapter 13

The chapter's movement

Firstborn and unleavened-bread observances frame the departure, Joseph's bones, and divine guidance by cloud and fire.

Why the JNV reads this way

“Month of new fruits” retains the Vulgate calendar phrase. The sign on hand and memorial before eyes remain physical.

Vulgate character preserved

God avoids the shorter Philistine route lest the people repent at war.

Ambiguities preserved

“Armed” is retained without specifying formation or weaponry beyond the Latin.

Corrections made in review

No required correction was found.

Terms carried forward

Firstborn redemption, sign, memorial, cloud, and fire continue.

Chapter 14

The chapter's movement

Israel is trapped, the sea divides, Egypt pursues, and deliverance becomes fear and faith.

Why the JNV reads this way

“Stand and see the great works of the Lord” keeps the visual summons. The angel and cloud move behind the camp before the waters divide.

Vulgate character preserved

The Egyptians recognize that the Lord fights before the sea returns.

Ambiguities preserved

The physical relation of cloud, darkness, and illumination is not diagrammed beyond the source.

Corrections made in review

No required correction was found.

Terms carried forward

Salvation, glory, mighty hand, fear, and belief conclude the departure arc.

Chapter 15

The chapter's movement

Song answers deliverance; Mary leads response; bitter water introduces wilderness testing and healing.

Why the JNV reads this way

“My soul will be filled” (15:9) preserves `anima`; “Mary the prophetess” follows `Maria prophetissa`; Marah receives the source's gloss “Bitterness.”

Vulgate character preserved

The redeemed people is carried as a singular collective in 15:13.

Ambiguities preserved

The wood shown at Marah is not given an unstated symbolic identity.

Corrections made in review

No required correction was found.

Terms carried forward

Redemption, sanctuary, precepts, judgments, testing, and healing begin the wilderness vocabulary.

Chapter 16

The chapter's movement

Hunger produces complaint; bread and quail become daily provision, Sabbath discipline, and memorial.

Why the JNV reads this way

The source's `Manhu` question and `Man` name are preserved rather than replaced by an outside form. “Souls who dwell in the tabernacle” keeps both concrete nouns.

Vulgate character preserved

The measured omer exposes both excess and lack as daily dependence.

Ambiguities preserved

The name explanation remains the Vulgate's own question rather than a reconstructed etymology.

Corrections made in review

No required correction was found.

Terms carried forward

Man, omer, Sabbath, testimony, and generation-long memorial are fixed.

Chapter 17

The chapter's movement

Water from the rock answers thirst; raised hands sustain battle; an altar memorializes conflict with Amalek.

Why the JNV reads this way

“Temptation” preserves the Vulgate place-name meaning. “A hand is upon the throne of the Lord” retains the compressed 17:16 formula.

Vulgate character preserved

Joshua weakens Amalek “by the edge of the sword.”

Ambiguities preserved

The subject and force of the hand-throne saying are not supplied.

Corrections made in review

No required correction was found.

Terms carried forward

Testing, rock, staff, memorial writing, and the Lord's throne remain available motifs.

Chapter 18

The chapter's movement

Jethro hears, worships, observes Moses' burden, and counsels a durable order of judgment.

Why the JNV reads this way

`cognatus` is “kinsman,” avoiding a more specific relation absent here. “Men in whom is truth” preserves the noun rather than paraphrasing character.

Vulgate character preserved

Ceremonies and the manner of worship remain paired in 18:20.

Ambiguities preserved

The exact kinship designation is left at the Latin's level of specificity.

Corrections made in review

No required correction was found.

Terms carried forward

Judgment, rulers by thousands through tens, truth, and delegated burden begin Israel's civil ordering.

Chapter 19

The chapter's movement

At Sinai, pact, sanctification, boundary, trumpet, darkness, and descent prepare the divine address.

Why the JNV reads this way

`pactum` is “pact,” distinct from `fœdus` as covenant. `caligo` is “darkness,” not merged into cloud.

Vulgate character preserved

The mountain's lethal boundary and repeated descent/ascent remain sharply physical.

Ambiguities preserved

The kingdom-of-priests formula is not expanded into an institutional scheme.

Corrections made in review

No required correction was found.

Terms carried forward

Pact, peculiar possession, priestly kingdom, sanctification, trumpet, and mountain boundary are established.

Chapter 20

The chapter's movement

The divine words order worship and neighborly life, then fear, mediation, and altar law answer the people's trembling.

Why the JNV reads this way

“Carved image,” “frivolously,” and “voices and lamps” preserve `sculptile`, the additional `frustra`, and the Vulgate's striking `voces et lampades`.

Vulgate character preserved

The sensory scene is not conformed to a more familiar thunder-and-lightning wording.

Ambiguities preserved

The relation between fear that withdraws and fear that prevents sin remains as stated.

Corrections made in review

No required correction was found.

Terms carried forward

Command, jealousy, Sabbath, testimony, altar, burnt offering, and peace offering govern later law and worship.

Chapter 21

The chapter's movement

Judgments regulate service, violence, bodily injury, liability, and dangerous animals.

Why the JNV reads this way

“The price of her chastity” (21:10), “soul for soul” (21:23), and “he is his money” (21:21) retain the Vulgate's stark nouns instead of softening them.

Vulgate character preserved

The servant is brought “to the gods” in 21:6, preserving the Latin plural.

Ambiguities preserved

In 21:22–23 the feminine referent and the woman's survival/death remain as the Vulgate frames them.

Corrections made in review

No required correction was found. The speech intentionally remains open into chapter 22.

Terms carried forward

Judgment, servant, soul, restitution, and owner liability continue.

Chapter 22

The chapter's movement

Property, custody, seduction, sorcery, worship, strangers, lending, pledges, and firstfruits are ordered.

Why the JNV reads this way

The sun's rising marks a legal boundary; hired property “came ... for the wage of its work” (22:15); and `Maleficos` is “sorcerers” without imposing a female subject.

Vulgate character preserved

The repeated juridical plural “the gods” remains in 22:8–9 and 22:28.

Ambiguities preserved

The precise commercial construction of 22:15 is not silently rewritten.

Corrections made in review

No required correction was found.

Terms carried forward

Theft, restitution, pledge, stranger, firstborn, and holiness govern later applications.

Chapter 23

The chapter's movement

Justice laws lead into Sabbath rhythms, pilgrim solemnities, angelic guidance, conquest, and covenant warning.

Why the JNV reads this way

Truth, the just, foreigner, victim, “month of new things,” and hornets remain distinct source terms and images.

Vulgate character preserved

The angel “will not forgive when you sin” (23:21), and enemies' backs are bodily turned.

Ambiguities preserved

The angel's identity is not expanded beyond the words placed in the chapter.

Corrections made in review

No required correction was found. The quotation opened in 21:1 correctly closes at 23:33.

Terms carried forward

Solemnity, firstfruits, victim, angel, covenant, boundary, and snare are established.

Chapter 24

The chapter's movement

Israel assents, covenant blood seals the book, leaders behold God, and Moses enters the cloud.

Why the JNV reads this way

The covenant is “struck”; the pavement is “something like” sapphire; those who see God are described as having withdrawn far away.

Vulgate character preserved

Both comparison markers in 24:10 remain, resisting false visual certainty.

Ambiguities preserved

The nature of the vision and the identity-status of those withdrawn are not supplemented.

Corrections made in review

No required correction was found.

Terms carried forward

Book of the covenant, covenant blood, testimony tablets, glory, cloud, and consuming fire carry into the sanctuary instructions.

Chapter 25

The chapter's movement

Free offerings become plans for ark, mercy-seat, table, and lampstand—the ordered center of divine meeting.

Why the JNV reads this way

Violet skins name color without inventing an animal; `propitiatorium` is “mercy-seat”; `oraculum` is “oracle”; little spheres and lilies retain distinct ornaments.

Vulgate character preserved

The bread is “bread of presentation,” following `panes propositionis`.

Ambiguities preserved

The relation between oracle and mercy-seat remains as the source describes it rather than being collapsed.

Corrections made in review

“Mercy seat” was standardized to “mercy-seat” for whole-book consistency. The speech intentionally continues into chapter 26.

Terms carried forward

Ark, testimony, mercy-seat, oracle, table, lampstand, rings, poles, and purest gold are fixed.

Chapter 26

The chapter's movement

Curtains, coverings, boards, bars, veil, and entrance articulate the tabernacle and its sacred divisions.

Why the JNV reads this way

Blue, purple, twice-dyed scarlet, goats' hair, red-dyed ram skins, and violet skins preserve every material distinction.

Vulgate character preserved

Sanctuary and Holy of Holies remain separate spatial designations.

Ambiguities preserved

Violet skins are not assigned an animal the Latin does not name.

Corrections made in review

“Mercy seat” at 26:34 was standardized to “mercy-seat.” The larger speech remains open.

Terms carried forward

Curtain, covering, board, base, bar, veil, sanctuary, and Holy of Holies govern the execution account.

Chapter 27

The chapter's movement

The altar, court, hangings, vessels, and perpetual lamp extend sanctuary order outward.

Why the JNV reads this way

The altar is “not solid but hollow and empty within”; its fire vessels are “receptacles for fires”; `cæremonias` remains ceremony.

Vulgate character preserved

“Continually” and “until morning” both remain in the lamp command.

Ambiguities preserved

The receptacles are not given a narrower technical identity than the Latin supplies.

Corrections made in review

No required correction was found. The quotation opened at 25:1 closes correctly at 27:21.

Terms carried forward

Altar, grating, bronze, court, hangings, bases, pegs, oil, and perpetual service are fixed.

Chapter 28

The chapter's movement

Priestly garments join beauty, memorial, judgment, holiness, and guarded approach.

Why the JNV reads this way

`superhumerale` is “shoulder-piece,” `rationale` “breastpiece,” and `Doctrinam et Veritatem` “the Teaching and the Truth”—the actual Vulgate terms, not imported names.

Vulgate character preserved

“Holy to the Lord” and the plate borne on Aaron's forehead retain bodily placement.

Ambiguities preserved

Teaching and Truth are not assigned an operation the chapter does not explain.

Corrections made in review

No required correction was found.

Terms carried forward

Shoulder-piece, breastpiece of judgment, Teaching and Truth, turban, tunic, sash, and consecrated hands govern priestly passages.

Chapter 29

The chapter's movement

Washing, clothing, anointing, blood, food, seven-day consecration, and continual offering establish priestly service.

Why the JNV reads this way

The anatomical “lobe of the liver,” right ear/hand/foot, and exact flour, oil, wine, and hin measures preserve ritual precision.

Vulgate character preserved

The altar becomes Holy of Holies through seven days of expiation.

Ambiguities preserved

“Where I shall appoint to speak with you” remains the Vulgate's compact meeting formula.

Corrections made in review

No required correction was found.

Terms carried forward

Consecration, anointing, expiation, sweet fragrance, continual offering, and priesthood are fixed.

Chapter 30

The chapter's movement

Incense altar, census price, washing basin, anointing oil, and incense regulate approach and sacred exclusivity.

Why the JNV reads this way

The half-shekel is a price “for their souls”; the compounded oil and incense retain exact spices and prohibitions; Holy of Holies marks supreme sanctity.

Vulgate character preserved

The formulas threaten removal from “his peoples,” preserving the source's plural.

Ambiguities preserved

The fragrance ingredients are transliterated where a confident modern identification would exceed the text.

Corrections made in review

No required correction was found.

Terms carried forward

Incense altar, expiation, census contribution, basin, holy anointing, perfumer, and sacred composition continue.

Chapter 31

The chapter's movement

Bezalel and Oholiab receive Spirit-given craft; Sabbath becomes a perpetual pact; God gives the written tablets.

Why the JNV reads this way

Wisdom, understanding, knowledge, and teaching remain distinct gifts. `pactum` is “pact,” not collapsed into covenant.

Vulgate character preserved

The tablets are written by God's finger.

Ambiguities preserved

The artists' inspiration is stated without defining a theory of artistic process.

Corrections made in review

No required correction was found.

Terms carried forward

Spirit of God, named artisans, wisdom, teaching, Sabbath sign, perpetual pact, and finger of God are fixed.

Chapter 32

The chapter's movement

The calf corrupts worship; Moses intercedes, breaks the tablets, destroys the image, orders judgment, and pleads again.

Why the JNV reads this way

The people are “stripped naked ... for the shame of their filth,” and the count remains “about twenty-three thousand,” following the Vulgate.

Vulgate character preserved

Moses asks to be blotted from God's written book if forgiveness is refused.

Ambiguities preserved

The relation between immediate plague and deferred visitation is not systematized.

Corrections made in review

No required correction was found.

Terms carried forward

Molten gods, stiff neck, wrath, intercession, consecrated hands, book, angel, and visitation continue.

Chapter 33

The chapter's movement

Threatened absence becomes face-to-face petition, renewed favor, and a guarded vision of glory.

Why the JNV reads this way

“My face” (33:14) keeps `Facies mea`; mercy and graciousness remain separate verbs; rock, hollow, hand, back, and face retain bodily imagery.

Vulgate character preserved

The people remove ornaments as a sign of grief.

Ambiguities preserved

The vision's physical language is neither literalized further nor replaced by abstraction.

Corrections made in review

A closing quotation was supplied at 33:19 so the answer ends before the newly introduced speech at 33:20.

Terms carried forward

Face, favor, name, glory, goodness, mercy, graciousness, rock, and divine passing carry into chapter 34.

Chapter 34

The chapter's movement

Tablets and pact are renewed; divine mercy and jealousy frame worship laws; Moses descends with a horned face.

Why the JNV reads this way

“Ruling Lord God,” “abundant in mercy,” `pactum` as pact, prostitution imagery, and the horned face preserve consequential Vulgate diction.

Vulgate character preserved

`cornuta` is “horned,” not replaced by a reading from another textual tradition.

Ambiguities preserved

The relation of horns to sharing in divine speech is not converted into a different physical image.

Corrections made in review

A closing quotation was supplied after 34:26, ending the pact speech before the separate writing command.

Terms carried forward

Merciful, gracious, true, Jealous, pact, feast, firstfruits, veil, and horned face are fixed.

Chapter 35

The chapter's movement

Sabbath restraint precedes willing gifts and Spirit-given artisanship for the commanded work.

Why the JNV reads this way

Men and women, heart, hand, skill, colors, metals, skins, stones, and freewill offerings remain individually visible.

Vulgate character preserved

The people bring so freely that devotion is narrated through materials and making.

Ambiguities preserved

Crimson/scarlet variation follows the local Latin wording instead of forcing visual uniformity.

Corrections made in review

No required correction was found.

Terms carried forward

Devout heart, freewill offering, Bezalel, Oholiab, wisdom, embroiderer, weaver, and devised work govern execution.

Chapter 36

The chapter's movement

Abundant gifts are restrained, then curtains, coverings, boards, bars, veil, and entrance are made.

Why the JNV reads this way

The execution mirrors chapters 25–26 while preserving shortened clauses and local color terms. Rings are not silently renamed clasps where the Latin says circles.

Vulgate character preserved

The workers announce that the people offer more than is needed.

Ambiguities preserved

Architectural relations remain verbal rather than receiving invented diagrams or modern components.

Corrections made in review

No required correction was found.

Terms carried forward

Instruction/execution correspondence now governs every furnishing report.

Chapter 37

The chapter's movement

Ark, mercy-seat/oracle, table, lampstand, incense altar, oil, and incense are executed.

Why the JNV reads this way

Verse 6 says “the mercy-seat, that is, the oracle,” preserving both nouns and their source-given relation. Purest gold and exact dimensions remain repeated.

Vulgate character preserved

The lampstand's vessels and talent weight retain their material specificity.

Ambiguities preserved

Oracle is not reduced to a mere lid or generalized place of revelation.

Corrections made in review

No required correction was found.

Terms carried forward

Mercy-seat, oracle, purest gold, bread of presentation, lamp vessels, and perfumer remain stable.

Chapter 38

The chapter's movement

Altar, basin, court, and material accounting complete the outer works.

Why the JNV reads this way

The bronze mirrors, census figures, one-talent bases, twenty-nine talents of gold, and seventy-two thousand talents of bronze reproduce the Vulgate's stated quantities.

Vulgate character preserved

Familiar alternative numbers were rejected because they are not the supplied Latin.

Ambiguities preserved

The extraordinary bronze figure is not silently emended.

Corrections made in review

No required correction was found.

Terms carried forward

Accounting, contribution, armed men, talents, shekels, bases, capitals, grating, and pegs close the construction ledger.

Chapter 39

The chapter's movement

Priestly garments are made; all sanctuary work is presented, inspected, and blessed.

Why the JNV reads this way

Shoulder-piece and breastpiece match chapter 28; the plate is here “of sacred reverence,” preserving the added Latin phrase; every repeated “as the Lord commanded” remains audible.

Vulgate character preserved

The inventory says nothing was lacking from what was commanded.

Ambiguities preserved

The “covering of the covenant” retains `tectum fœderis` rather than being assimilated to tabernacle.

Corrections made in review

No required correction was found.

Terms carried forward

Sacred reverence, completed work, inspection, command, and blessing prepare the erection.

Chapter 40

The chapter's movement

The tabernacle is erected and ordered; priests are washed; cloud and glory fill it and govern every journey.

Why the JNV reads this way

Testimony, oracle, tabernacle of testimony, and covering of the covenant remain distinct. Verse 31 ends dependently—“After everything was completed,”—and verse 32 supplies the action.

Vulgate character preserved

The Lord's majesty “flashed forth” while the cloud covered everything.

Ambiguities preserved

Cloud, glory, majesty, and fire are related without being collapsed into one phenomenon.

Corrections made in review

No required correction was found.

Terms carried forward

Divine indwelling, glory, cloud, fire, companies, encampments, and commanded order conclude Exodus and govern later sanctuary narrative.

Leviticus — Codici Editorial

Chapter 1

The chapter's movement

From the tabernacle, the Lord orders burnt offerings from herd, flock, and birds.

Why the JNV reads this way

Victim, burnt offering, expiation, entrails, liver, blood, and altar remain physically exact; “most sweet fragrance” preserves the repeated Vulgate superlative.

Vulgate character preserved

The bird's crop, feathers, wound, rim, and wing joints are not generalized.

Ambiguities preserved

“All that adheres to the liver” is not assigned a narrower organ than the phrase supplies.

Corrections made in review

No required correction was found.

Terms carried forward

Victim, burnt offering, unblemished, slaughter, blood, expiation, and fragrance govern the sacrificial code.

Chapter 2

The chapter's movement

Fine-flour offerings become memorial, priestly food, firstfruits, and covenant salt.

Why the JNV reads this way

“A soul” offers; oven, pan, and griddle preparations remain distinct; leaven, honey, oil, frankincense, and salt retain separate rules.

Vulgate character preserved

Consecrated food is called a Holy of Holies.

Ambiguities preserved

The precise preparation represented by the griddle is not modernized beyond the Latin utensil.

Corrections made in review

No required correction was found.

Terms carried forward

Fine flour, memorial portion, gift, firstfruits, Holy of Holies, and covenant salt begin recurring classifications.

Chapter 3

The chapter's movement

Peace offerings from cattle, sheep, and goats distinguish blood, fat, organs, sex, and perpetual prohibition.

Why the JNV reads this way

The lobe of the liver, kidneys, flanks, vital organs, tail, and fat remain enumerated rather than compressed.

Vulgate character preserved

The offering becomes “food” and “nourishment” for the Lord's fire.

Ambiguities preserved

The sacrificial metaphors are preserved without explaining divine consumption.

Corrections made in review

No required correction was found.

Terms carried forward

Peace offerings, fat, blood, vital organs, and perpetual law are fixed.

Chapter 4

The chapter's movement

Unintentional sin is differentiated for anointed priest, whole assembly, leader, and individual soul.

Why the JNV reads this way

Sevenfold sprinkling, altar horns, poured blood, removed fat, outside-camp burning, prayer, and forgiveness remain distinct acts.

Vulgate character preserved

The priest's sin is said to cause the people to transgress.

Ambiguities preserved

The assembly's unawareness and later recognition are not reduced to a modern theory of culpability.

Corrections made in review

No required correction was found.

Terms carried forward

Sin, ignorance, anointed priest, multitude, leader, altar horns, and outside the camp recur.

Chapter 5

The chapter's movement

Withheld testimony, contact impurity, rash oaths, poverty-scaled offerings, restitution, and offenses in holy things are addressed.

Why the JNV reads this way

“Do penance” preserves `agat pœnitentiam`; animal, bird, and flour alternatives retain access without erasing ritual differences.

Vulgate character preserved

The ram is valued at two sanctuary shekels, and damaged holy things receive an added fifth.

Ambiguities preserved

The opening “voice of one who swears” remains broader than a supplied courtroom formula.

Corrections made in review

No required correction was found.

Terms carried forward

Bear iniquity, do penance, offense, sanctuary weight, restitution, and fifth part are established.

Chapter 6

The chapter's movement

Fraud requires restitution, while perpetual fire and priestly handling order burnt, grain, and sin offerings.

Why the JNV reads this way

“Despising the Lord” keeps the offense's theological agency; the victim, ashes, garments, vessels, eating, and burning remain procedural.

Vulgate character preserved

The altar fire is “perpetual” and “shall never fail.”

Ambiguities preserved

Contact that makes holy is not expanded into a theory of transmitted holiness.

Corrections made in review

No required correction was found.

Terms carried forward

Restitution, perpetual fire, libations, incense, holy place, and priestly portions continue.

Chapter 7

The chapter's movement

The laws of offense and peace offerings govern portions, thanksgiving, vows, time limits, purity, blood, fat, and priestly rights.

Why the JNV reads this way

“Breast of elevation” and “shoulder of separation” retain different ritual designations; third-day eating remains transgression.

Vulgate character preserved

The text says a polluted soul perishes from his “peoples,” preserving the plural.

Ambiguities preserved

Libations are kept as the source's explanatory identity of the accompanying sacrifice.

Corrections made in review

No required correction was found.

Terms carried forward

Thanksgiving, vow, voluntary offering, elevation, separation, anointing, and priestly portion are fixed.

Chapter 8

The chapter's movement

Aaron and his sons are washed, clothed, anointed, blood-marked, fed, and enclosed for seven-day consecration.

Why the JNV reads this way

Shoulder-piece, breastpiece, Teaching and Truth, ear, thumb, great toe, oil, blood, and garments preserve the Vulgate's bodily consecration.

Vulgate character preserved

The established Exodus garment vocabulary is carried forward without imported names.

Ambiguities preserved

The relation between washing, anointing, blood, and holiness is narrated rather than systematized.

Corrections made in review

No required correction was found.

Terms carried forward

High priest, consecrated hands, anointing, watches, seven days, and “through the hand of Moses” recur.

Chapter 9

The chapter's movement

On the eighth day Aaron offers for himself and the people; blessing, glory, and consuming fire answer the completed rites.

Why the JNV reads this way

The sequence of sin victim, burnt offering, libations, peace offerings, raised portions, blessing, and descent remains intact.

Vulgate character preserved

The crowds praise the Lord and fall upon their faces when fire devours the altar offering.

Ambiguities preserved

The visible form of the appearing glory is not supplied.

Corrections made in review

At 9:17, “apart from” became “besides” the morning burnt-offering ceremonies, preventing a false exclusion.

Terms carried forward

Eighth day, appearance, glory, blessing, and fire from the Lord prepare chapter 10.

Chapter 10

The chapter's movement

Foreign fire kills Nadab and Abihu; priestly grief, sobriety, discernment, teaching, and sacred eating are tested.

Why the JNV reads this way

“Foreign fire” retains `ignem alienum`; holy/profane and polluted/clean remain paired distinctions; Aaron answers with a “mourning mind.”

Vulgate character preserved

Aaron's silence remains the immediate response to the holiness saying.

Ambiguities preserved

The text does not define the foreign fire beyond saying it was uncommanded.

Corrections made in review

At 10:20, “accepted the satisfaction” became the lucid “was satisfied.”

Terms carried forward

Approach, holiness, glory, holy anointing, discernment, ordinance, and teaching govern priestly responsibility.

Chapter 11

The chapter's movement

Land animals, water creatures, birds, winged crawlers, carcasses, vessels, foods, and creeping things are distinguished as clean or unclean.

Why the JNV reads this way

Hoof, cud, fins, scales, feet, hind legs, carcass contact, washing, sunset, and vessel material remain concrete tests.

Vulgate character preserved

Uncertain ancient animal names such as bruchus, attacus, and ophiomachus are retained rather than falsely identified.

Ambiguities preserved

“According to its kind” is not converted into a modern taxonomy.

Corrections made in review

No required correction was found.

Terms carried forward

Clean, unclean, polluted, abominable, execrable, carcass, soul, and “be holy, because I am holy” govern later chapters.

Chapter 12

The chapter's movement

Birth initiates timed uncleanness, circumcision, purification, and a means-scaled offering.

Why the JNV reads this way

“Having received seed,” seven and thirty-three days, two weeks and sixty-six days, sanctuary exclusion, and blood's flow remain explicit.

Vulgate character preserved

The poorer offering of two birds is preserved as a complete alternative.

Ambiguities preserved

The chapter's ritual categories are not recast as medical diagnoses or moral blame.

Corrections made in review

No required correction was found.

Terms carried forward

Purification days, circumcision, sanctuary access, flow of blood, and poverty-scaled offerings continue.

Chapter 13

The chapter's movement

Priestly inspection distinguishes changing conditions of skin, hair, ulcers, burns, scalp, baldness, garments, warp, weft, and skins.

Why the JNV reads this way

Color, brightness, depth, hair, spread, confinement, washing, burning, and declared cleanness remain separate diagnostic observations and rulings.

Vulgate character preserved

“A most clean leprosy” at 13:13 preserves the startling `lepra mundissima` rather than correcting the source.

Ambiguities preserved

Leprosy remains the Vulgate's broad ritual classification, not a claim of one modern disease.

Corrections made in review

No required correction was found.

Terms carried forward

Plague, leprosy, confinement, clean/unclean declaration, living flesh, scar, and outside the camp govern chapter 14.

Chapter 14

The chapter's movement

Human cleansing uses birds, living waters, cedar, scarlet, hyssop, shaving, offerings, blood, and oil; house plagues receive inspection, repair, destruction, or cleansing.

Why the JNV reads this way

Ear, thumb, great toe, sextary, sevenfold sprinkling, little wall valleys, stones, clay, and scraping retain ritual and architectural specificity.

Vulgate character preserved

One living bird flies freely into the field after sharing the blood-and-water rite.

Ambiguities preserved

At 14:31 “for offense” remains because the supplied Latin changes terms there.

Corrections made in review

No required correction was found.

Terms carried forward

Living waters, cedar, scarlet, hyssop, sextary, house plague, soundness, and due cleansing are fixed.

Chapter 15

The chapter's movement

Male and female flows order contact, washing, time, offerings, cleansing, and protection of the tabernacle.

Why the JNV reads this way

The bodily diction is not euphemized: seed, fluid, flesh, saliva, blood, intercourse, washing, and sunset remain explicit.

Vulgate character preserved

Verse 3's `fœdus humor` becomes “foul fluid,” retaining the source's evaluative physical description.

Ambiguities preserved

Ritual uncleanness is not equated with personal sin where the Latin does not do so.

Corrections made in review

No required correction was found.

Terms carried forward

Discharge, menstrual separation, living waters, flow, pollution, cleansing, and tabernacle danger continue.

Chapter 16

The chapter's movement

After the foreign-fire deaths, annual entry beyond the veil joins incense, blood, confession, the emissary goat, cleansing, and Sabbath affliction.

Why the JNV reads this way

Mercy-seat and oracle remain distinct; both hands place all iniquities, offenses, and sins upon the living goat sent to a solitary land.

Vulgate character preserved

“Emissary goat” translates `caper emissarius` without importing an outside proper name.

Ambiguities preserved

The cloud above the oracle is not given a form the text withholds.

Corrections made in review

No required correction was found.

Terms carried forward

Annual expiation, veil, cloud, oracle, mercy-seat, confession, emissary goat, afflicted souls, and Sabbath rest are fixed.

Chapter 17

The chapter's movement

Centralized slaughter, rejection of demons, and the blood prohibition are grounded in blood's relation to the soul.

Why the JNV reads this way

“The soul of the flesh is in the blood” preserves `anima` in both repetitions; blood is given for altar expiation and atonement.

Vulgate character preserved

Unauthorized field sacrifice is described as prostitution with demons.

Ambiguities preserved

The relation of soul, flesh, blood, and atonement is stated without philosophical expansion.

Corrections made in review

No required correction was found.

Terms carried forward

Bloodguilt, demons, prostitution, soul of flesh, atonement, hunting, and covering blood with earth are established.

Chapter 18

The chapter's movement

Israel is separated from Egyptian and Canaanite custom through kinship, sexual, Moloch, and animal prohibitions; the land itself reacts to pollution.

Why the JNV reads this way

Nakedness translates repeated `turpitudo`, while shame marks `ignominia`; flesh, blood proximity, seed, pollution, abomination, and crime remain distinct.

Vulgate character preserved

The land “vomits out” inhabitants rather than receiving an abstract penalty.

Ambiguities preserved

Kinship formulas remain source-shaped and are not replaced by modern legal categories.

Corrections made in review

No required correction was found.

Terms carried forward

Custom, judgments, precepts, nakedness, abomination, pollution, Moloch, and the land's vomiting govern chapter 20.

Chapter 19

The chapter's movement

Holiness binds parents, Sabbath, sacrifice, harvest, truth, wages, disability, judgment, love, mixtures, fruit, mourning, strangers, elders, and measures.

Why the JNV reads this way

“Your friend” follows `amicum`; fruit trees have “foreskins”; deaf, blind, poor, powerful, hired laborer, stranger, and old person remain concrete neighbors.

Vulgate character preserved

Love of the stranger is explicitly grounded in Israel's Egyptian strangeness.

Ambiguities preserved

The mixed garment remains “woven from two things” without supplying fibers absent from this Latin verse.

Corrections made in review

The first-pass “atonement-guilt” at 19:29 was refined to “crime,” the direct contextual sense of `piaculum`.

Terms carried forward

Holiness, just judgment, public rebuke, friend-love, stranger-love, sanctuary fear, and equal measures are fixed.

Chapter 20

The chapter's movement

Moloch, occult practice, family curses, sexual crimes, and animal intercourse receive sanctions within a call to sanctification and separation.

Why the JNV reads this way

“Let his blood be upon him,” childlessness, stoning, burning, cutting off, and the land's vomiting retain different stated consequences.

Vulgate character preserved

“Pythonic or divining spirit” preserves the explicit Vulgate vocabulary.

Ambiguities preserved

No sanction is broadened beyond the act and subject named in its verse.

Corrections made in review

No required correction was found.

Terms carried forward

Moloch, set my face, make holy, blood upon, pythonic spirit, separation, and divine possession continue.

Chapter 21

The chapter's movement

Priestly mourning, marriage, family holiness, high-priestly restriction, bodily blemishes, food rights, and sanctuary access are ordered.

Why the JNV reads this way

Bread of God and bread of presentation remain distinct; the bodily inventory—including nose, eye, skin, back, and rupture—is not generalized.

Vulgate character preserved

A priest with a blemish may eat holy bread but may not cross the veil or approach the altar.

Ambiguities preserved

Ancient condition terms receive restrained English rather than speculative modern diagnoses.

Corrections made in review

No required correction was found.

Terms carried forward

High priest, consecrated hands, holy garments, bread of presentation, blemish, veil, and sanctuary access are fixed.

Chapter 22

The chapter's movement

Priestly eating restrictions, household eligibility, restitution, acceptable victims, bodily integrity, mother-young timing, and divine-name holiness converge.

Why the JNV reads this way

Foreigner, guest, laborer, purchased servant, household-born person, daughter, widow, and childless returnee remain separately named.

Vulgate character preserved

The ear-or-tail exception for voluntary offering and the unaltered vow rule follow the supplied Latin.

Ambiguities preserved

“Bread” offered from a foreigner's hand remains the Vulgate's cultic noun rather than a generic gift.

Corrections made in review

No required correction was found.

Terms carried forward

Consecrated food, household right, fifth part, acceptable/unblemished victim, vow, thanksgiving, and holy name continue.

Chapter 23

The chapter's movement

Sabbath, Passover, unleavened bread, first sheaf, fifty-day offering, trumpet memorial, expiation, and tabernacles order sacred time.

Why the JNV reads this way

Every month, day, count, measure, animal, libation, rest, assembly, branch, fruit, and shelter remains explicit.

Vulgate character preserved

The first and eighth days are “Sabbath—that is, rest,” preserving the source's gloss.

Ambiguities preserved

The “most beautiful tree” is not assigned a botanical species absent from the Latin.

Corrections made in review

No required correction was found.

Terms carried forward

Feast day, solemnity, Passover, firstfruits, fifty days, trumpet memorial, propitiation, affliction, shelter, and tabernacle are fixed.

Chapter 24

The chapter's movement

Perpetual lamps and twelve loaves precede a blasphemy case and equal bodily judgment for citizen and sojourner.

Why the JNV reads this way

Purest oil, purest lampstand, purest table, clearest frankincense, twelve loaves, and Sabbath replacement preserve the repeated superlatives.

Vulgate character preserved

The absolute “the Name” at 24:11 keeps the sacred-name construction visible.

Ambiguities preserved

“Soul for soul” remains the Latin's animal-restoration formula without being harmonized to another wording.

Corrections made in review

No required correction was found.

Terms carried forward

Perpetual lamp, bread memorial, the Name, equal judgment, fracture for fracture, and citizen/sojourner equality are fixed.

Chapter 25

The chapter's movement

Land Sabbath and Jubilee reshape production, sale, redemption, houses, Levite property, debt, Israelite service, foreign servants, and return.

Why the JNV reads this way

“Sabbath a Sabbath” retains the cognate phrase; forty-nine and fiftieth years, produce-time pricing, fifth parts, walls, fields, wages, and kin redeemers remain exact.

Vulgate character preserved

The land cannot be sold perpetually because it belongs to God and Israel are his strangers and settlers.

Ambiguities preserved

“What is immediately offered” in 25:12 preserves the compact Jubilee-produce expression.

Corrections made in review

No required correction was found.

Terms carried forward

Land rest, Jubilee, release, possession, redemption, interest, hired laborer, settler, hereditary right, and divine servants are established.

Chapter 26

The chapter's movement

Obedient rain, abundance, peace, pact, and indwelling are set against escalating correction, exile, land-rest, confession, and remembered covenant.

Why the JNV reads this way

Threshing overtakes vintage, heaven becomes iron, earth bronze, bread has a staff, and a flying leaf terrifies; the physical judgments are not abstracted.

Vulgate character preserved

“My soul shall not cast you away” and “uncircumcised mind” retain the Vulgate's striking anthropomorphic language.

Ambiguities preserved

`pactum` remains pact while `fœdus` remains covenant; related bonds are not automatically collapsed.

Corrections made in review

No required correction was found.

Terms carried forward

Pact, covenant, tabernacle, divine soul, sevenfold correction, hostile land, land Sabbaths, confession, and remembrance conclude the covenantal warning.

Chapter 27

The chapter's movement

Vowed souls, animals, houses, fields, firstborn, consecrations, and tithes receive valuations, redemption rules, and Jubilee limits.

Why the JNV reads this way

Age, sex, shekels, obols, fifth parts, barley bushels, years, ownership, and every tenth under the rod remain source-controlled.

Vulgate character preserved

Verse 29's consecrated human “shall not be redeemed, but shall surely die” remains unqualified because the supplied Latin is unqualified.

Ambiguities preserved

The precise scope of that consecration is not supplied from another tradition or later legal theory.

Corrections made in review

No required correction was found.

Terms carried forward

Vow, soul valuation, sanctuary shekel, redemption, consecration, Jubilee, firstborn, tithe, and shepherd's rod close Leviticus.

Numbers — Codici Editorial

Chapter 1

The chapter's movement

The Lord orders a military census; twelve tribal leaders assist Moses and Aaron, while Levi is reserved for the tabernacle.

Why the JNV reads this way

Houses, kindreds, families, heads, companies, and military service remain distinct organizing terms rather than becoming one generic census vocabulary.

Vulgate character preserved

The repeated tribal subtotals and the total of 603,550 remain fully stated.

Ambiguities preserved

The Levites’ encampment “around” the tabernacle is not converted into a reconstructed map.

Corrections made in review

No required correction was found.

Terms carried forward

Tabernacle of testimony, watches, companies, leaders, and children of Israel establish the book’s administrative register.

Chapter 2

The chapter's movement

Israel’s tribes receive standards, positions, leaders, totals, and marching order around the tabernacle.

Why the JNV reads this way

Standard, emblem, camp, company, and army preserve the layered Latin organization.

Vulgate character preserved

Each side’s subtotal and the complete encampment total remain visible within the liturgical geometry.

Ambiguities preserved

The appearance of each ancestral emblem is not supplied.

Corrections made in review

The closing quotation mark was restored at 2:34 to complete the Lord’s chapter-length speech.

Terms carried forward

East, south, west, and north frame Judah, Reuben, Ephraim, and Dan around the central tabernacle.

Chapter 3

The chapter's movement

Aaron’s priestly house and Levi’s substitution for Israel’s firstborn are numbered, stationed, and redeemed.

Why the JNV reads this way

Priesthood, ministry, watches, firstborn, price, and redemption retain their legal and sacred force.

Vulgate character preserved

The surplus 273 firstborn and their five-shekel redemption are not compressed.

Ambiguities preserved

The text’s several levels of family, house, and kindred remain as given.

Corrections made in review

No required correction was found.

Terms carried forward

Gershon, Kohath, Merari, sanctuary weight, and guardianship govern later Levitical duties.

Chapter 4

The chapter's movement

The Kohathites, Gershonites, and Merarites receive exact transport duties, safeguards, and service-age censuses.

Why the JNV reads this way

Veils, coverings, bars, vessels, cords, boards, bases, and assigned burdens remain materially specific.

Vulgate character preserved

The sacred things are covered before Kohath approaches, lest sight or touch bring death.

Ambiguities preserved

The precise hides named by the Vulgate are not replaced by speculative modern materials.

Corrections made in review

No required correction was found.

Terms carried forward

Ministry, burden, watch, tabernacle of covenant, Holy of Holies, and anointing continue Exodus–Leviticus usage.

Chapter 5

The chapter's movement

Camp purity, confession and restitution, and the ordeal of suspected adultery bind communal holiness to hidden wrongdoing.

Why the JNV reads this way

Pollution, confession, fifth part, memorial, curse, bitterness, thigh, womb, and innocence remain concrete.

Vulgate character preserved

Holy water, earthen vessel, tabernacle dust, and the written curse dissolved in water are all retained.

Ambiguities preserved

The physiological action of the ordeal is narrated without medical reinterpretation.

Corrections made in review

No required correction was found.

Terms carried forward

Soul, offense, restitution, jealousy, oblation, and water of bitterness govern the chapter.

Chapter 6

The chapter's movement

The Nazirite’s separation, contamination, restoration, completion, offerings, and blessing are ordered.

Why the JNV reads this way

Vow, consecration, hair, razor, corpse, days, offerings, shoulder, and libations preserve the rite’s sequence.

Vulgate character preserved

The consecration is said to be “upon his head,” and the priestly blessing retains its luminous directness.

Ambiguities preserved

The source’s relation between hair and consecration is not reduced to symbolism.

Corrections made in review

No required correction was found.

Terms carried forward

Separate, consecrate, soul, sin, peace offering, and most sweet fragrance continue the JNV ritual vocabulary.

Chapter 7

The chapter's movement

Twelve leaders dedicate the altar through twelve equal daily offerings, followed by God’s voice from above the ark.

Why the JNV reads this way

The full repetition is preserved because the Latin honors each tribe’s gift individually.

Vulgate character preserved

Every weight, animal, vessel, and tribal donor remains present rather than summarized.

Ambiguities preserved

The relation between mercy-seat, cherubim, and heard voice is not spatially reconstructed.

Corrections made in review

No required correction was found.

Terms carried forward

Anointing, dedication, sanctuary weight, incense, burnt offering, sin, and peace offerings recur exactly.

Chapter 8

The chapter's movement

The lamps are arranged, the Levites cleansed and offered, and their years of service defined.

Why the JNV reads this way

Sprinkling, shaving, washing, laying on of hands, elevation, substitution, and gift remain separate acts.

Vulgate character preserved

The lampstand’s beaten work and its revealed pattern remain tied together.

Ambiguities preserved

The Levites’ status as an “offering” is not converted into metaphorical explanation.

Corrections made in review

No required correction was found.

Terms carried forward

Cleanse, expiate, firstborn, gift, ministry, watch, and tabernacle of covenant carry prior standards forward.

Chapter 9

The chapter's movement

Passover is kept, a second-month provision answers impurity and travel, and the cloud governs every encampment and departure.

Why the JNV reads this way

Date, evening, unleavened bread, wild lettuce, bone, stranger, cloud, fire, watch, and command remain exact.

Vulgate character preserved

Whether two days, a month, or longer, Israel moves only when the cloud rises.

Ambiguities preserved

The unusual time expression governing Passover is rendered without importing a different calendar system.

Corrections made in review

No required correction was found.

Terms carried forward

Passover, soul, unclean, ceremony, ordinance, tabernacle, cloud, and fire continue.

Chapter 10

The chapter's movement

Silver trumpets regulate assembly, alarm, war, feast, and departure; Israel begins its ordered march from Sinai.

Why the JNV reads this way

Call, alarm, signal, company, standard, watch, covenant, and memorial preserve distinct functions.

Vulgate character preserved

Moses’ words at the ark’s rising and resting remain forceful invocations.

Ambiguities preserved

Hobab’s precise family designation is preserved through the source’s wording rather than harmonized externally.

Corrections made in review

No required correction was found.

Terms carried forward

Trumpet, remembrance, ark of the covenant, enemies, and thousands of Israel become recurring motifs.

Chapter 11

The chapter's movement

Complaint brings fire; craving brings quail and plague; Moses’ burden is shared with seventy elders.

Why the JNV reads this way

Graves of Craving, mixed multitude, soul, manna, coriander, bdellium, mortar, and cubit retain the narrative’s textures.

Vulgate character preserved

The Vulgate says the elders prophesied and “did not cease afterward.”

Ambiguities preserved

The nature and duration of their prophecy are not supplied beyond the Latin.

Corrections made in review

No required correction was found.

Terms carried forward

Spirit, burden, prophet, craving, anger, and plague prepare later rebellions.

Chapter 12

The chapter's movement

Mary and Aaron challenge Moses; God distinguishes Moses’ revelation, strikes Mary, and restores her after intercession.

Why the JNV reads this way

Ethiopian woman, vision, dream, mouth to mouth, faithful, form, leprosy, and spittle remain direct.

Vulgate character preserved

Moses is “exceedingly meek beyond all the people” upon earth.

Ambiguities preserved

The exact ground and timing of the marriage criticism are not expanded.

Corrections made in review

No required correction was found.

Terms carried forward

Prophet, servant, house, anger, prayer, shame, and seven-day exclusion continue.

Chapter 13

The chapter's movement

Twelve leaders examine Canaan, bring its fruit, and divide between Caleb’s confidence and the others’ fearful report.

Why the JNV reads this way

Examine, south, mountains, walls, soil, fruit, cluster, stock, stature, and monsters remain source-shaped.

Vulgate character preserved

Hebron is founded seven years before Tanis, and the sons of Anak are called monsters of the race of giants.

Ambiguities preserved

Ancient ethnographic labels are not recast as modern biological claims.

Corrections made in review

No required correction was found.

Terms carried forward

Kadesh, Torrent of the Cluster, milk and honey, Caleb, Joshua, and the examined land govern chapter 14.

Chapter 14

The chapter's movement

Israel revolts, Moses intercedes, God sentences the generation, and a presumptuous invasion fails.

Why the JNV reads this way

Glory, mercy, iniquity, vengeance, carcasses, forty days, forty years, mourning, and presumption remain explicit.

Vulgate character preserved

The source’s severe oath and the people’s long punishment are not softened.

Ambiguities preserved

Collective judgment and the children’s future are narrated without a supplied theodicy.

Corrections made in review

No required correction was found.

Terms carried forward

Pardon, oath, wilderness, inheritance, plague, Amalekite, and Canaanite recur.

Chapter 15

The chapter's movement

Future land offerings, equal law for stranger and native, firstfruits, unintentional sin, Sabbath violation, and garment fringes are ordered.

Why the JNV reads this way

Measures, libations, most sweet fragrance, firstfruits, ignorance, blasphemy, tassels, and hyacinth remain distinct.

Vulgate character preserved

The Sabbath-breaker’s execution and the command not to follow one’s thoughts and eyes remain unabridged.

Ambiguities preserved

“Sins of ignorance” remains the text’s category rather than a modern psychological defense.

Corrections made in review

No required correction was found.

Terms carried forward

One law, stranger, native, soul, firstfruits, expiation, and remembrance bind ritual to obedience.

Chapter 16

The chapter's movement

Korah, Dathan, and Abiram rebel; earth and fire judge them; censers become altar plates; Aaron’s incense halts a plague.

Why the JNV reads this way

Sedition, schism, censer, incense, glory, abyss, hell, memorial, and plague retain the Latin’s escalating judgment.

Vulgate character preserved

Moses announces the rebels’ living descent into hell as a new wonder.

Ambiguities preserved

Korah’s placement across the earth-opening and fire episodes is not rewritten from another edition.

Corrections made in review

No required correction was found.

Terms carried forward

Holy, chosen, priesthood, tabernacle, altar, expiation, and wrath continue.

Chapter 17

The chapter's movement

Twelve rods are placed before the testimony; Aaron’s flowers and almonds publicly confirm Levi’s priesthood.

Why the JNV reads this way

Rod, tribe, prince, name, testimony, bud, flower, leaves, almonds, and memorial remain visible stages.

Vulgate character preserved

The dry rod’s simultaneous foliage, blossoms, and fruit preserve the miraculous abundance.

Ambiguities preserved

The botanical sequence is not normalized into ordinary growth.

Corrections made in review

No required correction was found.

Terms carried forward

Testimony, sign, murmuring, chosen man, and Aaron’s rod answer chapter 16.

Chapter 18

The chapter's movement

Priests and Levites receive responsibilities, prohibited approaches, sacred portions, firstfruits, redemption, tithes, and the tithe of tithes.

Why the JNV reads this way

Iniquity, ministry, gift, perpetual pact of salt, firstborn, price, firstfruits, tithe, and Holy of Holies remain legally differentiated.

Vulgate character preserved

The priestly covenant is called a perpetual pact of salt.

Ambiguities preserved

Sacred “eating” and divine gift remain ritual claims without economic modernization.

Corrections made in review

No required correction was found.

Terms carried forward

Pact, sanctuary, altar, oblation, vow, firstfruits, possession, and inheritance carry Exodus–Leviticus language onward.

Chapter 19

The chapter's movement

The red cow’s ashes prepare water of expiation for corpse impurity, with exact contamination and cleansing rules.

Why the JNV reads this way

Red, unblemished, yoke, cedar, hyssop, scarlet, ashes, living water, soul, bone, grave, and vessel remain physical.

Vulgate character preserved

The preparers themselves become unclean while producing cleansing ashes.

Ambiguities preserved

The rite’s paradox is preserved rather than resolved through commentary in the translation.

Corrections made in review

No required correction was found.

Terms carried forward

Victim, burn, ashes, water of expiation, sprinkle, wash, evening, and perpetual ordinance recur.

Chapter 20

The chapter's movement

Mary dies; Moses and Aaron fail at the rock; Edom refuses passage; Aaron dies and Eleazar receives his garments.

Why the JNV reads this way

Contradiction, sanctify, rock, rod, abundance, brother, border, garments, and mourning retain the narrative’s linked transitions.

Vulgate character preserved

The place is explicitly named Waters of Contradiction.

Ambiguities preserved

The precise nature of Moses and Aaron’s offense is left within God’s stated charge.

Corrections made in review

No required correction was found.

Terms carried forward

Kadesh, wilderness of Zin, contradiction, holiness, Edom, Mount Hor, and gathered to one’s people continue.

Chapter 21

The chapter's movement

Israel wins at Hormah, suffers serpents, looks upon the bronze serpent, journeys, sings at the well, and defeats Sihon and Og.

Why the JNV reads this way

Anathema, fiery serpent, bronze, standard, soul, bread, water, well, torrents, boundary, and possession remain concrete.

Vulgate character preserved

Whoever looks upon the bronze serpent lives; the victory songs and geographical poem remain intact.

Ambiguities preserved

The source’s compressed station list and poetic place relations are not expanded into a modern itinerary.

Corrections made in review

No required correction was found.

Terms carried forward

Vow, plague, prayer, possession, Amorite, Bashan, Sihon, and Og prepare Transjordan.

Chapter 22

The chapter's movement

Balak summons Balaam; God restricts him; the donkey sees the angel, speaks, and saves him; Balaam reaches Moab.

Why the JNV reads this way

Diviners’ price, curse, blessing, angel, sword, donkey, wall, staff, mouth, and altar remain narratively exact.

Vulgate character preserved

The Lord opens the donkey’s mouth, then Balaam’s eyes.

Ambiguities preserved

God’s permission and anger are kept in their narrative sequence without doctrinal smoothing.

Corrections made in review

No required correction was found.

Terms carried forward

Word of God, bless, curse, angel of the Lord, parable, and seven altars lead into the oracles.

Chapter 23

The chapter's movement

Balaam’s first two oracles bless the people Balak wants cursed, despite new altars and vantage points.

Why the JNV reads this way

Parable, dust, death of the just, idol, image, victory signal, augury, divination, lioness, and rhinoceros remain source-specific.

Vulgate character preserved

“There is no idol in Jacob” and strength “like that of the rhinoceros” are not conformed to another edition.

Ambiguities preserved

The king’s victory signal is not replaced with a supplied object or ceremony.

Corrections made in review

No required correction was found.

Terms carried forward

Blessing, curse, Jacob, Israel, parable, altar, and sacrifice continue into chapter 24.

Chapter 24

The chapter's movement

The Spirit comes upon Balaam; he blesses Israel, foretells the star and rod, and pronounces the ends of neighboring peoples.

Why the JNV reads this way

Stopped eye, vision, tabernacle, bucket, seed, lion, star, rod, triremes, Italy, and last things retain the Latin imagery.

Vulgate character preserved

The rhinoceros, star from Jacob, rod from Israel, and triremes from Italy remain unmistakably Vulgate.

Ambiguities preserved

The identities and chronology of the final rulers and nations are not supplied inside the translation.

Corrections made in review

No required correction was found.

Terms carried forward

Spirit of God, Almighty, parable, blessing, inheritance, and rule complete the Balaam cycle.

Chapter 25

The chapter's movement

Israel joins Baal-Peor; Phinehas kills Zimri and Cozbi, halts the plague, receives a priestly pact, and Midian becomes an enemy.

Why the JNV reads this way

Fornication, initiation, gibbets, brothel, genital places, zeal, expiation, crime, and sacrilege retain the source’s severity.

Vulgate character preserved

The explicit double piercing and the distinction between covenant and pact remain visible.

Ambiguities preserved

The command concerning the leaders and the judges’ executions is not rearranged into a supplied chronology.

Corrections made in review

No required correction was found.

Terms carried forward

Baal-Peor, plague, zeal, peace of covenant, and pact of everlasting priesthood govern the aftermath.

Chapter 26

The chapter's movement

A second military census records the new generation, assigns land by number and lot, numbers Levi separately, and identifies the two survivors.

Why the JNV reads this way

Every clan, subtotal, daughter, inheritance principle, and census total remains individually stated.

Vulgate character preserved

The source calls the survival of Korah’s sons “a great miracle” and names Mary beside Aaron and Moses.

Ambiguities preserved

Genealogical spellings are stabilized for readers without importing people or figures absent from the Latin.

Corrections made in review

No required correction was found.

Terms carried forward

Kindred, family, stock, lot, possession, inheritance, Mary, Caleb, and Joshua continue.

Chapter 27

The chapter's movement

Zelophehad’s daughters secure inheritance law; Moses sees the land and commissions Joshua under Eleazar.

Why the JNV reads this way

Case, judgment, succession, paternal uncle, perpetual law, contradiction, spirit, shepherd, glory, and command remain precise.

Vulgate character preserved

The Lord is called “the God of the spirits of all flesh,” and Joshua receives a portion of Moses’ glory.

Ambiguities preserved

The nature of that transferred glory is not defined beyond the source.

Corrections made in review

No required correction was found.

Terms carried forward

Inheritance, possession, Waters of Contradiction, laying on of hands, priestly consultation, and assembly recur.

Chapter 28

The chapter's movement

Daily, Sabbath, monthly, Passover, and Firstfruits offerings receive exact animals, grain measures, and libations.

Why the JNV reads this way

Oblation, breads, incense, burnt offering, fine flour, hin, libation, victim, expiation, and fuel retain ritual distinctions.

Vulgate character preserved

“Most sweet fragrance” and the source’s unusual “tenth of a tenth” are not normalized away.

Ambiguities preserved

The relation of “breads” and incense to the whole offering system is not paraphrased.

Corrections made in review

The closing quotation mark was restored at 28:31 to complete the Lord’s chapter-length command.

Terms carried forward

Everlasting burnt offering, appointed times, first day of the month, Passover, unleavened bread, and Firstfruits continue.

Chapter 29

The chapter's movement

The seventh month’s trumpet day, soul-affliction, seven-day solemnity, descending bull count, and eighth day are prescribed.

Why the JNV reads this way

Sounding, trumpets, afflict your souls, expiation, solemnity, spontaneous oblation, and peace offering remain exact.

Vulgate character preserved

Each day’s declining number of calves and repeated accompanying offerings is fully preserved.

Ambiguities preserved

The solemnities are not relabeled from later calendrical conventions inside the translation.

Corrections made in review

No required correction was found.

Terms carried forward

Holy, venerable, servile work, most sweet fragrance, sin, libation, vow, and spontaneous offering continue.

Chapter 30

The chapter's movement

Vows and soul-binding oaths are regulated for men, daughters, wives, widows, and divorced women.

Why the JNV reads this way

Vow, oath, bind the soul, void, promise, contradict, liable, fasting, abstinence, and iniquity retain legal distinctions.

Vulgate character preserved

A husband who delays and later contradicts bears the woman’s iniquity himself.

Ambiguities preserved

The chapter’s household authority is translated as law without importing modern justification or condemnation.

Corrections made in review

The closing quotation mark was restored at 30:17 to complete the legal address.

Terms carried forward

Soul, vow, oath, word, promise, mercy, and perpetual obligation govern the legal register.

Chapter 31

The chapter's movement

Israel avenges Peor upon Midian, purifies warriors and spoil, divides captives and livestock, and offers gold after losing no soldier.

Why the JNV reads this way

Vengeance, sacred vessels, spoil, intercourse, virgin, expiation, firstfruits, soul, head, watch, and memorial remain explicit.

Vulgate character preserved

The severe commands, exact human and animal arithmetic, and thirty-two female souls allotted to the Lord remain unabridged.

Ambiguities preserved

The text’s moral and legal world is not supplemented with an external defense; the translation presents what the Latin says.

Corrections made in review

No required correction was found.

Terms carried forward

Midian, Peor, water of expiation, tabernacle watch, sanctuary gifts, and tabernacle of testimony return.

Chapter 32

The chapter's movement

Reuben and Gad request Transjordan, promise armed service, receive conditional approval, and settle with half Manasseh.

Why the JNV reads this way

Cattle, possession, inheritance, armed, girded, blameless, sin, cities, folds, kingdom, and villages retain political and pastoral force.

Vulgate character preserved

“Know that your sin shall overtake you” remains the covenant warning at the agreement’s center.

Ambiguities preserved

Changed city names are acknowledged without supplying every former or later equivalence.

Corrections made in review

No required correction was found.

Terms carried forward

Gilead, Jordan, Canaan, Amorite, Sihon, Og, possession, and inheritance prepare the boundary chapters.

Chapter 33

The chapter's movement

Moses records Israel’s stations from Rameses to Moab, then commands cleansing and division of Canaan.

Why the JNV reads this way

Station, camp, boundary, wilderness, vengeance, gods, lot, inheritance, monument, statue, and high place remain source-shaped.

Vulgate character preserved

God executes vengeance upon Egypt’s gods, and surviving Canaanites become nails in Israel’s eyes and spears in its sides.

Ambiguities preserved

Ancient place names are not forced into uncertain modern locations.

Corrections made in review

No required correction was found.

Terms carried forward

Passover, Red Sea, Sinai, Kadesh, Mount Hor, Abarim, Jordan, Jericho, lot, and possession gather the journey.

Chapter 34

The chapter's movement

Canaan’s southern, western, northern, and eastern boundaries are traced, and leaders are appointed to divide it.

Why the JNV reads this way

Boundary, region, ascent, torrent, shore, sea, village, spring, lot, portion, and tribe preserve the legal geography.

Vulgate character preserved

The Salt Sea is “most salt” in the Latin’s superlative geography, represented as the established proper name.

Ambiguities preserved

Uncertain ancient boundary points are transliterated rather than falsely identified.

Corrections made in review

No required correction was found.

Terms carried forward

Wilderness of Zin, Kadesh-Barnea, Great Sea, Jordan, Salt Sea, possession, lot, Eleazar, and Joshua continue.

Chapter 35

The chapter's movement

Levitical cities and suburbs are measured; six refuge cities distinguish murder from unintended killing and protect the land from blood pollution.

Why the JNV reads this way

Pace, cubit, refuge, fugitive, kinsman, murderer, witness, avenger, high priest, price, pollution, and expiation remain legal terms.

Vulgate character preserved

The land cannot be expiated from innocent blood except by the blood of the one who shed it.

Ambiguities preserved

The two outward measurements are retained as given rather than geometrically reconciled in the translation.

Corrections made in review

No required correction was found.

Terms carried forward

Levites, possession, inheritance, stranger, sojourner, judgment, holy oil, perpetual ordinance, and dwelling presence recur.

Chapter 36

The chapter's movement

Manasseh’s leaders protect tribal inheritance; Zelophehad’s daughters marry within their clan; the Moab legislation closes.

Why the JNV reads this way

Possession, inheritance, tribe, lot, Jubilee, fiftieth year, remission, law, family, commandment, and judgment remain distinct.

Vulgate character preserved

The Vulgate’s own explanatory gloss—Jubilee as the fiftieth year of remission—is fully retained.

Ambiguities preserved

The daughters’ kinship phrase is translated directly without constructing a broader genealogy.

Corrections made in review

No required correction was found.

Terms carried forward

Zelophehad, Manasseh, Joseph, inheritance, tribe, family, Moab, Jordan, Jericho, and the hand of Moses close Numbers.

Deuteronomy — Codici Editorial

Chapter 1

The chapter's movement

Moses locates his address, recalls appointed judges, the explorers’ report, Israel’s refusal, God’s sentence, and the failed ascent.

Why the JNV reads this way

Explain the law, burden, disputes, distinction of persons, inheritance, and lot retain the source’s judicial and covenant vocabulary.

Vulgate character preserved

The opening wilderness is “where there is very much gold,” and the Amorites pursue like bees.

Ambiguities preserved

The geographical sequence is not reconstructed from another itinerary.

Corrections made in review

The closing quotation mark was restored at 1:46.

Terms carried forward

Horeb, Kadesh-Barnea, oath, possession, Joshua, Caleb, and pillar of cloud carry Numbers forward.

Chapter 2

The chapter's movement

Israel circles Seir, respects Edom, Moab, and Ammon, crosses Arnon, and defeats Sihon.

Why the JNV reads this way

Possession, border, torrent, generation, hardened spirit, and peaceful words preserve agents and territorial limits.

Vulgate character preserved

Cappadocians from Cappadocia displace the Hivites, and frightened nations tremble like women in labor.

Ambiguities preserved

Ancient peoples and sites remain source-named rather than modernized.

Corrections made in review

The closing quotation mark was restored at 2:37.

Terms carried forward

Seir, Lot, giants, Anakim, Arnon, Sihon, Heshbon, spoil, and possession recur.

Chapter 3

The chapter's movement

Og falls, Transjordan is distributed, eastern warriors are charged, Joshua is strengthened, and Moses is denied passage.

Why the JNV reads this way

Destruction, iron bed, hand-cubit, inheritance, rest, divide by lot, and mighty hand remain exact.

Vulgate character preserved

Og’s nine-by-four-cubit iron bed and Bashan’s title Land of Giants are retained.

Ambiguities preserved

The hand-cubit is not converted into a modern measurement.

Corrections made in review

No required correction was found.

Terms carried forward

Og, Bashan, Gilead, Havoth-Jair, Pisgah, Peor, Joshua, and rest continue.

Chapter 4

The chapter's movement

Moses commands obedience, warns against images and exile, proclaims God’s uniqueness and mercy, and names refuge cities.

Why the JNV reads this way

Soul, pact, Ten Words, hereditary people, consuming fire, trial, testimony, ceremony, and judgment remain distinct.

Vulgate character preserved

Israel asks whether any people heard God from fire and lived; the iron furnace and divine nearness remain vivid.

Ambiguities preserved

Created heavenly bodies’ “service” to nations is not expanded into a cosmological theory.

Corrections made in review

No required correction was found.

Terms carried forward

Pact, soul, Horeb, fire, tablets, image, mercy, refuge, and possession govern the book.

Chapter 5

The chapter's movement

Moses restates Horeb’s covenant, the Ten Words, Israel’s fear, and his mediating role.

Why the JNV reads this way

Covenant and pact remain separate, while servitude, jealous God, Sabbath rest, testimony, and possession preserve legal force.

Vulgate character preserved

The Sabbath is grounded in Egyptian servitude, and God desires a mind that fears him forever.

Ambiguities preserved

“Face to face” and Moses as intermediary are both retained without systematization.

Corrections made in review

No required correction was found.

Terms carried forward

House of servitude, carved thing, mercy, Sabbath, outstretched arm, and stone tablets recur.

Chapter 6

The chapter's movement

Israel is called to love the one Lord wholly, teach his words continually, and remember redemption amid inherited abundance.

Why the JNV reads this way

Whole heart, whole soul, whole strength, meditate, moving between the eyes, testimony, and ceremony preserve the Vulgate texture.

Vulgate character preserved

The bound words “shall move between your eyes,” and the Place of Temptation remains named.

Ambiguities preserved

The physical form of the hand and doorway signs is not supplied.

Corrections made in review

The closing quotation mark was restored at 6:25.

Terms carried forward

One Lord, love, soul, heart, sign, servitude, mighty hand, and milk and honey continue.

Chapter 7

The chapter's movement

Chosen Israel must reject the nations’ worship, remember God’s love and oath, and trust his gradual conquest.

Why the JNV reads this way

Covenant, pact, peculiar people, redemption, hornets, anathema, filth, pollution, and abomination remain differentiated.

Vulgate character preserved

God keeps pact and mercy for a thousand generations and destroys hidden fugitives through hornets.

Ambiguities preserved

The pace of conquest is stated as gradual without a supplied chronology.

Corrections made in review

The closing quotation mark was restored at 7:26.

Terms carried forward

Holy people, peculiar people, oath, mighty hand, pact, mercy, plague, and anathema recur.

Chapter 8

The chapter's movement

Wilderness affliction teaches dependence; abundance tests memory; strength must be credited to God’s pact.

Why the JNV reads this way

Afflict, test, manna, word from God’s mouth, instruction, depths, iron, bronze, and lifted heart remain concrete.

Vulgate character preserved

The dipsas and serpent burning with its breath remain in the terrible wilderness.

Ambiguities preserved

The ancient dipsas is not given a falsely certain modern species.

Corrections made in review

The closing quotation mark was restored at 8:20.

Terms carried forward

Forty years, manna, son, excellent land, house of servitude, pact, and foreign gods continue.

Chapter 9

The chapter's movement

Moses denies Israel’s self-righteousness and recalls the calf, broken tablets, Aaron’s danger, rebellions, fasting, and intercession.

Why the JNV reads this way

Justice, impiety, hardest neck, tablets of pact and covenant, molten thing, inheritance, and outstretched arm remain exact.

Vulgate character preserved

The paired tablet designations are not flattened, and Moses says Israel rebelled from the day he began to know them.

Ambiguities preserved

The source’s theological ordering of national impiety and ancestral oath is not supplemented.

Corrections made in review

The closing quotation mark was restored at 9:29.

Terms carried forward

Anak, consuming fire, oath, calf, forty days, sin, prayer, redemption, and inheritance recur.

Chapter 10

The chapter's movement

New tablets enter the ark; Levi is set apart; Moses calls Israel to fear, love, heart-circumcision, justice, and care for newcomers.

Why the JNV reads this way

Ark of covenant, ministry, possession, heaven of heaven, circumcise the foreskin of the heart, orphan, widow, and sojourner remain vivid.

Vulgate character preserved

God is joined closely to the fathers and shows no regard for persons or gifts.

Ambiguities preserved

The itinerary around Aaron’s death is not conformed to another narrative sequence.

Corrections made in review

The closing quotation mark was restored at 10:22.

Terms carried forward

Shittim wood, ark, Levi, inheritance, soul, heart, newcomer, and seventy souls continue Books 1–4.

Chapter 11

The chapter's movement

Eyewitness memory, rain-dependent land, whole-hearted obedience, household teaching, and Gerizim/Ebal’s blessing and curse are set forth.

Why the JNV reads this way

Discipline, substance, early and latter rain, heart, soul, sign, blessing, curse, and possession remain source-shaped.

Vulgate character preserved

The earth swallows households, tabernacles, and substance; heaven hangs over earth.

Ambiguities preserved

The final geographical description near Gilgal remains as compressed as the Latin.

Corrections made in review

No required correction was found.

Terms carried forward

Dathan, Abiram, Red Sea, milk and honey, rain, love, soul, Gerizim, and Ebal prepare later chapters.

Chapter 12

The chapter's movement

Idolatrous sites are destroyed; worship is centralized; ordinary meat and sacred offerings are distinguished; blood remains prohibited.

Why the JNV reads this way

Burnt offering, victim, offering, oblation, tithe, firstfruits, vow, gift, sanctify, soul, and blood retain sacrificial distinctions.

Vulgate character preserved

“The blood is for the soul” and not eating “the soul with the flesh” remain direct.

Ambiguities preserved

Clean and unclean participants in nonsacrificial meat are retained without imported ritual explanation.

Corrections made in review

The closing quotation mark was restored at 12:32.

Terms carried forward

Chosen place, name, altar, Levite, rest, possession, soul, blood, and abomination govern the code.

Chapter 13

The chapter's movement

Signs cannot legitimate foreign worship; intimate enticement and apostate cities receive investigation and destruction.

Why the JNV reads this way

Prophet, dreamer, test, whole soul, fabricator, Sons of Belial, anathema, diligent inquiry, and evil remain exact.

Vulgate character preserved

Even a fulfilled sign becomes a divine test of love rather than an independent authority.

Ambiguities preserved

The identity of “Sons of Belial” is not narrowed beyond the source label.

Corrections made in review

The closing quotation mark was restored at 13:18.

Terms carried forward

Foreign gods, servitude, redemption, soul, stones, sword, anathema, mercy, and oath recur.

Chapter 14

The chapter's movement

Holy sonship governs mourning, clean food, tithes, rejoicing, and provision for Levite and vulnerable neighbor.

Why the JNV reads this way

Peculiar people, clean, unclean, carcass, soul, strong drink, tithe, possession, orphan, and widow remain distinct.

Vulgate character preserved

The full Vulgate animal inventory remains, including griffin, ixion, porphyrion, and camelopard.

Ambiguities preserved

Uncertain ancient species are transliterated instead of falsely identified.

Corrections made in review

The closing quotation mark was restored at 14:29.

Terms carried forward

Holy people, firstborn, tithe, chosen place, fear, soul, Levite, newcomer, orphan, and widow continue.

Chapter 15

The chapter's movement

Seventh-year remission, openhanded lending, Hebrew release, willing lifelong service, and firstborn animals are ordered.

Why the JNV reads this way

Remission, loan, poverty, open hand, provision, freedom, awl, sanctify, blemish, and blood remain concrete.

Vulgate character preserved

The text holds both “no needy person” under obedience and the enduring presence of the poor.

Ambiguities preserved

The tension between promise and command is not dissolved by commentary in the verse text.

Corrections made in review

The closing quotation mark was restored at 15:23.

Terms carried forward

Seventh year, remission, brother, poor, house of servitude, firstborn, clean, unclean, and blood recur.

Chapter 16

The chapter's movement

Passover, Weeks, and Tabernacles order Israel’s calendar; judges are charged to pursue justice without gifts.

Why the JNV reads this way

New fruits, springtime, bread of affliction, assembly, spontaneous oblation, solemnity, teachers, judgment, and gifts remain exact.

Vulgate character preserved

The Passover departure occurs “in fear,” and justice is pursued justly.

Ambiguities preserved

Feast names remain tied to the source without importing later calendar dates.

Corrections made in review

The closing quotation mark was restored at 16:22.

Terms carried forward

Passover, unleavened bread, chosen place, Levite, newcomer, orphan, widow, and altar continue.

Chapter 17

The chapter's movement

Sacrificial defects, apostasy, witnesses, high judicial authority, and the king’s limits and law-scroll are prescribed.

Why the JNV reads this way

Pact, army of heaven, leprosy, sentence, priestly authority, throne, exemplar, and Deuteronomy retain the Latin’s institutions.

Vulgate character preserved

The king writes “a Deuteronomy of this law” and receives its exemplar from Levitical priests.

Ambiguities preserved

“Blood and blood, case and case, leprosy and leprosy” remains the source’s broad appellate formula.

Corrections made in review

The closing quotation mark was restored at 17:20.

Terms carried forward

Blemish, abomination, pact, witnesses, chosen place, priest, judge, king, and law recur.

Chapter 18

The chapter's movement

Priestly portions and Levitical service lead into prohibitions of divination and the promise and testing of a prophet like Moses.

Why the JNV reads this way

Inheritance, victim, oblation, firstfruits, pythonic spirits, diviner, dead, prophet, avenger, and arrogance remain distinct.

Vulgate character preserved

The chapter retains ritual cleansing through fire and seeking truth from the dead.

Ambiguities preserved

The promised prophet’s fulfillment is not identified inside the translation.

Corrections made in review

The closing quotation mark was restored at 18:22.

Terms carried forward

Levi, inheritance, ministry, abomination, perfect, Horeb, fire, prophet, and word continue.

Chapter 19

The chapter's movement

Refuge roads and cities protect accidental killers; murder, boundaries, witnesses, and false testimony receive judgment.

Why the JNV reads this way

Homicide, soul, blood, refuge, innocent, witness, transgression, and exact retaliation retain legal precision.

Vulgate character preserved

The axe iron slipping from its handle and “soul for soul” remain direct.

Ambiguities preserved

Yesterday and the day before remain the source’s idiom for prior hatred.

Corrections made in review

The closing quotation mark was restored at 19:21.

Terms carried forward

Possession, refuge, kinsman, innocent blood, boundaries, witnesses, evil, and soul continue Numbers 35.

Chapter 20

The chapter's movement

Priest and leaders prepare the army, offer exemptions, distinguish distant and inherited cities, and protect fruit trees.

Why the JNV reads this way

Cavalry, battle line, dedicate, make common, covenant, tribute, spoil, possession, and machines remain concrete.

Vulgate character preserved

A tree is explicitly “not a man” and cannot increase the enemy army.

Ambiguities preserved

The siege machines are not assigned a narrower ancient design.

Corrections made in review

The closing quotation mark was restored at 20:20.

Terms carried forward

Egypt, priest, companies, peace, covenant, sword, spoil, abomination, and possession recur.

Chapter 21

The chapter's movement

Unsolved bloodshed, captive marriage, firstborn rights, the stubborn son, and burial of one hanged are regulated.

Why the JNV reads this way

Heifer, rocky valley, blood guilt, shave, humble, double portion, gate of judgment, gibbet, wood, curse, and contaminate remain exact.

Vulgate character preserved

The hanged one is “cursed by God,” and the captive woman’s month of mourning is not compressed.

Ambiguities preserved

The rough valley rite’s mechanics are narrated without supplied symbolism.

Corrections made in review

The closing quotation mark was restored at 21:23.

Terms carried forward

Priests, clean, unclean, innocent blood, firstborn, evil, curse, and possession continue.

Chapter 22

The chapter's movement

Lost goods, animals, clothing, nests, roofs, mixtures, fringes, marriage accusations, adultery, assault, and paternal covering are governed.

Why the JNV reads this way

Brother, abomination, roof wall, sanctified seed, signs of virginity, humble, soul, judgment, and covering remain physically direct.

Vulgate character preserved

The Vulgate’s juridical distinctions between city and field remain explicit.

Ambiguities preserved

The evidentiary garment is not given a modern forensic explanation.

Corrections made in review

No required correction was found.

Terms carried forward

Neighbor, blood guilt, sanctify, shekel, fornication, adultery, soul, and evil recur.

Chapter 23

The chapter's movement

Assembly boundaries, camp purity, escaped servants, sexual commerce, interest, vows, and neighborly gleaning are ordered.

Why the JNV reads this way

Eunuch, mamzer, assembly, nocturnal pollution, requirements of nature, foulness, prostitute, price of a dog, interest, and vow remain direct.

Vulgate character preserved

The explicit anatomy and the gloss “one born from a prostitute” are retained.

Ambiguities preserved

Mamzer remains present rather than being reduced to one disputed modern category.

Corrections made in review

The closing quotation mark was restored at 23:25.

Terms carried forward

Balaam, blessing, curse, camp holiness, servitude, abomination, vow, sin, and neighbor continue.

Chapter 24

The chapter's movement

Divorce, newlywed exemption, pledges, kidnapping, leprosy, wages, individual liability, and gleaning protect household and vulnerable people.

Why the JNV reads this way

Bill of divorce, foulness, pledge of soul, Mary, justice, wages, orphan, widow, sheaf, and cluster remain exact.

Vulgate character preserved

Mary is named as the wilderness warning, and a millstone pledge is said to pledge the soul.

Ambiguities preserved

The divorce provision is translated as legislation without supplying a theology of permission.

Corrections made in review

The closing quotation mark was restored at 24:22.

Terms carried forward

Possession, soul, leprosy, Mary, newcomer, orphan, widow, Egypt, and blessing recur.

Chapter 25

The chapter's movement

Measured punishment, the threshing ox, levirate duty, bodily intervention, honest measures, and Amalek’s erasure are commanded.

Why the JNV reads this way

Forty blows, seed, House of the Unshod, genitals, just weight, bushel, injustice, and rest remain concrete.

Vulgate character preserved

The woman seizes the man’s genitals, and the refusal house receives its Vulgate title.

Ambiguities preserved

The relation between naming the firstborn and preserving the dead brother’s name is not expanded.

Corrections made in review

The closing quotation mark was restored at 25:19.

Terms carried forward

Justice, brother, firstborn, elders, mercy, abomination, Amalek, rest, and remembrance continue.

Chapter 26

The chapter's movement

Firstfruits confess redemption; the third-year tithe supports the vulnerable; Israel and the Lord mutually declare covenant identity.

Why the JNV reads this way

Basket, profess, Syrian, persecution, humiliation, firstfruits, sanctified, mourning, funeral matter, peculiar people, praise, name, and glory remain exact.

Vulgate character preserved

The confession begins “A Syrian persecuted my father,” preserving the supplied verb.

Ambiguities preserved

The Syrian’s precise identity is not silently replaced by another reading.

Corrections made in review

No required correction was found.

Terms carried forward

Chosen place, firstfruits, altar, Levite, newcomer, orphan, widow, soul, and holy people continue.

Chapter 27

The chapter's movement

Law is inscribed on limed stones, an unworked altar receives offerings, and twelve curses are answered with Amen.

Why the JNV reads this way

Plainly, clearly, peace offerings, just ordinances, blessing, curse, carved and molten thing, boundaries, gifts, soul, and deed remain exact.

Vulgate character preserved

The repeated congregational Amen is preserved in every curse.

Ambiguities preserved

The relationship between tribal placement and Levitical proclamation is not spatially reconstructed.

Corrections made in review

The closing quotation mark was restored at 27:26.

Terms carried forward

Jordan, Ebal, Gerizim, altar, burnt offering, peace offering, law, curse, and Amen govern the ceremony.

Chapter 28

The chapter's movement

Blessings for obedience give way to an extended, escalating curse of disease, loss, siege, cannibalism, exile, and servitude.

Why the JNV reads this way

Every repeated blessing, curse, bodily affliction, agricultural loss, family horror, foreign domination, and exile image remains unabridged.

Vulgate character preserved

The anatomical ulcer, afterbirth, children born that hour, hanging life, and return to Egypt in fleets remain explicit.

Ambiguities preserved

The attacking nation and historical realization are not identified inside the translation.

Corrections made in review

The closing quotation mark was restored at 28:68.

Terms carried forward

Holy people, name, blessing, curse, ceremony, soul, iron yoke, siege, scroll, and foreign gods recur.

Chapter 29

The chapter's movement

Moab’s covenant includes present and absent Israel, warns the self-blessing apostate, and interprets devastated land through abandoned pact.

Why the JNV reads this way

Covenant, pact, oath, understanding heart, gall, bitterness, drunken, thirsty, zeal, sulfur, salt, and hidden things remain exact.

Vulgate character preserved

The root sprouts gall and bitterness, and “the drunken may consume the thirsty.”

Ambiguities preserved

Hidden and revealed things remain aphoristic rather than being assigned a complete doctrine of secrecy.

Corrections made in review

The closing quotation mark was restored at 29:29.

Terms carried forward

Horeb, Moab, pact, covenant, oath, peculiar people, idols, curse, scroll, and law recur.

Chapter 30

The chapter's movement

Penance and return bring gathering and heart-circumcision; the near word sets life and death before Israel.

Why the JNV reads this way

Penance of heart, hinges of heaven, captivity, whole soul, circumcise, near word, life, good, death, evil, and cling remain vivid.

Vulgate character preserved

The exiles may be drawn from the “hinges of heaven,” and the command is exceedingly near in mouth and heart.

Ambiguities preserved

The relation between divine heart-circumcision and commanded return is preserved without systematization.

Corrections made in review

No required correction was found.

Terms carried forward

Blessing, curse, heart, soul, seed, mercy, ceremony, judgment, heaven, earth, and life continue.

Chapter 31

The chapter's movement

Moses strengthens Israel and Joshua, entrusts the law for public reading, receives the apostasy warning, and prepares the canticle as testimony.

Why the JNV reads this way

Go out and come in, lot, year of remission, tabernacle of testimony, fornicate, covenant, pact, canticle, testimony, and scroll remain distinct.

Vulgate character preserved

The song is memorized and sung by mouth so that no forgetfulness erases it from the seed’s mouth.

Ambiguities preserved

The book’s placement “beside” the ark is not conformed to another spatial description.

Corrections made in review

No required correction was found.

Terms carried forward

Joshua, ark of covenant, tabernacle of testimony, pillar of cloud, covenant, pact, witness, and stiff neck recur.

Chapter 32

The chapter's movement

Moses’ canticle invokes heaven and earth, praises God’s justice, recounts Israel’s care and rebellion, announces judgment, and ends in vengeance and mercy.

Why the JNV reads this way

Rain, dew, pupil, eagle, blood of grape, demons, hell, dragons, asps, vengeance, captivity, sanctify, and contradiction retain poetic force.

Vulgate character preserved

The lowest depths of hell, gall of dragons, venom of asps, and arrows drunk with blood remain unsoftened.

Ambiguities preserved

Compressed phrases such as “naked head of the enemies” remain close to the Latin rather than conjecturally expanded.

Corrections made in review

No required correction was found.

Terms carried forward

Most High, Adam, Jacob, inheritance, savior, demons, judgment, libation, Waters of Contradiction, and Nebo continue.

Chapter 33

The chapter's movement

The man of God blesses Israel tribe by tribe, moving from Sinai’s fiery law to Israel’s final security and victory.

Why the JNV reads this way

Saints, fiery law, Most Upright, Perfection, Teaching, Nazirite, rhinoceros, tabernacles, victims of justice, and everlasting arms remain source-shaped.

Vulgate character preserved

Joseph bears rhinoceros horns, Dan flows from Bashan, and Asher’s shoe is iron and bronze.

Ambiguities preserved

The Most Upright and several compressed tribal images are not replaced with interpretive identities.

Corrections made in review

No required correction was found.

Terms carried forward

Sinai, Seir, Paran, law, inheritance, pact, incense, burnt offering, Nazirite, and blessing gather the Pentateuch’s language.

Chapter 34

The chapter's movement

Moses views the land, dies at God’s command, is buried by him, is mourned, and yields leadership to Spirit-filled Joshua.

Why the JNV reads this way

Servant, command, grave, teeth, mourning, spirit of wisdom, laying on of hands, face to face, signs, wonders, and mighty hand remain exact.

Vulgate character preserved

God is the subject who buries Moses, and Moses’ teeth had not moved at age 120.

Ambiguities preserved

The location of the unknown grave and means of burial are not supplied.

Corrections made in review

No required correction was found.

Terms carried forward

Moab, Nebo, Pisgah, Jericho, oath, seed, servant, Joshua, Spirit, signs, wonders, and Israel close Book Five.

Joshua — Codici Editorial

Chapter 1

The chapter's movement

Moses’ death becomes Joshua’s commission: promise, courage, obedience, preparation, and the people’s pledge. Authority passes without suggesting that the Lord’s presence has changed.

Why the JNV reads this way

The repeated *confortare et esto robustus* is rendered with the recurring force “be strengthened and mighty.” *Intelligas* remains “understand,” keeping the Clementine emphasis rather than importing a different success formula.

Vulgate character preserved

Joshua is Moses’ *minister* before he later becomes the Lord’s servant. The land is “divided by lot,” and the eastern boundary faces the “sunrise.”

Ambiguities preserved

The people’s final “act manfully” keeps the gendered force of *viriliter* rather than diluting it into generic confidence.

Corrections made in review

At 1:1 the governed parenthetical “(YHWH)” was added after the first divine *Dominus*. It is transparent identification, not additional Scripture.

Terms carried forward

Lord, servant, minister, children of Israel, law, scroll, possession, lot, and rest govern later chapters.

Chapter 2

The chapter's movement

Rahab receives the explorers, conceals them, confesses Israel’s God, secures an oath for her house, and sends the men safely away. Fear moves from Canaan to a confession of divine sovereignty.

Why the JNV reads this way

Meretrix is the direct “prostitute,” while *misericordia et veritas* remains the paired “mercy and truth.” The compact pledge *anima nostra sit pro vobis in mortem* becomes “May our soul be for you in death.”

Vulgate character preserved

Rahab’s house “clung” to the wall, and the scarlet cord remains both concrete sign and oath-marker.

Ambiguities preserved

The men’s oath formula is not expanded into an explanatory promise beyond what the Latin states.

Corrections made in review

No semantic correction was required; the direct social and bodily vocabulary survived review.

Terms carried forward

Soul, mercy, truth, oath, sign, house, and rescue retain their concrete forms.

Chapter 3

The chapter's movement

Israel follows the ark, sanctifies itself, hears Joshua exalted, and crosses the Jordan on dry ground while the priests stand unmoved in its midst.

Why the JNV reads this way

The sacred object is consistently the “ark of the covenant.” Spatial instructions and distances remain explicit because geography is part of the action’s meaning.

Vulgate character preserved

The waters stand “like a mountain” near Zarethan, identified in the Latin as Adam’s city; that Vulgate gloss is retained.

Ambiguities preserved

The unusual river geography is presented without silently regularizing it from another textual tradition.

Corrections made in review

No correction was required after the agent, number, and boundary review.

Terms carried forward

Ark of the covenant, sanctify, priests, Jordan, dry ground, possession, and living God remain stable.

Chapter 4

The chapter's movement

Twelve stones become a bodily carried memorial; the crossing concludes, Joshua is magnified, and the stones teach future children what the Lord did.

Why the JNV reads this way

The men carry stones “upon your shoulders,” one for each tribe. *Testimonium* is “testimony,” preserving the legal and memorial resonance that returns later.

Vulgate character preserved

The chapter keeps both stone actions: those taken from the Jordan and those Joshua sets in the riverbed.

Ambiguities preserved

The location and relation of the two stone groups are not collapsed into a harmonized reconstruction.

Corrections made in review

No semantic correction was required; the sustained instructional speech was checked across its verse boundaries.

Terms carried forward

Testimony, memorial, children, ark, priests, tribes, and the Lord’s mighty hand carry forward.

Chapter 5

The chapter's movement

Canaan’s kings lose heart; Israel is circumcised, healed, and freed from Egypt’s reproach; Passover is kept; manna ceases; and Joshua meets the prince of the Lord’s army.

Why the JNV reads this way

The concrete *cultros lapideos* is “stone knives.” The place-name is rendered through the Latin gloss as “Hill of the Foreskins,” without euphemism.

Vulgate character preserved

The commander identifies himself as *princeps exercitus Domini*. Joshua adores, and removes his singular “shoe,” as the Clementine wording states.

Ambiguities preserved

The mysterious man’s identity is not expanded beyond his own title, nor is Joshua’s act explained doctrinally inside the verse.

Corrections made in review

No correction was required; explicit anatomy and singular number were reverified.

Terms carried forward

Passover, reproach, unleavened bread, manna, prince, army, adore, and holy ground remain source-controlled.

Chapter 6

The chapter's movement

Jericho is encircled in ritual silence, falls at the shout, is placed under anathema, and is burned; Rahab’s household lives, and Joshua pronounces a rebuilding curse.

Why the JNV reads this way

Anathema remains “anathema,” not a softer generic ban. Trumpets of Jubilees preserve the Vulgate’s title, while the repeated circuits keep their precise count.

Vulgate character preserved

The wall falls “from its foundations.” Destruction, consecrated metals, prostitution, fire, and the curse upon firstborn and last child remain unsoftened.

Ambiguities preserved

The relationship between anathema and consecrated metal is allowed to stand in the source’s own severe formulation.

Corrections made in review

No semantic correction was required; numerals, quotation spans, and the Rahab sequence were rechecked.

Terms carried forward

Anathema, ark of the covenant, Jubilee, consecrated, treasury, oath, and curse govern later usage.

Chapter 7

The chapter's movement

Achan’s concealed theft becomes Israel’s defeat; Joshua laments; the Lord reveals corporate transgression; lots expose Achan; confession, recovery, and judgment follow.

Why the JNV reads this way

The Latin repeatedly speaks of Israel’s sin in collective terms before identifying one man. *Pactum* is “pact,” kept distinct from *fœdus* elsewhere.

Vulgate character preserved

The stolen scarlet cloak, silver, gold bar, buried objects, stoning, fire, and Valley of Achor remain physically exact.

Ambiguities preserved

The chapter’s movement between communal responsibility and individual guilt is not resolved by added explanation.

Corrections made in review

No correction was required; agents and pronouns in the discovery and execution sequence were reverified.

Terms carried forward

Pact, anathema, confess, glory, soul, crime, abomination, lot, and testimony retain their force.

Chapter 8

The chapter's movement

Israel takes Ai through ambush; Joshua raises the shield; the king is hanged; an altar is built on Ebal; and the law is copied and read to the whole assembly.

Why the JNV reads this way

The raised object is a “shield” for *clypeus*. The inscribed text is “a Deuteronomy of the law of Moses,” preserving the Vulgate’s own lexical link.

Vulgate character preserved

The altar’s unpolished stones are untouched by iron. The text distinguishes holocausts from peace victims, and includes women, children, and sojourners in the reading.

Ambiguities preserved

The relationship of the raised shield to the attack is narrated without importing a weapon-name from another tradition.

Corrections made in review

At 8:31 “burnt offerings” and “peace offerings” were corrected to “holocausts” and “peace victims,” restoring the Latin categories and Pentateuchal terminology.

Terms carried forward

Shield, ambush, spoil, holocaust, peace victim, altar, law, Deuteronomy, blessing, and curse carry forward.

Chapter 9

The chapter's movement

The Gibeonites disguise their nearness, obtain a covenant, are discovered, and survive under a sentence of perpetual service to the community and altar.

Why the JNV reads this way

Israel takes provisions but does not inquire “from the mouth of the Lord.” *Fœdus* is “covenant,” while the people’s flight to Israel is rendered as becoming confederates where the adjective requires it.

Vulgate character preserved

Old sacks, sewn wineskins, patched shoes, hard broken bread, woodcutting, and water-carrying remain concrete evidence and consequence.

Ambiguities preserved

The Gibeonites’ language of peace and servitude is not recast as a modern political treaty.

Corrections made in review

No correction was required; covenant vocabulary and sustained speeches were reverified.

Terms carried forward

Covenant, oath, soul, curse, congregation, altar, servants, and “mouth of the Lord” remain visible.

Chapter 10

The chapter's movement

Five kings attack Gibeon; Israel answers its allies; heaven joins the battle; sun and moon stand still; the kings are exposed and killed; the southern campaign concludes.

Why the JNV reads this way

The heavenly command remains direct: “Sun, do not move.” The Lord “obeyed a human voice,” a startling Vulgate statement the English does not weaken.

Vulgate character preserved

The “Book of the Just,” stones from heaven, commanders’ feet upon royal necks, cave, trees, and sunset remain in sequence.

Ambiguities preserved

The astronomical event is not supplied with a physical theory, and the cited book is not renamed from another edition.

Corrections made in review

No semantic correction was required; names, kings, locations, and repeated conquest formulas were checked.

Terms carried forward

Confederates, Lord’s aid, Book of the Just, soul, anathema, and the Lord fighting for Israel remain consistent.

Chapter 11

The chapter's movement

A vast northern coalition gathers; Joshua attacks; horses are hamstrung, chariots burned, Hazor destroyed, Anakim removed, and the land rests.

Why the JNV reads this way

The commands retain their physical verbs. The hardening is the Lord’s *sententia*, rendered “sentence,” and the enemies “deserve no clemency,” as the Latin explicitly states.

Vulgate character preserved

The multitude is like seashore sand, Hazor is the ancient head of the kingdoms, and the remnant of Anak remains only in Gaza, Gath, and Ashdod.

Ambiguities preserved

The severe causal and moral language of 11:20 is neither defended nor softened inside the reader text.

Corrections made in review

No correction was required; agency in the hardening and destruction sequence was explicitly rechecked.

Terms carried forward

Sentence, clemency, hamstring, chariot, anathema, possession, portions, tribes, and rest carry forward.

Chapter 12

The chapter's movement

The conquest pauses to name the defeated kingdoms: first Moses’ two kings east of the Jordan, then Joshua’s thirty-one kings west of it.

Why the JNV reads this way

The register is kept repetitive because its repeated “king … one” is the chapter’s formal architecture and arithmetic testimony.

Vulgate character preserved

The Salt Sea is also named the Sea of the Wilderness, and the Slopes of Pisgah remain a concrete landmark.

Ambiguities preserved

Place-name forms are normalized only where identity is secure; no missing narrative is invented between the names.

Corrections made in review

No semantic correction was required; all thirty-one western kings and the two eastern kingdoms were counted and keyed.

Terms carried forward

King, kingdom, possession, borders, torrent, wilderness, sunrise, and Great Sea retain their established forms.

Chapter 13

The chapter's movement

The Lord names the unconquered territory, commands its division, and the narrator recites the eastern possessions of Reuben, Gad, and half-Manasseh, with Levi’s different inheritance.

Why the JNV reads this way

Possessio is “possession” and *hæreditas* “inheritance.” These related but distinct terms structure both tribal land and Levi’s relation to God.

Vulgate character preserved

The source calls Balaam a “soothsayer.” It first names the Lord’s sacrifices and victims as Levi’s inheritance, then the Lord God of Israel himself as Levi’s possession.

Ambiguities preserved

The compressed boundary syntax and the relationship between cities, villages, kingdoms, and tribal shares are clarified only grammatically, not reconstructed.

Corrections made in review

A closing quotation mark was added at 13:7, correctly ending the Lord’s command before the Transjordan recital begins.

Terms carried forward

Possession, inheritance, sacrifice, victim, lot, kindred, plains, and eastern side remain controlled terms.

Chapter 14

The chapter's movement

The western land is distributed by lot; Caleb recalls forty-five years of faithful endurance, asks for the mountain, receives Hebron, and the land rests from battle.

Why the JNV reads this way

Caleb’s report is what “appeared true” to him, and the other explorers “dissolved the heart” of the people. These preserve the Latin’s concrete descriptions.

Vulgate character preserved

Caleb is eighty-five yet retains strength for fighting and walking. The Clementine text's "Adam, the greatest among the Anakim, lay there" remains unchanged in substance.

Ambiguities preserved

The difficult 14:15 reading is not silently corrected to Arba or explained as though the Latin were unambiguous.

Corrections made in review

No correction was required; the exceptional Adam reading was checked against the frozen source and deliberately retained.

Terms carried forward

Lot, possession, inheritance, follow the Lord, strength, mountain, Anakim, Hebron, and rest carry forward.

Chapter 15

The chapter's movement

Judah's borders are traced, Caleb and Othniel take their cities, Achsah asks for watered land, and the inheritance unfolds through extensive regional city lists before ending with Jerusalem's Jebusites.

Why the JNV reads this way

Directional verbs—ascends, descends, passes, circles, bends, reaches—remain visible because the boundary is an enacted line. Vulgate glosses are translated where supplied.

Vulgate character preserved

Kiriath-jearim is the "City of Forests," Kiriath-sepher the "City of Letters," Achsah sighs upon the donkey, and asks for upper and lower watered ground.

Ambiguities preserved

Uncertain ancient place-name identifications are not made artificially exact. The stated city totals remain the source's totals.

Corrections made in review

No semantic correction was required; all sixty-three verse keys, directional transitions, glosses, and totals were rechecked.

Terms carried forward

Border, possession, kindred, village, city, fountain, torrent, wilderness, and Vulgate place-name glosses remain consistent.

Chapter 16

The chapter's movement

Joseph's lot is traced, then Ephraim's boundary and enclave cities are named; the chapter closes with the Canaanite of Gezer surviving as a tributary.

Why the JNV reads this way

The compact survey language is kept linear. "Cities set apart" expresses their placement inside Manasseh without adding a political theory.

Vulgate character preserved

The route reaches the Salt Sea through the Valley of Reeds, preserving the Clementine geographical wording.

Ambiguities preserved

The relation between Joseph’s general allotment and Ephraim’s particular border remains as compressed as the source permits.

Corrections made in review

No correction was required; geography and the final tributary clause were reverified.

Terms carried forward

Lot, possession, kindred, borders, Salt Sea, tribe, village, and tributary carry forward.

Chapter 17

The chapter's movement

Manasseh’s inheritance includes Zelophehad’s daughters; tribal borders and enclaves follow; Joseph’s children protest their share and are commanded to clear mountain forest and confront iron chariots.

Why the JNV reads this way

The daughters receive possession “in the midst of” their father’s brothers. The “ten measured portions” preserves *funiculi*, the surveying image behind allotment.

Vulgate character preserved

The Canaanites first remain, then become tributaries. Joshua answers fear of iron chariots with the work of cutting, clearing, and advancing.

Ambiguities preserved

The difficult relation of Tappuah’s land, city, and tribal border is not made more definite than the Latin.

Corrections made in review

No semantic correction was required; female heirs, ten portions, enclave cities, and agent shifts were checked.

Terms carried forward

Inheritance, possession, measured portion, kindred, tributary, iron chariot, strength, and overthrow remain stable.

Chapter 18

The chapter's movement

The tabernacle of the testimony is fixed at Shiloh; Joshua rebukes seven idle tribes, commissions a written land survey, casts lots before the Lord, and records Benjamin’s inheritance.

Why the JNV reads this way

Joshua asks why they “waste away in idleness,” preserving the bodily force of *marcetis ignavia*. The survey is written “in a scroll.”

Vulgate character preserved

The Levites’ inheritance is the Lord’s priesthood. Gehenna is explicitly glossed as the Valley of Hinnom, and En-shemesh as the Fountain of the Sun.

Ambiguities preserved

The border’s turns and overlapping ancient place-names remain a source-faithful itinerary rather than a speculative modern map.

Corrections made in review

No correction was required; three men per tribe, seven divisions, city totals, and directional clauses were rechecked.

Terms carried forward

Tabernacle of the testimony, priesthood, inheritance, lot, scroll, survey, Fountain of the Sun, and Gehenna carry forward.

Chapter 19

The chapter's movement

The remaining six tribal lots are assigned through detailed cities and borders. Israel then gives Joshua Timnath-serah, and the division concludes before the Lord at Shiloh.

Why the JNV reads this way

Each tribal formula retains lot, kindred or family, possession or inheritance, cities, and villages as the Latin varies them.

Vulgate character preserved

Ir-shemesh receives the gloss “City of the Sun.” Dan’s conquest of Leshem and its renaming remain within the allotment record.

Ambiguities preserved

Ancient names and transmitted totals are presented without pretending that every modern identification is certain.

Corrections made in review

No semantic correction was required; all fifty-one verses, six lots, stated totals, and the closing Shiloh scene were checked.

Terms carried forward

Lot, inheritance, possession, measured portion, kindred, family, city, village, and tabernacle of the testimony remain differentiated.

Chapter 20

The chapter's movement

The Lord establishes cities for the unintentional slayer: flight, testimony at the gate, protection from the blood-avenger, judgment, residence, and eventual return are ordered.

Why the JNV reads this way

The heading concept is literally “cities of fugitives.” The act is to “strike a soul unknowingly,” retaining *anima* and the absence of prior enmity.

Vulgate character preserved

The accused speaks things that establish innocence, stands before judgment, gives an account, and remains until the high priest dies.

Ambiguities preserved

The Vulgate alternates “cities of fugitives” with “cities of refuge”; the JNV preserves both instead of flattening them.

Corrections made in review

No correction was required; legal sequence, agency, time expressions, and six city names were reverified.

Terms carried forward

Soul, cities of fugitives, cities of refuge, avenger of blood, judgment, high priest, sojourner, and cause carry forward.

Chapter 21

The chapter's movement

Levi’s families receive cities and suburbs from the tribal possessions. The register resolves into a declaration that the Lord gave Israel land, peace, victory, and every promised word in deed.

Why the JNV reads this way

“Suburbs” preserves *suburbana* as pasture-space attached to cities. Kohath’s and Merari’s “lower rank” retains *inferioris gradus* without inventing an office.

Vulgate character preserved

The chapter distinguishes fields and villages given to Caleb from Hebron and its suburbs given to Aaron’s children.

Ambiguities preserved

At 21:36 the frozen Clementine text names Bezer, Misor, Jazer, Jethson, and Mephaath, then states “four cities.” Both the five names and transmitted total are preserved rather than silently emended.

Corrections made in review

No lexical correction was required. The exceptional 21:36 enumeration was escalated, verified against the source bytes, and retained with this record.

Terms carried forward

Levite, priest, city of refuge, suburb, possession, family, kindred, peace, dominion, promise, and deed remain stable.

Chapter 22

The chapter's movement

The eastern tribes are blessed and dismissed, build an immense altar, nearly provoke civil war, explain its witness-purpose, and restore peace through careful inquiry.

Why the JNV reads this way

Joshua commands service with all heart and soul. The disputed altar is “sacrilegious” in the accusation and a “testimony” in the builders’ defense.

Vulgate character preserved

Holocausts, sacrifice, victims, and peace offerings remain distinct. The altar is of “immeasurable magnitude,” and its full name declares, “Our Testimony That the Lord Himself Is God.”

Ambiguities preserved

The altar’s exact physical form is not supplied; the chapter’s tension depends on competing interpretations of one visible act.

Corrections made in review

No semantic correction was required; speaker continuity through the long accusation and defense was checked boundary by boundary.

Terms carried forward

Soul, commandment, law, cling, altar, sacrilegious, holocaust, sacrifice, victim, peace offering, testimony, and transgression carry forward.

Chapter 23

The chapter's movement

An aged Joshua gathers Israel’s leaders, recalls the Lord’s warfare and promises, commands fidelity, and warns that the same certainty governing blessing also governs threatened judgment.

Why the JNV reads this way

The nation must not turn right or left, must cling to the Lord, and must love him. Joshua enters “the way of all the earth,” preserving the Vulgate’s image for death.

Vulgate character preserved

Foreign nations can become pit, snare, side-obstacle, and “stakes in your eyes.” The excellent land can be lost as surely as it was given.

Ambiguities preserved

The warning’s vivid instruments are not converted into an abstract statement about difficulty or influence.

Corrections made in review

No semantic correction was required; promise/threat symmetry and the distinction between law, commandments, and pact were rechecked.

Terms carried forward

Cling, love, scroll of the law, adore, promise, excellent land, strange gods, pact, and fury remain controlled terms.

Chapter 24

The chapter's movement

At Shechem the Lord rehearses salvation from Abraham through conquest; Joshua demands a choice; Israel repeatedly chooses service; covenant, written record, stone witness, dismissals, deaths, and burials close the book.

Why the JNV reads this way

The history retains first-person divine agency: “I took,” “I gave,” “I sent,” and “I delivered.” Joshua “struck a covenant,” matching the concrete action of *percussit fœdus*.

Vulgate character preserved

The Lord sends hornets, not Israel’s sword or bow. The stone “has heard” the words. Joseph’s field costs “one hundred young ewes,” retaining the Clementine unit rather than substituting another.

Ambiguities preserved

Joshua’s “You will not be able to serve the Lord” is left in deliberate tension with the people’s repeated pledge; no explanatory qualification is inserted.

Corrections made in review

No semantic correction was required; divine and human speakers, covenant formulas, the three burials, age 110, and the field-price were reverified.

Terms carried forward

Serve, fear, perfect heart, strange gods, covenant, commandments, judgments, scroll of the law, testimony, sanctuary, servant of the Lord, and possession govern the historical books ahead.

Judges — Codici Editorial

Chapter 1

The chapter's movement

After Joshua, Judah leads an incomplete conquest: early victories and reciprocal judgment give way to repeated tribal failures, accommodation, tribute, and confinement.

Why the JNV reads this way

The recurring *non delevit* is kept as “did not destroy,” while *tributarius* remains “tributary.” This repetition exposes the chapter’s accumulating pattern.

Vulgate character preserved

Adoni-bezek’s extremities are cut off; Kiriath-sepher is the “City of Letters”; Hormah means “Anathema”; Mount Heres is interpreted “earthen”; the valley has scythed chariots.

Ambiguities preserved

The Vulgate’s calf, thigh, borders, and ancient place-name relations are not conformed to a modern map or another text.

Corrections made in review

No correction was required; names, glosses, city sequences, and the descending pattern of non-conquest were reverified.

Terms carried forward

Lord, lot, possession, mercy, anathema, tributary, children of Israel, and “to the present day” remain stable.

Chapter 2

The chapter's movement

The angel indicts Israel at the Place of Weeping; Joshua’s generation passes; the book’s governing cycle of apostasy, oppression, judges, mercy, relapse, and testing is established.

Why the JNV reads this way

The Lord’s *pactum* is “pact,” while the forbidden agreement with inhabitants is *fœdus*, “covenant.” The lexical distinction is crucial within one speech.

Vulgate character preserved

Israel “fornicates” with strange gods, mercy is moved, the afflicted groan, and each relapse becomes “far worse.”

Ambiguities preserved

Divine testing and the survival of hostile nations are allowed to stand in the source’s causal tension without added justification.

Corrections made in review

No correction was required; the sustained divine speeches and Joshua’s burial link were checked against chapter boundaries.

Terms carried forward

Pact, covenant, victims, mercy, judge, deliver, adore, strange gods, fury, and test govern the book’s cycle.

Chapter 3

The chapter's movement

Remaining nations train and test Israel; Othniel delivers by the Spirit; relapse brings Eglon; Ehud’s concealed violence opens deliverance; Shamgar follows.

Why the JNV reads this way

Othniel and Ehud are *salvatores*, “saviors.” Ehud “used either hand as his right,” preserving the Clementine description rather than reducing it to one-handedness.

Vulgate character preserved

The sword’s hilt follows its blade into Eglon’s fat; excrement bursts through nature’s secret passages; servants imagine he is purging his bowels.

Ambiguities preserved

The source’s shifting title “king of Mesopotamia” and “king of Syria” is retained without harmonization.

Corrections made in review

No correction was required; weapon dimensions, bodily detail, agents, and periods of eight, eighteen, forty, and eighty years were verified.

Terms carried forward

Savior, Spirit of the Lord, judge, City of Palms, strong drink, trumpet, deliver, humble, and rest carry forward.

Chapter 4

The chapter's movement

Deborah judges and summons Barak; Sisera’s chariots fall; the promised honor passes to Jael, who receives, shelters, and kills him; Jabin is steadily destroyed.

Why the JNV reads this way

Deborah remains “a prophetess and wife of Lapidoth, [who] judged.” The victory is not merely won by a woman; Sisera is “delivered into the hand of a woman.”

Vulgate character preserved

Nine hundred scythed chariots, the torrent Kishon, milk in place of water, the tent peg through brain to ground, and sleep joined to death remain concrete.

Ambiguities preserved

The angelic or prophetic authority behind Deborah’s command is not expanded beyond the stated Lord God of Israel.

Corrections made in review

No correction was required; female agency, military commands, and the transition from battle to tent were rechecked.

Terms carried forward

Prophetess, judge, commander, victory, hand, torrent, peace, tent, and the Lord delivering remain stable.

Chapter 5

The chapter's movement

Deborah and Barak’s song moves from willing souls and divine march, through tribal response and cosmic battle, to Jael’s blessing, Sisera’s death, his mother’s false hope, and rest.

Why the JNV reads this way

Poetic repetition, vocatives, commands, and abrupt perspective changes remain visible. *Justitiæ* is “justices,” and *clementia* “clemency,” preserving distinct Vulgate nouns.

Vulgate character preserved

The Lord chooses new wars; paths rest; stars fight in their courses; Kishon drags corpses; Jael seeks a wound-place; Sisera’s mother imagines beautiful women and colored spoil.

Ambiguities preserved

Obscure tribal lines and “the horses’ hoofs fell away” remain poetic rather than being resolved through another textual tradition.

Corrections made in review

No correction was required; every strophe, bracketed poetic unit, speaker shift, and parallel line was re-read aloud.

Terms carried forward

Soul, bless, Lord God of Israel, justice, clemency, mother in Israel, curse, love, sun, and rest carry forward.

Chapter 6

The chapter's movement

Midian reduces Israel to caves and scarcity; a prophet recalls disobedience; the angel commissions doubtful Gideon; fire confirms the call; Baal’s altar falls; the Spirit clothes Gideon; two fleece signs follow.

Why the JNV reads this way

The Spirit “clothed Gideon” for *induit*, keeping the concrete Vulgate image. Sacrifice and holocaust remain distinct actions and offerings.

Vulgate character preserved

Grain is cleaned in a winepress, broth is poured upon rock, fire ascends from stone, the altar is “The Lord’s Peace,” and fleece yields a basin of dew.

Ambiguities preserved

The movement between “angel of the Lord” and “the Lord” is preserved without inserting an identity explanation.

Corrections made in review

No correction was required; divine speakers, altar sequence, seven-year bull, ten servants, and paired fleece signs were verified.

Terms carried forward

House of servitude, prophet, angel of the Lord, grace, sign, sacrifice, holocaust, altar, peace, and Spirit remain controlled.

Chapter 7

The chapter's movement

The Lord reduces Gideon’s army to three hundred, confirms victory through an enemy dream, and turns trumpets, hidden lamps, broken jars, and mutual slaughter into Midian’s collapse.

Why the JNV reads this way

The men are separated by lapping “as dogs” versus drinking with bent knee. The dream object is the Vulgate’s barley *subcinericius panis*, a hearth-cake.

Vulgate character preserved

Israel must not say, “I was delivered by my own strength.” Gideon adores after the interpretation; the cry names both the Lord and Gideon.

Ambiguities preserved

The precise mechanics of hand-to-mouth lapping are not supplemented beyond the Latin’s description.

Corrections made in review

No correction was required; troop reductions, three companies, watches, handed objects, flight path, and severed heads were rechecked.

Terms carried forward

Strength, deliver, test, adore, trumpet, lamp, jar, sword, ambush, and hand remain stable.

Chapter 8

The chapter's movement

Gideon pacifies Ephraim, pursues exhausted, punishes Succoth and Penuel, kills Midian’s kings, refuses hereditary rule, then fashions the ephod that ruins his house; Israel relapses after his death.

Why the JNV reads this way

Ephraim’s angry spirit “rested,” matching the bodily image. Gideon “grinds and crushes” Succoth’s men with thorns, retaining the two violent verbs.

Vulgate character preserved

Palms of royal hands, royal camel bosses, seventeen hundred gold shekels, seventy sons from Gideon’s thigh, concubine, fornication, and Baal covenant remain explicit.

Ambiguities preserved

The ephod’s exact form and Gideon’s motive are not explained beyond the source; its ruinous effect is allowed to judge the act.

Corrections made in review

No correction was required; numbers, kinship, rule language, spoil inventory, and covenant terminology were reverified.

Terms carried forward

Spirit, mercy, covenant, rule, Lord, ephod, fornicate, concubine, good old age, and rest carry forward.

Chapter 9

The chapter's movement

Abimelech purchases followers, murders his brothers, becomes king, receives Jotham’s tree-curse, loses Shechem through an evil spirit, destroys the city and towers, and dies beneath a woman’s millstone.

Why the JNV reads this way

Jotham’s fable keeps its repeated promotion formula. *Spiritum pessimum* is “a most evil spirit,” preserving the superlative and the Lord’s agency.

Vulgate character preserved

Olive richness serves gods and men; wine gladdens God and men; bramble offers shadow; Gaal sees the earth’s navel; salt is scattered; smoke and fire kill one thousand; the millstone shatters Abimelech’s brain.

Ambiguities preserved

The theological relation between the evil spirit, human treachery, and repayment is narrated without an inserted theory.

Corrections made in review

No correction was required; seventy brothers, four ambushes, three companies, fire imagery, and final recompense were checked.

Terms carried forward

King, rule, anoint, soul, curse, most evil spirit, covenant, shrine, repay, and bloodshed remain stable.

Chapter 10

The chapter's movement

Tola and Jair judge; Israel joins new sins to old; oppression returns; confession meets divine refusal; idols are cast away; the Lord grieves; Gilead seeks a leader.

Why the JNV reads this way

The opening sin formula expands: *peccatis veteribus jungentes nova* becomes “joining new sins to the old.” The Lord “grieved over their miseries,” retaining *doluit*.

Vulgate character preserved

Thirty sons ride thirty young donkeys and rule thirty Towns of Jair. Israel asks the Lord to repay whatever pleases him.

Ambiguities preserved

The movement from the Lord’s refusal to his grief is not resolved by added dialogue or doctrinal explanation.

Corrections made in review

No correction was required; judges’ years, idol lists, eighteen-year oppression, confession, and divine speech were rechecked.

Terms carried forward

Judge, prince, idols, serve, worship, strange gods, sin, anguish, deliver, misery, and leader carry forward.

Chapter 11

The chapter's movement

Rejected Jephthah becomes Gilead’s prince, argues Israel’s historical claim, receives the Spirit, vows a holocaust, defeats Ammon, meets his only daughter, fulfills the vow, and establishes mourning.

Why the JNV reads this way

Jephthah is directly “son of a prostitute woman.” His vow says whoever first emerges, “I shall offer him as a holocaust,” and 11:39 says he did as vowed; no alternate resolution is imported.

Vulgate character preserved

The Chemosh argument, three hundred years, unjust wars, the Lord as present judge, “only-begotten daughter,” opened mouth, virginity lament, and four annual days remain intact.

Ambiguities preserved

The masculine pronoun within the vow remains natural English without predetermining who emerges; the narrative’s moral silence is not filled editorially inside Scripture.

Corrections made in review

No correction was required; the long diplomatic history, land boundaries, Spirit transition, vow, and daughter’s response were reviewed verse by verse.

Terms carried forward

Prostitute, heir, prince, mediator, witness, possession, judge, Spirit of the Lord, vow, holocaust, vengeance, victory, and virginity carry forward.

Chapter 12

The chapter's movement

Ephraim threatens Jephthah, Gilead defeats Ephraim, pronunciation exposes fugitives at the Jordan, and three brief judges succeed Jephthah.

Why the JNV reads this way

Jephthah “placed my soul in my hands,” preserving the risk-image. *Scibboleth* and *Sibboleth* remain distinct, followed by the Vulgate gloss “Ear of Grain.”

Vulgate character preserved

Failed pronunciation leads immediately to throat-cutting at the crossing; forty-two thousand fall. Sons, daughters, grandsons, and young donkeys remain numerically explicit.

Ambiguities preserved

The source’s compressed account of Gilead as an Ephraimite “fugitive” is not supplied with a reconstructed tribal insult.

Corrections made in review

No correction was required; quotation, pronunciation, kinship, judicial periods, and burial places were verified.

Terms carried forward

Soul, battle, leader, judge, Shibboleth, Ear of Grain, tribe, and years of judgment remain stable.

Chapter 13

The chapter's movement

An angel announces Samson to a barren woman, repeats the Nazirite commands to Manoah, refuses food, receives a holocaust to the Lord, ascends in flame, and leaves the promised child under blessing and Spirit.

Why the JNV reads this way

Nazaræus Dei is “Nazirite of God.” The angel’s name *mirabile* is “Wonderful,” preserving the form of the answer rather than reducing it to mere secrecy.

Vulgate character preserved

Wine, strong drink, uncleanness, razor, womb, young goat, libations, flame, prone fall, and “Dying we shall die” remain concrete.

Ambiguities preserved

The movement from “man of God” to “angel of God,” “angel of the Lord,” and seeing “God” is not resolved by editorial identification inside the verse.

Corrections made in review

No correction was required; maternal commands, angelic speeches, offering sequence, and identity language were rechecked.

Terms carried forward

Angel of the Lord, Nazirite, strong drink, unclean, holocaust, libation, Wonderful, Spirit of the Lord, and blessing carry forward.

Chapter 14

The chapter's movement

Samson chooses a Philistine woman as the Lord seeks an occasion; the Spirit empowers him against a lion; honey produces a riddle; coercion reveals it; violence pays the wager; the marriage transfers to another.

Why the JNV reads this way

The matter “was done by the Lord,” directly rendering *res a Domino fieret*. The Spirit “rushed upon” Samson, distinguishing *irruit* from other Spirit constructions.

Vulgate character preserved

The honey lies in the lion’s mouth; the riddle is a “proposition”; thirty linen garments and tunics are wagered; the answer accuses them of plowing with Samson’s heifer.

Ambiguities preserved

The divine occasion and Samson’s desire are narrated together without an inserted moral reconciliation.

Corrections made in review

No correction was required; seven-day feast, three-day failure, seventh-day answer, riddles, and garments were verified.

Terms carried forward

Uncircumcised, Spirit of the Lord, feast, riddle, proposition, honey, strength, anger, and wedding companion carry forward.

Chapter 15

The chapter's movement

Denied his wife, Samson burns Philistine agriculture, retaliates for retaliation, is bound by Judah, breaks free by the Spirit, kills with a jawbone, sings, thirsts, receives water, and judges.

Why the JNV reads this way

The Vulgate’s foxes are retained. The difficult *suram femori imponerent* remains “placed calf upon thigh,” rather than being replaced by an idiom from another textual tradition.

Vulgate character preserved

Lehi is “Jawbone”; the weapon is explicitly “jawbone—that is, mandible”; the Lord opens a molar tooth in it; the fountain receives its full invocation-name.

Ambiguities preserved

The anatomy and hydrology of the jawbone miracle are not rationalized or relocated.

Corrections made in review

No correction was required; three hundred foxes, two ropes, three thousand Judahites, one thousand deaths, place-name glosses, and twenty years were checked.

Terms carried forward

Vengeance, Spirit of the Lord, Jawbone, mandible, servant, salvation, victory, soul/spirit, fountain, and judge remain stable.

Chapter 16

The chapter's movement

Samson escapes Gaza’s gate, loves Delilah, yields the secret of his consecration, loses strength and sight, is displayed before Dagon, prays for one vengeance, and dies destroying the temple.

Why the JNV reads this way

Delilah says Samson’s *animus* is not with her, while his *anima* later fails; the English preserves soul-language without flattening every interior noun. “Two lights” renders his lost eyes poetically as the Latin does.

Vulgate character preserved

Prostitute, sinew cords, chamber ambushers, seven locks, barber, bosom, eyes torn out, grinding, magnificent victims, playing, and soul dying with Philistines remain explicit.

Ambiguities preserved

The relation between hair, Nazirite identity, strength, and the Lord’s withdrawal is narrated in sequence without a mechanical explanation.

Corrections made in review

No correction was required; repeated tests, payment, hair sequence, pillars, three thousand spectators, and final body count were reverified.

Terms carried forward

Prostitute, soul, Nazirite, consecrated to God, Lord’s withdrawal, victim, invoke, vengeance, strength, and judge carry forward.

Chapter 17

The chapter's movement

Micah returns cursed silver, his mother dedicates it to the Lord for an idol, a household priesthood forms, and a wandering Levite is hired as parent and priest under the first no-king refrain.

Why the JNV reads this way

The distinct *sculptile* and *conflatile* remain “graven” and “molten” things. The Vulgate itself glosses *theraphim* as “a priestly garment and idols,” which the JNV retains.

Vulgate character preserved

The hand is “filled” to constitute a priest; the Levite is offered a double garment and sustenance; Micah expects divine good from possessing him.

Ambiguities preserved

The contradictory dedication of idolatry to the Lord is not smoothed into a coherent cultic practice.

Corrections made in review

No correction was required; silver totals, object distinctions, priestly vocabulary, and refrain wording were checked.

Terms carried forward

Consecrate, vow, Lord, graven thing, molten thing, ephod, teraphim, priest, fill the hand, and no king remain stable.

Chapter 18

The chapter's movement

Dan’s explorers receive a priestly assurance, identify defenseless Laish, recruit six hundred men, steal Micah’s cult and priest, destroy Laish, rename it Dan, and establish an enduring priesthood and idol.

Why the JNV reads this way

Dominus respicit viam vestram is “The Lord regards your way,” avoiding a stronger guarantee than the Latin. The inventory retains ephod, teraphim, graven thing, molten thing, and idols separately.

Vulgate character preserved

The Danites tell the priest to place his finger upon his mouth; children, beasts, and valuables shield the march; Micah’s gods are things he made; Laish has no human fellowship or business.

Ambiguities preserved

Jonathan remains “son of Gershom, son of Moses,” the Clementine genealogy, without harmonization to another reading.

Corrections made in review

No correction was required; five explorers, six hundred warriors, object sequence, genealogy, Shiloh duration, and repeated no-king statement were verified.

Terms carried forward

Possession, lot, consult the Lord, priest, father, ephod, teraphim, idol, house of God, captivity, and no king carry forward.

Chapter 19

The chapter's movement

A Levite retrieves his estranged wife, delays at Bethlehem, refuses foreign Jebus, finds no hospitality in Israelite Gibeah, accepts an Ephraimite’s shelter, and meets attempted assault, female substitution, all-night abuse, death, dismemberment, and national summons.

Why the JNV reads this way

The Latin alternates *uxor* and *concubina*; the English preserves “wife” and “concubine” where each appears. *Abutamur*, *humilietis*, *libidinem*, and *abusi* remain explicit but restrained.

Vulgate character preserved

“Children of Belial” receives the gloss “Without a Yoke.” The proposed act upon the man is called a crime against nature; the corpse is cut with its bones into twelve parts.

Ambiguities preserved

The woman “left” her husband in the Clementine text; no motive or alternate accusation is imported.

Corrections made in review

No correction was required; hospitality dialogue, speaker sequence, wife/concubine alternation, abuse, death recognition, and twelve-part dispatch were rechecked.

Terms carried forward

Wife, concubine, sojourner, lodging, peace, children of Belial, humiliation, lust, crime against nature, corpse, and judgment remain source-controlled.

Chapter 20

The chapter's movement

Israel assembles as one, hears the Levite, demands Gibeah’s offenders, fights Benjamin through two catastrophic defeats, fasts and offers, receives final assurance, wins by ambush, and nearly annihilates the tribe.

Why the JNV reads this way

The *ecclesia populi Dei* is the “assembly of the people of God.” “Ark of the covenant of God” preserves *arca fœderis Dei* and the established covenant ruling.

Vulgate character preserved

Seven hundred ambidextrous slingers can strike a hair; Phinehas serves at the house; holocausts and peace victims precede the third consultation; a smoke-column signals the ambush.

Ambiguities preserved

The transmitted totals—25,100 killed in one statement and 25,000 in the summary—remain distinct; they are not silently reconciled.

Corrections made in review

No correction was required; troop and casualty totals, three consultations, two defeats, third-day ambush, directions, and six hundred survivors were checked.

Terms carried forward

Assembly, people of God, lot, evil, house of God, holocaust, peace victim, ark of the covenant, overseer, ambush, and remnant carry forward.

Chapter 21

The chapter's movement

Israel’s oath creates a tribal extinction crisis; grief and penance produce the slaughter of Jabesh-gilead, allocation of surviving virgins, sanctioned seizure at Shiloh’s dances, tribal restoration, and the final no-king indictment.

Why the JNV reads this way

Pœnitentia is “penance,” following the canonical JNV ruling. The argument over the seized women retains the strange “right of those fighting and victorious” rather than replacing it with moral explanation.

Vulgate character preserved

Holocausts and peace victims accompany grief; males and women who knew men are killed; four hundred virgins are preserved; the daughters of Shiloh lead dances and are seized from vineyards.

Ambiguities preserved

The elders’ legal evasion and attribution of sin remain as stated; the reader text adds neither approval nor exculpation.

Corrections made in review

No correction was required; oath, curse, numbers, geography of Shiloh, seizure instructions, and final refrain were reverified.

Terms carried forward

Oath, holocaust, peace victim, penance, tribe, brother, curse, solemnity, possession, family, no king, and “appeared right to himself” govern the close.

Ruth — Codici Editorial

Chapter 1

The chapter's movement

Famine drives one household from Bethlehem to Moab; death leaves Naomi and her daughters-in-law bereaved; return separates Orpah and Ruth; Ruth pledges herself; Naomi returns full of bitterness as barley harvest begins.

Why the JNV reads this way

The opening retains “in the days of one judge, when judges presided,” the Clementine formulation. Ruth “clung” to Naomi and resolved with a “steadfast soul,” preserving the force of *adhæsit* and *obstinato animo*.

Vulgate character preserved

Naomi speaks of sons in her womb, puberty, old age, the Lord’s hand, death, burial, the Almighty, fullness, emptiness, humiliation, and affliction. Naomi and Mara receive the Latin’s Beautiful/Bitter glosses.

Ambiguities preserved

Ruth’s oath is not reduced to sentiment; it binds people, God, land of death, burial, and separation by death.

Corrections made in review

No correction was required in this chapter; names, ten years, four months, speakers, and oath sequence were verified.

Terms carried forward

Sojourn, mercy, rest, cling, soul, Lord, Almighty, bitterness, Bethlehem, and harvest remain stable.

Chapter 2

The chapter's movement

Ruth seeks permission to glean, happens upon Boaz’s field, receives protection, water, blessing, food, abundance, and deliberate generosity, then learns from Naomi that Boaz is near kin.

Why the JNV reads this way

The Latin distinguishes a “blood relative” from later “near kinsman” vocabulary. Grace, clemency, mercy, and blessing remain separately visible.

Vulgate character preserved

Ruth gathers behind the reapers’ backs, adores upon the ground, flees beneath God’s wings, dips bread in vinegar, eats parched grain, preserves remnants, and beats out an ephah glossed as three measures.

Ambiguities preserved

“Father of a household” preserves *paterfamilias* rather than replacing the agrarian household relation with a modern business title.

Corrections made in review

At 2:1 an initial misreading of *viro Elimelech consanguineus* was corrected to “the man Elimelech had a blood relative,” restoring the Latin’s relationship.

Terms carried forward

Blood relative, near kinsman, grace, clemency, mercy, wings, maidservant, glean, ephah, barley, wheat, and granary carry forward.

Chapter 3

The chapter's movement

Naomi seeks Ruth’s rest, directs her to the threshing floor, and Ruth lies at Boaz’s feet; she asks for his cloak and kinship protection; Boaz affirms her virtue, acknowledges a nearer kinsman, and sends her home with six measures.

Why the JNV reads this way

The Latin explicitly speaks of uncovering Boaz’s cloak at the part of his feet, then Ruth asks him to spread the cloak over her. These linked cloak actions are retained without importing different anatomy.

Vulgate character preserved

Ruth washes, anoints, dresses, comes secretly, casts herself down, and lies at his feet. Boaz calls her latter action “mercy” and all the gate knows her as a “woman of virtue.”

Ambiguities preserved

The scene’s intimacy and legal purpose are allowed to coexist without suggestive additions or sanitizing paraphrase.

Corrections made in review

No correction was required; cloak, feet, kinship right, oath, six measures, and return-empty language were reverified.

Terms carried forward

Rest, anoint, threshing floor, cloak, feet, handmaid, near kinsman, right of kinship, mercy, virtue, oath, and measure carry forward.

Chapter 4

The chapter's movement

At the gate Boaz convenes elders, offers the nearer kinsman land and Ruth, receives his yielded right through the shoe testimony, takes Ruth, raises the dead man’s name, and enters the Perez-to-David genealogy through Obed.

Why the JNV reads this way

The legal vocabulary remains concrete: possess, buy, kinship right, posterity, privilege, yield, concession, testimony, inheritance, and witnesses. No single imported technical title replaces these Latin relations.

Vulgate character preserved

The man removes and gives his shoe; Rachel and Leah built Israel’s house; Tamar bore Perez to Judah; the Lord grants conception; Ruth is better than seven sons; Naomi places Obed in her bosom as nurse and bearer.

Ambiguities preserved

“A son has been born to Naomi” remains the women’s own claim, not an altered genealogical statement.

Corrections made in review

No correction was required; ten elders, shoe transfer, witness formulas, names, inheritance, conception, and every genealogical link were checked.

Terms carried forward

Gate, elders, near kinsman, inheritance, posterity, shoe, testimony, witness, seed, virtue, soul, nurse, bearer, generations, and begot govern later use.

First Samuel — Codici Editorial

Chapter 1

The chapter's movement

Elkanah’s divided household ascends repeatedly to Shiloh; Hannah bears barrenness, rivalry, and grief; she pours out her soul, vows a son, is misjudged by Eli, receives peace, conceives Samuel, and presents the weaned child to the Lord.

Why the JNV reads this way

The first divine *Dominus* is transparently identified as “the Lord (YHWH)” under the canonical rule. Hannah asks for *sexum virilem*, “male sex,” a bodily directness not reduced to the smoother “a son.” Her vow says no razor shall “ascend” upon his head, preserving the Latin motion.

Vulgate character preserved

The chapter retains the sorrowful portion, the Lord closing the womb, wine in which Eli thinks Hannah is “soaked,” her poured-out soul, an amphora of wine, three calves and measures, lending Samuel to the Lord, and the repeated act of adoration.

Ambiguities preserved

Elkanah’s “one portion sorrowfully” remains attached to the difficult *tristis* wording without inventing a double portion from another textual tradition. Hannah’s final “lent” wordplay remains reciprocal and somewhat strange.

Corrections made in review

No semantic correction was required. The first divine-title marker, quantities, family relations, vow sequence, direct-speech boundaries, and 28 verse keys were reverified.

Terms carried forward

Lord, Lord of hosts, soul, handmaid, vow, immolate, victim, adore, remember, temple, priest, grace, and lent carry forward.

Chapter 2

The chapter's movement

Hannah’s prayer moves from personal exaltation through divine reversal to kingship and the Lord’s christ. Eli’s sons violate sacrifice and women; Samuel ministers and grows; Eli rebukes weakly; a man of God announces judgment and a faithful priest.

Why the JNV reads this way

Hannah’s *inferos* is “the realm of the dead,” the canonical JNV form. *Christus* remains lower-case “christ,” exposing the Vulgate’s anointed vocabulary before David. Sacrificial nouns remain victim, sacrifice, gifts, and first portions rather than one generic offering.

Vulgate character preserved

The Lord kills and gives life, raises the poor from dust and dung, owns the hinges of the earth, thunders in heaven, and exalts his christ’s horn. The sons’ sexual abuse, fork, boiling flesh, raw flesh, fat, and kicked-away victim remain explicit.

Ambiguities preserved

The prayer’s movement from Hannah to a king and christ is not explained by an inserted historical or messianic gloss. “The hinges of the earth” remains the Vulgate image rather than being normalized to pillars or foundations.

Corrections made in review

At 2:6 “hell” was corrected to “the realm of the dead,” restoring the canonical death-language policy and avoiding an added punitive implication. All cross-verse syntax at 2:12–13 was rechecked.

Terms carried forward

Holy, rock, realm of the dead, poor, sterile, hinges, king, christ, Belial, priest, ephod, victim, sacrifice, faithful house, heart, and soul govern later use.

Chapter 3

The chapter's movement

In an age when the Lord’s word is precious and vision is not manifest, the boy Samuel repeatedly hears a call, Eli finally discerns its source, Samuel listens, receives judgment against Eli’s house, reports everything, and is established as the Lord’s prophet.

Why the JNV reads this way

“Precious” retains *pretiosus*, and “not manifest” retains the absence expressed by *manifesta*. Samuel’s answer remains “Speak, Lord, for your servant hears,” preserving hearing as obedient attention rather than substituting “listens.”

Vulgate character preserved

The lamp of God has not yet gone out; ears “ring” at the announced judgment; iniquity is not expiated by victims and gifts; no word of Samuel falls to the ground; and the Lord continues appearing in Shiloh.

Ambiguities preserved

The first calls are narrated without explaining whether Samuel hears an external voice in any modern psychological sense. “From one end of it to the other” remains the idiom attached to ringing ears.

Corrections made in review

No correction was required. The repeated-call sequence, Eli/Samuel speakers, unfinished 3:8 boundary, house judgment, and 21 verse keys were reverified.

Terms carried forward

Word of the Lord, vision, lamp of God, ark, temple, servant, hear, call, prophet, judgment, iniquity, expiate, victim, gift, and faithful carry forward.

Chapter 4

The chapter's movement

Israel carries the ark into battle as though its presence guarantees rescue; the Philistines rally, Israel collapses, the ark is captured, Eli’s sons die, Eli falls at the report, and Phinehas’s dying wife names the transferred glory Ichabod.

Why the JNV reads this way

The place is “Stone of Aid,” preserving the Vulgate’s semantic form before its later naming. The ark formulas track *arca fœderis Domini*, *arca fœderis Dei*, and *arca Dei* rather than forcing one repeated English title.

Vulgate character preserved

The earth resounds, the Philistines fear the gods who struck Egypt “with every plague in the wilderness,” thirty thousand footmen fall, Eli is ninety-eight, his neck breaks, and glory is “transferred” from Israel.

Ambiguities preserved

The plural Philistine speech about “gods” remains their speech and is not corrected by the narrator. Ichabod’s naming explanation keeps the linked losses of ark, father-in-law, and husband without ranking them.

Corrections made in review

No correction was required. Covenant titles, deaths, thirty thousand, forty years, ninety-eight years, childbirth sequence, and 22 verse keys were reverified.

Terms carried forward

Ark of the covenant, Lord of hosts, cherubim, glory, Stone of Aid, satrap, priest, capture, plague, soul, transferred, and Ichabod carry forward.

Chapter 5

The chapter's movement

The captured ark enters Dagon’s temple; Dagon falls, is restored, then falls mutilated; the Lord’s hand devastates Ashdod and each Philistine city; bodily plague, mice, death, and wailing force the satraps toward release.

Why the JNV reads this way

The anatomical Latin is translated directly: *secretiori parte natium* becomes “the most secret part of the buttocks,” and *prominentes extales* becomes “protruding intestines.” *Sedes pelliceas* remains the striking “leather seats.”

Vulgate character preserved

Dagon’s palms lie severed on the threshold while only his trunk remains. Villages and fields boil, mice are born, intestines putrefy, and the wailing of every city ascends into heaven.

Ambiguities preserved

The precise medical nature and relation of the plague’s several bodily descriptions remain unresolved. The English does not collapse them into a familiar diagnosis or replace the leather seats with an explanatory device.

Corrections made in review

No correction was required. The 5:4–5 continuation, divine agency, city sequence, body terms, Dagon references, and 12 verse keys were reverified.

Terms carried forward

Ark of God, ark of the Lord, Dagon, temple, threshold, hand of the Lord, satrap, plague, mice, buttocks, intestines, leather seats, death, and heaven carry forward.

Chapter 6

The chapter's movement

After seven months the Philistines seek ritual release from the ark’s plague, fashion five golden anuses and mice, test the Lord through unyoked cows, watch the ark return to Beth-shemesh, and send the ark onward after the Lord strikes an immense count among the people.

Why the JNV reads this way

The Latin *anos aureos* is rendered “golden anuses,” not euphemized as tumors. *Pro delicto* remains “for the offense,” and the test asks whether the plague happened *casu*, “by chance.” The cows are placed as a holocaust and other victims are immolated, retaining the distinct ritual actions.

Vulgate character preserved

The five provinces, cart, shut-away calves, straight road, lowing cows, little chest, great stone, and satraps all remain. The Vulgate count at Beth-shemesh is preserved as seventy men and fifty thousand common people.

Ambiguities preserved

The relation between anuses, mice, land, villages, and plague is not converted into a single modern diagnosis. The dual Beth-shemesh number is not silently conformed to a different textual tradition.

Corrections made in review

No correction was required. The question-and-answer boundaries at 6:2–5, fivefold province list, bodily vocabulary, seventy-plus-fifty-thousand count, and 21 verse keys were reverified.

Terms carried forward

Offense, repay, golden anuses, golden mice, satrap, chance, cart, holocaust, victim, Levite, ark, sanctify, strike, and holy carry forward.

Chapter 7

The chapter's movement

The ark rests in Kiriath-jearim for twenty years; Samuel calls Israel from Baals and Ashtaroth to the Lord alone; Israel gathers, pours water, fasts, confesses, and is delivered by thunder; Samuel raises the Stone of Aid and judges in a yearly circuit.

Why the JNV reads this way

Israel “rested after the Lord” preserves *requievit post Dominum*, a directional expression of renewed attachment. Ebenezer is rendered semantically as “Stone of Aid,” connecting it with the location named before the ark’s capture.

Vulgate character preserved

The chapter retains poured water, one suckling lamb offered whole as a holocaust, a great crash of thunder, pursuit beneath Beth-car, restored cities, peace with the Amorite, and Samuel’s altar at Ramah.

Ambiguities preserved

The pouring of water is left as the text’s action without an inserted ritual explanation. “Thus far the Lord has aided us” remains spatial, historical, and theological at once.

Corrections made in review

No correction was required. The twenty years, divine thunder and human pursuit, city restoration, annual circuit, and 17 verse keys were reverified.

Terms carried forward

Ark, sanctify, Baals, Ashtaroth, whole heart, serve, save, fast, sin, judge, holocaust, thunder, Stone of Aid, peace, altar, and Ramah carry forward.

Chapter 8

The chapter's movement

Samuel’s sons pervert judgment; Israel’s elders demand a king like the nations; the Lord identifies the demand as rejection of his reign; Samuel declares the king’s right to seize children, labor, produce, servants, animals, and freedom; the people insist.

Why the JNV reads this way

Jus regis remains “the right of the king,” not softened into a neutral administrative custom. The repeated “he will take” gives the warning its accumulating structure, while *eunuchis* remains “eunuchs.”

Vulgate character preserved

The king takes sons for chariots and cavalry, makes officers, plowmen, reapers, weapon-makers, perfumers, cooks, and bakers, claims the best fields, exacts tenths, and makes the people his servants.

Ambiguities preserved

“Right” is allowed to carry the Latin’s difficult mixture of royal prerogative, practice, and warning. The text does not settle the later political question by changing the noun into “abuses.”

Corrections made in review

No correction was required. Royal agents, future verbs, tenths, eunuchs, refusal formulas, Lord/people/Samuel speakers, and 22 verse keys were reverified.

Terms carried forward

Judge, judgment, avarice, gift, king, reign, right of the king, chariot, eunuch, servant, tithe, nation, hear, reject, and strange gods carry forward.

Chapter 9

The chapter's movement

Lost donkeys lead Saul and his servant through several lands to Samuel. A small silver gift, girls at the well, and a sacrifice on the high place bring Saul to the seer whom the Lord has already prepared to anoint as Israel’s leader.

Why the JNV reads this way

The narrative parenthesis retains the older title “seer” before “prophet.” The Lord “revealed Samuel’s ear,” preserving *revelaverat auriculam*, and Saul stands above the people “from his shoulders upward.”

Vulgate character preserved

The quarter stater, exhausted bread, little basket, water-drawing girls, blessed victim, thirty invited men, reserved shoulder, rooftop conversation, spread bed, and dawn dismissal all remain concrete.

Ambiguities preserved

Samuel’s question about “all the best things of Israel” remains interrogative and expansive. Saul’s claim that Benjamin and his kindred are least is not corrected by an external tribal assessment.

Corrections made in review

No correction was required. Kish’s genealogy, travel sequence, donkey chronology, seer parenthesis, meal order, reserved portion, rooftop sequence, and 27 verse keys were reverified.

Terms carried forward

Chosen, good, man of God, seer, prophet, consult, stater, sacrifice, high place, bless, victim, leader, anoint, save, grace, kindred, and word of the Lord carry forward.

Chapter 10

The chapter's movement

Samuel privately anoints and kisses Saul, gives three confirming signs, foretells the Spirit’s transforming descent, and commands a seven-day wait. Saul prophesies, conceals the kingdom from his uncle, is selected publicly by lot, hides at home, is acclaimed, and returns with God-touched supporters while sons of Belial despise him.

Why the JNV reads this way

The Spirit “shall leap upon” Saul retains *insiliet*, and God changes his heart “into another,” preserving *cor aliud* in grammatical English. The law of the kingdom is written in a book and laid before the Lord.

Vulgate character preserved

Rachel’s tomb, three goats, three loaves, wine vessel, psaltery, timbrel, flute, harp, prophetic company, two loaves, peace victims, lot, hidden king, exceptional height, and touched hearts remain.

Ambiguities preserved

“Who is their father?” remains the proverb’s unexplained question. Saul’s hiding is not assigned humility, fear, calculation, or another motive absent from the Latin.

Corrections made in review

At 10:9 “God changed him another heart” was corrected to “God changed his heart into another,” restoring grammatical relation without weakening the transformation. Hyphenation at 10:8 was harmonized to “peace victims.”

Terms carried forward

Anoint, prince, inheritance, sign, Spirit of the Lord, prophesy, another heart, peace victims, lot, king, law of the kingdom, book, sons of Belial, and pretend not to hear carry forward.

Chapter 11

The chapter's movement

About a month later Nahash besieges Jabesh-gilead and offers a mutilating covenant. The Spirit leaps upon Saul, his fury ignites, Israel gathers as one man, Ammon is shattered, Saul refuses retaliatory executions, and the kingdom is renewed before the Lord at Gilgal.

Why the JNV reads this way

Nahash first receives the men’s request to be “covenanted,” then says he will “strike a covenant,” preserving the concrete forms around *fœdus*. Saul’s wrath is not domesticated: *iratus est furor ejus nimis* becomes fury exceedingly enraged.

Vulgate character preserved

The right eyes, seven-day delay, Saul following oxen, dismembered pair of oxen, fear of the Lord, 300,000 Israelites plus 30,000 Judahites, morning watch, dispersed survivors, and peace victims all remain.

Ambiguities preserved

The messengers’ promise that salvation comes when the sun grows hot does not specify military detail before the attack. Saul’s refusal to kill opponents remains grounded in the Lord’s salvation rather than an inserted theory of clemency.

Corrections made in review

The hyphen in “peace-victims” at 11:15 was removed to match established JNV typography. All covenant verbs, counts, divisions, speakers, and 15 verse keys were reverified.

Terms carried forward

Covenant, serve, reproach, save, salvation, Spirit of the Lord, fury, fear of the Lord, one man, peace victims, king, kingdom, and Gilgal carry forward.

Chapter 12

The chapter's movement

Samuel places his public life under judgment before the Lord and his christ, recounts Israel’s repeated deliverances and apostasies, identifies the demanded king as sin, calls thunder and rain during wheat harvest, then promises continued prayer and instruction under a conditional royal covenant.

Why the JNV reads this way

Both occurrences of *christus* remain “christ,” naming the king as the Lord’s anointed witness. *Misericordiis* is “mercies,” *judicio* “judgment,” and *veritate* “truth,” retaining the governed canonical nouns.

Vulgate character preserved

Samuel asks whether he took ox, donkey, gift, or oppressed anyone; names Sisera, Philistines, Moab, Jerubbaal, Bedan, Jephthah, and himself; invokes harvest thunder; and calls ceasing to pray a sin against the Lord.

Ambiguities preserved

Bedan remains the Clementine name rather than being replaced through another tradition. The condition at 12:14 keeps both people and king “following” the Lord without supplying an outcome absent from that clause.

Corrections made in review

No correction was required. The 12:7–8 and 12:14–15 dependencies, historical names, christ language, thunder sign, and 25 verse keys were reverified.

Terms carried forward

Christ, witness, judgment, mercies, truth, whole heart, strange gods, Baals, Ashtaroth, voice of the Lord, hand of the Lord, pray, teach, king, and perish carry forward.

Chapter 13

The chapter's movement

Saul’s reign opens with the Vulgate’s compressed chronology. Jonathan strikes a Philistine garrison; overwhelming forces gather; Israel hides and scatters; Saul offers the holocaust before Samuel arrives; his kingdom is rejected; the Philistines’ monopoly on iron leaves only Saul and Jonathan armed.

Why the JNV reads this way

“A son of one year” and a two-year reign directly preserve *filius unius anni* and *duobus annis*. The Philistine force remains thirty thousand chariots. Neither reading is repaired from an external edition.

Vulgate character preserved

Caves, hidden places, rocks, caverns, cisterns, seven days, holocaust, appeasing the Lord’s face, the heart-sought leader, three raiding bands, blunt tools, ironworker scarcity, plowshares, forks, axes, hoes, and goads remain.

Ambiguities preserved

The regnal wording remains difficult rather than receiving conjectural ages. “Compelled by necessity” remains Saul’s explanation, not the narrator’s acquittal. *Pacifica* remains “peace offerings,” distinct from the explicit peace victims elsewhere.

Corrections made in review

At 13:9 the hyphen was removed from “peace-offerings” to harmonize canonical typography. The chronology, 30,000/6,000 force, seven-day sequence, tool list, and 23 verse keys were reverified.

Terms carried forward

Reign, garrison, trumpet, Hebrew, holocaust, peace offerings, appease the face, commandment, man according to God’s heart, leader, ironworker, sword, spear, and garrison carry forward.

Chapter 14

The chapter's movement

Jonathan and his armor-bearer cross the crags by a sign, strike the garrison, and trigger a God-sent terror. Israel joins the rout, but Saul’s fasting oath weakens the people; Jonathan tastes honey unknowingly; blood is eaten; God is silent; the lot exposes Jonathan, whom the people rescue.

Why the JNV reads this way

The Spirit’s earlier “leaping” gives way here to a *miraculum a Deo*, rendered as terror from God in the military context. Saul tells the priest to “withdraw your hand,” preserving the interrupted consultation. The Vulgate’s ark at 14:18 remains ark.

Vulgate character preserved

Bozez and Seneh stand like teeth; Jonathan crawls on hands and feet; twenty fall within half a day-plowed acre; honey flows upon the ground; eyes are enlightened; animals are slaughtered on one stone; the lot asks for manifestation or holiness.

Ambiguities preserved

“Who is their father?” and the logic of prophetic lineage remain unexplained. “Give holiness” in the lot prayer stays marked rather than being replaced with terminology from another textual tradition.

Corrections made in review

No correction was required. The sign, two-man attack, divine terror, ten thousand, oath logic, honey sequence, blood prohibition, lot, genealogy, and 52 verse keys were reverified.

Terms carried forward

Uncircumcised, sign, save, Lord, ark of God, prophet, oath, curse, honey, enlightened eyes, blood, transgress, altar, consult, lot, holiness, son of death, and salvation carry forward.

Chapter 15

The chapter's movement

Samuel commands Saul to annihilate Amalek. Saul spares Agag and the best spoil, builds a triumphal arch, and claims obedience while animals expose him. Samuel declares obedience better than victims, announces rejection, tears the kingdom symbolically, kills Agag, and mourns Saul.

Why the JNV reads this way

The ban’s full bodily list—man, woman, infant, suckling, ox, sheep, camel, donkey—remains. *Pœnitet* is “repent,” while the Triumpher is not bent by *pœnitentia*; the source’s theological tension is kept rather than harmonized away.

Vulgate character preserved

The army is counted “as lambs”; Agag is captured alive; beautiful goods are spared and vile goods demolished; Saul offers first spoil as holocaust; resistance is likened to divination, refusal to idolatry; Agag arrives exceedingly fat and trembling and is cut into pieces.

Ambiguities preserved

The “Triumpher in Israel” remains the marked personal title of *triumphator in Israël*. Agag’s question, “Does bitter death separate in this manner?” is not rewritten into a familiar declaration from another edition.

Corrections made in review

No correction was required. Amalek’s scope, Kenite mercy, 200,000 plus 10,000, spoil categories, three repentance statements, cloak tear, Agag’s death, and 35 verse keys were reverified.

Terms carried forward

Lord of hosts, Amalek, demolish, spare, mercy, holocaust, obey, obedience, victim, divination, idolatry, reject, kingdom, repentance, Triumpher, adore, and mourn carry forward.

Chapter 16

The chapter's movement

The Lord ends Samuel’s mourning, sends him with a sacrificial pretext to Jesse, rejects visible stature, chooses and anoints David, directs the Spirit into him, withdraws the Spirit from Saul, and brings David into Saul’s house as musician and armor-bearer.

Why the JNV reads this way

Samuel wonders whether Eliab is God’s “christ,” preserving *christus* before the actual choice. The Lord beholds the heart, while the Spirit is “directed into David” from *directus est…in David*. The evil spirit remains explicitly “from the Lord.”

Vulgate character preserved

The horn of oil, calf, victim, sanctification, seven passed-over sons, little shepherd, ruddy color, comely face, harp, Saul’s refreshment, donkey laden with bread, wine, and goat all remain.

Ambiguities preserved

The sacrificial instruction is presented without an added moral defense of concealment. The theological relation between the Lord, Saul, and the evil spirit remains as difficult as the Latin states it.

Corrections made in review

No correction was required. The christ question, seven-plus-one sons, anointing, Spirit clauses, Saul/David encounter, gifts, and 23 verse keys were reverified.

Terms carried forward

Mourn, reject, horn, oil, immolate, victim, sanctify, christ, behold the heart, anoint, Spirit of the Lord, evil spirit from the Lord, harp, grace, and armor-bearer carry forward.

Chapter 17

The chapter's movement

Goliath’s forty-day challenge paralyzes Israel. David brings food, hears the reproach, withstands Eliab and Saul, recalls lion and bear, rejects untested armor, confronts Goliath in the Lord’s name, kills him with sling and stone, and is questioned about his lineage.

Why the JNV reads this way

Goliath is *vir spurius*, retained as the marked “bastard man” rather than imported “champion.” *Ecclesia* at 17:47 is “assembly,” the intelligible communal sense here, while still preserving the Lord’s deliverance before the whole gathered people.

Vulgate character preserved

Six cubits and a span, five thousand bronze shekels, six hundred iron shekels, bronze greaves and shield, cheese portions, tribute freedom, lion and bear strangled by the jaw, five smooth stones, embedded forehead stone, severed head, and Jerusalem destination remain.

Ambiguities preserved

The expanded Vulgate narrative, including David’s movements between Saul and Bethlehem and Saul’s later lineage inquiry, remains intact without explanatory harmonization. “Bastard man” is not assigned a precise social or military office beyond the Latin.

Corrections made in review

At 17:29 “merely” was removed from “Is it not a word?” because the Latin supplies no minimizing adverb. The 17:14–15, 46–47, and 50–51 continuations, measurements, speeches, pursuit geography, and 58 verse keys were reverified.

Terms carried forward

Bastard man, Philistine, uncircumcised, reproach, living God, Lord of hosts, assembly, sling, stone, sword, spear, shield, salvation, army, single combat, and lineage carry forward.

Chapter 18

The chapter's movement

Jonathan’s soul is fastened to David’s and sealed by covenant and gifts. David prospers, women sing his greater number, Saul’s envy turns his eyes crooked, an evil spirit drives a spear attack, and Saul uses daughters and a deadly bridal price to ensnare David, who succeeds and becomes renowned.

Why the JNV reads this way

Conglutinata est becomes “was fastened,” preserving the binding of one soul to another without reducing it to preference. The explicit bridal price remains one hundred Philistine foreskins, and David’s doubled payment remains two hundred.

Vulgate character preserved

Tunic, garments, sword, bow, belt, timbrels, sistrums, thousands and ten thousands, Saul prophesying under an evil spirit, spear and wall, Merab’s transfer, Michal’s love, poverty, slenderness, foreskins, and fame remain.

Ambiguities preserved

The text’s covenantal love is not sexualized or sentimentalized by additions. Saul’s statement that David will be his son-in-law “in two things” remains the Vulgate’s compressed expression rather than being silently rewritten from another source.

Corrections made in review

No correction was required. Soul language, covenant action, song numbers, two spear evasions, daughter sequence, 100/200 foreskins, motives, and 30 verse keys were reverified.

Terms carried forward

Soul, fasten, love, covenant, prudence, king, evil spirit of God, prophesy, spear, fear, Lord’s battles, son-in-law, stumbling block, foreskin, grace, enemy, and renowned name carry forward.

Chapter 19

The chapter's movement

Saul orders David’s death; Jonathan intercedes and briefly restores him; another victory renews Saul’s violence; David escapes the spear and Michal lowers him through a window; a bed-statue delays capture; David reaches Samuel, where three groups and finally Saul are overcome by prophecy.

Why the JNV reads this way

David placed his soul “in his own hand,” keeping the concrete risk formula. Saul’s spear blow is *casso vulnere*, a fruitless blow. *Statuam/simulacrum* remain statue and likeness rather than importing a named household idol.

Vulgate character preserved

Innocent blood, spear, wall, guards, window, hairy goatskin, bed, constables, Naioth, prophetic company, great cistern, stripped garments, full-day nakedness, and the repeated Saul proverb remain.

Ambiguities preserved

Michal’s statement that David threatened her is retained as her speech without deciding whether it is deception, coercion, or both. Saul’s naked prophecy is not given a psychological explanation.

Corrections made in review

No correction was required. Jonathan’s oath, renewed war, spear action, escape chronology, bed substitution, three messenger groups, 19:21–22 continuation, and 24 verse keys were reverified.

Terms carried forward

Soul in hand, salvation, innocent blood, oath, evil spirit of the Lord, harp, spear, statue, likeness, prophet, Spirit of the Lord, naked, and proverb carry forward.

Chapter 20

The chapter's movement

David tests Saul’s lethal intent through absence at the new-moon table. Jonathan invokes the Lord, renews mercy and covenant with David’s house, establishes the arrow sign, faces Saul’s abuse and spear, warns David, and parts from him with prostration, kisses, tears, and an eternal oath.

Why the JNV reads this way

The repeated *anima* remains “soul,” including one step between soul and death and Jonathan loving David as his own soul. *Fœdus* remains covenant, with “enter” and “strike” preserving distinct verbal actions.

Vulgate character preserved

New moon, solemn victims, third-day hiding, stone Ezel, three arrows, unclean status, empty seat, Saul’s explicit maternal insult, “son of death,” spear, little boy, southward hiding place, threefold adoration, kisses, tears, and seed remain.

Ambiguities preserved

The difficult covenant wording at 20:14–16, including “May he take Jonathan from his house,” remains open rather than being repaired from another tradition. The “day when it is lawful to work” stays the Vulgate’s temporal marker.

Corrections made in review

No correction was required. All covenant and mercy terms, 20:12–15 and 18–19 boundaries, feast chronology, arrow instructions, insults, speaker turns, and 43 verse keys were reverified.

Terms carried forward

Soul, grace, mercy, Lord’s covenant, seed, new moon, solemn victim, oath, peace, stone, arrow, clean, son of death, adore, kiss, weep, and forever carry forward.

Chapter 21

The chapter's movement

David reaches Ahimelech alone, conceals his flight behind a royal mission, receives sanctified proposition bread and Goliath’s sword, is observed by Doeg, flees to Achish at Gath, and survives by changing his face and appearing insane.

Why the JNV reads this way

The bread is distinguished as common versus holy, then named “loaves of proposition” from *panes propositionis*. The young men’s “vessels” remain *vasa*, preserving the bodily purity idiom without explanatory substitution.

Vulgate character preserved

Five loaves, abstention from women, hot replacement loaves, Doeg within the tabernacle, the sword wrapped behind the ephod, dances about David’s ten thousands, saliva flowing into his beard, gate doors, and Achish’s complaint about madmen remain.

Ambiguities preserved

David’s statements to Ahimelech remain his speech without editorial acquittal or condemnation. “This way is defiled, but even it shall today be sanctified in the vessels” retains its difficult relation between journey, vessels, and holiness.

Corrections made in review

No correction was required. Bread categories, purity condition, Doeg’s identity, sword provenance, Gath recognition, bodily performance, and 15 verse keys were reverified.

Terms carried forward

Priest, holy, common, bread of proposition, clean, women, vessel, tabernacle, ephod, sword, soul, fear, face, madman, and house carry forward.

Chapter 22

The chapter's movement

David gathers distressed, indebted, and bitter souls at Adullam, shelters his parents in Moab, obeys Gad, and enters Judah. Saul accuses his servants; Doeg reports Ahimelech; the priest defends David; Saul orders the priests killed; Doeg slaughters them and Nob; Abiathar alone escapes.

Why the JNV reads this way

Those *amaro animo* are “bitter in soul,” sustaining canonical soul language. Saul promises commanders of thousands and hundreds, echoing his royal-power warning. David says he is “guilty of all the souls” of Abiathar’s father’s house.

Vulgate character preserved

Four hundred men, cave, stronghold, spear, grove, conspiracy, fields and vineyards, eighty-five linen-ephod priests, men, women, infants, sucklings, oxen, donkeys, sheep, and one escaping son remain.

Ambiguities preserved

David’s guilt statement is not weakened to indirect regret; neither is it expanded into a legal confession. Saul’s paranoia and Doeg’s report are narrated without invented inner diagnoses.

Corrections made in review

No correction was required. David’s family movement, 400 men, Saul’s charges, Ahimelech’s defense, servant refusal, Doeg’s 85, Nob’s full death list, and 23 verse keys were reverified.

Terms carried forward

Distress, debt, bitter soul, prince, prophet, stronghold, covenant, priest, consult the Lord, ephod, linen, soul, guilty, save, and preserve carry forward.

Chapter 23

The chapter's movement

David consults the Lord twice and saves Keilah, but learns its men will deliver him to Saul. He departs with six hundred, is protected in Ziph, receives Jonathan’s final covenantal strengthening, is betrayed by Ziphites, nearly encircled at Maon, and escapes when Philistines invade.

Why the JNV reads this way

Abiathar “brings near” the ephod, preserving the ritual action. Jonathan strengthens David’s “hands in God,” not merely his courage. Saul’s encirclement remains “like a crown,” and the place becomes the “Dividing Rock.”

Vulgate character preserved

Threshing floors, livestock, gates and bars, ephod, conditional divine answers, uncertain wandering, dark mountain, forest, covenant, Hachilah, Jeshimon, foot-traces, earth-burial image, crown-shaped encirclement, messenger, and invasion remain.

Ambiguities preserved

The Lord’s answers about what Saul and Keilah’s men “will” do remain conditional within the narrated situation; the English does not insert a theory of foreknowledge. Jonathan’s expected second place is not explained beyond his words.

Corrections made in review

At 23:13 “concealed his intention to go out” was corrected to “refrained from going out,” removing invented concealment and restoring Saul’s abandoned movement. All consultations, conditional answers, 600 men, covenant, pursuit geography, and 28 verse keys were reverified.

Terms carried forward

Consult, ephod, save, deliver into hand, gate, bar, soul, strengthen hands in God, reign, second, covenant, forest, dark mountain, crown, and Dividing Rock carry forward.

Chapter 24

The chapter's movement

Saul enters the very cave where David hides. David cuts his cloak but is struck in heart, restrains his men, then proves his innocence from a distance. Saul weeps, confesses David’s greater justice and future kingdom, and asks an oath preserving his seed and name.

Why the JNV reads this way

Saul enters *ut purgaret ventrem*, directly “to purge his bowels.” David refuses to strike *christum Domini*, “the Lord’s christ.” He adores prone to the earth before Saul, retaining the Vulgate’s language of royal reverence.

Vulgate character preserved

Three thousand chosen men, wild-goat rocks, sheepfolds, cave interior, cloak edge, heart striking, eye sparing, soul hunted, ancient proverb, dead dog, single flea, tears, seed, name, oath, and safer places remain.

Ambiguities preserved

The servants’ claimed divine promise is retained as their speech without confirming its authority. David says he “considered” killing Saul while his eye spared him; no purified motive is inserted.

Corrections made in review

At 24:8 “broke his men with words” was corrected to “restrained his men with words,” expressing the action demonstrated by the following prohibition. The cave sequence, christ language, cloak evidence, proverb, oath, and 23 verse keys were reverified.

Terms carried forward

Purge the bowels, cave, heart, cloak, Lord’s christ, extend the hand, adore, evil, iniquity, soul, avenge, impious, dead dog, flea, justice, seed, name, and oath carry forward.

Chapter 25

The chapter's movement

Samuel dies. Nabal rejects David’s protection claim, and David marches toward blood vengeance. Abigail moves swiftly with provisions, assumes the iniquity, invokes David’s future faithful house, and turns him from innocent blood. Nabal collapses and dies; David takes Abigail and Ahinoam, while Saul gives Michal away.

Why the JNV reads this way

Nabal is “hard, utterly wicked, and malicious,” preserving the cumulative Latin. Abigail’s image holds David’s soul in “the bundle of the living,” while enemies’ souls whirl in the “force and circle of a sling.” The explicit threat remains anyone “who urinates against a wall.”

Vulgate character preserved

Three thousand sheep, one thousand goats, ten messengers, wall-like protection, two hundred loaves, wine skins, cooked rams, roasted grain, raisins, figs, donkey, blood, hand, sob, heart-scruple, kinglike banquet, drunkenness, stone-like collapse, ten days, five attendants, and foot washing remain.

Ambiguities preserved

The legitimacy of David’s material demand is not decided by an inserted narrator’s judgment. Abigail calls him “my lord the king” before his enthronement, and her prophetic rhetoric remains her speech. Nabal’s fatal condition is not medically diagnosed.

Corrections made in review

No correction was required. Samuel’s burial, property counts, provision quantities, two repeated bodily threats, soul images, innocent-blood argument, Nabal’s ten days, marriages, and 44 verse keys were reverified.

Terms carried forward

Mourn, prudent, grace, son of Belial, blessing, iniquity, soul, blood, faithful house, Lord’s battles, innocent blood, vengeance, bundle of the living, sling, servant, adore, and wife carry forward.

Chapter 26

The chapter's movement

The Ziphites again betray David. He and Abishai enter Saul’s sleeping camp, refuse the offered killing, take spear and water cup, then accuse Abner from a distant summit. Saul confesses sin and foolishness; David returns the spear and entrusts judgment and deliverance to the Lord.

Why the JNV reads this way

Saul’s camp sleeps because a “sleep of the Lord” rushed upon them. David repeatedly refuses to extend his hand against “the Lord’s christ.” At 26:19 the difficult sacrificial idiom remains “let him smell a sacrifice.”

Vulgate character preserved

Three thousand chosen men, tent, earth-fixed spear, one proposed thrust without a second, cup of water, mountain interval, sons of death, inheritance, strange gods, single flea, partridge, precious and magnified souls, justice, faith, and distress remain.

Ambiguities preserved

David’s alternatives for Saul’s death—divine strike, natural day, or battle—remain without prediction. The conditional source of Saul’s pursuit, whether the Lord or human children, is not resolved by narration.

Corrections made in review

At 26:25 the mechanically broken cognate wording was corrected to “you shall surely act, and you shall mightily prevail,” retaining doubled emphasis in lucid English. The sleep, christ repetitions, spear/cup evidence, soul language, and 25 verse keys were reverified.

Terms carried forward

Lord’s christ, extend the hand, sleep of the Lord, spear, cup, son of death, inheritance, sacrifice, strange gods, blood, soul, justice, faith, distress, and prevail carry forward.

Chapter 27

The chapter's movement

David concludes that Saul will eventually capture him and flees with six hundred to Achish. Given Ziklag, he raids ancient peoples, leaves no witnesses alive, reports false targets in Judah’s south, and secures Achish’s trust as an apparently permanent servant.

Why the JNV reads this way

The Vulgate’s duration is “four months,” not another edition’s longer period. David’s destructive policy is translated directly: he leaves neither man nor woman alive and makes this his decree throughout his Philistine residence.

Vulgate character preserved

David’s heart deliberation, six hundred households, Ahinoam, Abigail, Ziklag as property of Judah’s kings, Geshurites, Girzites, Amalekites, sheep, oxen, donkeys, camels, garments, and three claimed southern targets remain.

Ambiguities preserved

The narrative does not morally justify, condemn, or soften David’s raids beyond what it states. Whether Achish’s confidence results from deception alone or David’s broader conduct is not expanded.

Corrections made in review

No correction was required. Four months, people and geography, complete killing language, three reported targets, Achish’s inference, and 12 verse keys were reverified.

Terms carried forward

Heart, soul, flee, save, Philistines, servant, grace, Ziklag, raid, spoil, man, woman, decree, trust, people, and forever carry forward.

Chapter 28

The chapter's movement

Philistia mobilizes, Achish appoints David guardian, and Saul faces terror after the Lord refuses dreams, priests, and prophets. Disguised, he seeks the woman with a divining spirit at Endor; Samuel rises, announces kingdom transfer and imminent death; Saul collapses, eats, and departs into night.

Why the JNV reads this way

The woman *habentem pythonem* is one “who has a divining spirit,” preserving the Latin phenomenon without importing a modern title. Her plural *deos* remains “gods ascending from the earth.” Samuel says Saul disturbed him “that I should be raised.”

Vulgate character preserved

Guardian of Achish’s head, erased magicians and diviners, changed garments, nighttime visit, great cry, old man in a cloak, adoration, Samuel’s rebuke, tomorrow with Samuel, Saul stretched on earth, soul in hand, fatted calf, flour, unleavened bread, and all-night departure remain.

Ambiguities preserved

The text calls the appearing figure Samuel and reports what the woman and Saul see; the English neither explains the mechanism nor substitutes an apparition theory. “With me” is not expanded into a doctrine of the dead.

Corrections made in review

No correction was required. The three failed media, divining-spirit terminology, oath, gods plural, Samuel identification, Amalek cause, next-day prediction, meal, and 25 verse keys were reverified.

Terms carried forward

Camp, guardian, magician, diviner, divining spirit, dream, priest, prophet, soul, gods, cloak, adore, kingdom, rival, Amalek, bread, unleavened, and night carry forward.

Chapter 29

The chapter's movement

Philistine companies assemble at Aphek while David marches last with Achish. The satraps reject the Hebrews, fearing David will reconcile with Saul through their heads. Achish defends David as upright and angelic but dismisses him peacefully before battle.

Why the JNV reads this way

The rulers remain “satraps,” preserving the recurring Vulgate political term. David asks why he may not fight the enemies of “my lord the king,” leaving the referent within his diplomatically dangerous speech.

Vulgate character preserved

Hundreds and thousands, last company, “many days or years,” Saul-and-David song, going out and coming in, angel of God, nighttime rising, growing light, and return toward Philistine land remain.

Ambiguities preserved

David’s actual intended conduct in the battle is not disclosed; the English does not make his protest sincere or ironic. Achish’s invocation “As the Lord lives” remains his speech.

Corrections made in review

No correction was required. Army order, satrap objections, Achish’s defense, David’s question, angel comparison, dismissal timing, and 11 verse keys were reverified.

Terms carried forward

Company, camp, satrap, Hebrew, adversary, appease, lord, upright, angel of God, peace, rise, and battle carry forward.

Chapter 30

The chapter's movement

David returns to burned Ziklag, where every family has been taken. Threatened by his own bitter men, he strengthens himself in God, consults through the ephod, pursues, revives an abandoned Egyptian, destroys the Amalekites, restores everything, grants equal shares to exhausted guards, and distributes gifts through Judah.

Why the JNV reads this way

The promise *excuties prædam* is rendered “recover the spoil,” making the action intelligible in light of 30:18–20. The 200 who remain at the baggage receive an “equal portion,” and the ruling becomes an ordinance “as a law in Israel.”

Vulgate character preserved

Failed tears, bitter souls, threatened stoning, ephod, torrent Besor, bread, water, fig cake, raisins, returned spirit, three days and nights, oath, camels, evening-to-evening slaughter, four hundred escapees, wives, children, flocks, herds, gifts, blessing, and full place list remain.

Ambiguities preserved

“Shake out/recover the spoil” is resolved by the narrative result, not an imported reading. David’s gift network is presented without assigning a political motive beyond the stated blessing from the Lord’s enemies.

Corrections made in review

At 30:8 “shake away the spoil” was corrected to “recover the spoil,” preventing an opaque English calque. The 30:3–4, 11–12, and 26–31 continuations, all quantities, equal-share rule, place list, and 31 verse keys were reverified.

Terms carried forward

Mourn, bitter soul, strengthen in the Lord, ephod, consult, pursue, recover, spoil, spirit, oath, save, equal portion, ordinance, law, gift, blessing, and Lord’s enemies carry forward.

Chapter 31

The chapter's movement

Israel falls on Gilboa; Jonathan and Saul’s other sons are struck; wounded Saul dies upon his sword, followed by his armor-bearer. Israel abandons cities, Philistines occupy them, Saul is beheaded and displayed, and Jabesh-gilead’s strongest men recover, burn, bury, and mourn the bodies.

Why the JNV reads this way

The battle’s “whole weight” turns upon Saul, preserving *totum pondus prælii*. Saul “rushes upon” his sword, the same forceful verb used of attack, without a euphemistic death formula.

Vulgate character preserved

Mount Gilboa, archers, severe wound, fear of uncircumcised mockery, armor-bearer’s terror, three sons, abandoned cities, stripping, idols’ temple, Ashtaroth, wall of Beth-shan, night march, corpses, burning, bones, grove, and seven-day fast remain.

Ambiguities preserved

The exact relation between Saul’s arrow wounds and sword death is allowed to stand in sequence without medical reconstruction. Burning the bodies is reported without ritual explanation or harmonization to later accounts.

Corrections made in review

No correction was required. The deaths, three sons, armor-bearer, geography, head and weapons, Beth-shan recovery, burning and burial sequence, seven days, and 13 verse keys were reverified.

Terms carried forward

Philistine, slain, battle, archer, uncircumcised, sword, armor-bearer, terror, idol, Ashtaroth, corpse, burn, bones, grove, bury, and fast carry forward.

Second Samuel — Codici Editorial

Chapter 1

The chapter's movement

The book opens with David receiving Saul’s crown from the Amalekite, executing the self-confessed killer of the Lord’s anointed, and teaching Judah a lament for Saul and Jonathan.

Why the JNV reads this way

The translation keeps the report, interrogation, execution, and lament in sharply different registers. The lament is set as poetry while every line remains attached to its Clementine verse key.

Vulgate character preserved

The Amalekite says that he stood over Saul and killed him; the JNV does not reconcile that claim with First Samuel’s account. The “illustrious ones,” the daughters’ scarlet, and the bow of Jonathan retain their Vulgate coloring.

Ambiguities preserved

The report may be truthful, opportunistic, or self-incriminating fiction; the Latin does not adjudicate it. David responds to the confession as spoken, and the translation does not add a narrator’s verdict.

Corrections made in review

No lexical correction was required. The first divine `Dominus` at 1:12 retains the governed one-time identification “the Lord (YHWH).”

Terms carried forward

`christus Domini` is “the Lord’s christ,” preserving the anointed office in lower case; `anima` is “soul”; embodied reverence remains “adored.”

Chapter 2

The chapter's movement

David consults the Lord, rises to Hebron, is anointed over Judah, honors Jabesh-gilead, and enters the divided kingdom’s first lethal contest against Abner and Ish-bosheth.

Why the JNV reads this way

Repeated ascent and consultation language remains visible, while the pool contest is rendered with enough physical precision for its sudden collective violence to be understood.

Vulgate character preserved

The twelve-against-twelve encounter, the Field of the Valiant, Asahel’s gazelle-like speed, and the spear striking through his groin are retained without smoothing.

Ambiguities preserved

The precise nature of the young men’s “play” is disclosed by the violence that follows rather than explained in advance. Joab’s final words to Abner remain conditional as in the Latin.

Corrections made in review

At 2:6, “return grace” became “repay you with favor.” At 2:15, “crossed over by number” became “crossed over, twelve in number.”

Terms carried forward

Mercy, truth, grace, favor, lord, king, house, and soul retain their established distinctions.

Chapter 3

The chapter's movement

David’s house strengthens, Abner breaks with Ish-bosheth, Michal is returned to David, and Joab murders Abner before David publicly laments and disavows the bloodshed.

Why the JNV reads this way

The translation makes every political transfer and speaker change explicit without supplying motives the Latin leaves unstated. The curse upon Joab’s house retains its bodily and social severity.

Vulgate character preserved

David demands Michal for one hundred Philistine foreskins; her husband follows weeping; Joab strikes Abner in the groin; and David calls himself tender though anointed king.

Ambiguities preserved

Whether Abner’s approach is repentance, calculation, or both remains open. The phrase concerning the man “holding the spindle” is retained rather than normalized to a generic weakness.

Corrections made in review

No correction was required after the full Latin and boundary review.

Terms carried forward

`fœdus` is covenant, `anima` is soul, `misericordia` is mercy, and the distinction between anointing and the noun “christ” remains intact.

Chapter 4

The chapter's movement

Ish-bosheth loses courage, the narrator recalls Mephibosheth’s lameness, Baanah and Rechab behead Ish-bosheth, and David executes and mutilates them.

Why the JNV reads this way

The inserted history of Mephibosheth remains where the Vulgate places it. The murderers’ self-justifying speech is separated from David’s judgment so their theological claim is not mistaken for the narrator’s endorsement.

Vulgate character preserved

The wheat-bearing woman, the severed head, and the cutting off of hands and feet remain explicit. “Vengeance” is retained in the assassins’ speech.

Ambiguities preserved

The grammatical compression surrounding the doorkeeper and sleep remains slightly abrupt, reflecting the source’s rapid account rather than inventing a detailed entry scheme.

Corrections made in review

No correction was required.

Terms carried forward

Soul, lord, king, seed, blood, righteous, and wicked retain their concrete judicial force.

Chapter 5

The chapter's movement

All Israel anoints David, Jerusalem is taken, David’s house and family increase, and two Philistine campaigns establish his reign under divine direction.

Why the JNV reads this way

The English preserves the source’s movement from shepherding to kingship and from consultation to victory. Repeated “ascend” and “deliver” language remains audible.

Vulgate character preserved

The blind and lame, the pipes of the rooftops, the temple proverb, and the sound of walking upon pear trees are retained instead of replaced by familiar alternate readings.

Ambiguities preserved

The difficult 5:8 syntax is presented as David’s condition for striking the Jebusite without claiming more about the pipes than the Latin states.

Corrections made in review

At 5:19, the broken cognate calque “for delivering, I shall deliver” became “I shall surely deliver.”

Terms carried forward

Leader, king, pasture, people, house, ark, Lord of hosts, and the City of David follow earlier-book forms.

Chapter 6

The chapter's movement

David brings the ark toward Jerusalem, Uzzah dies for rashly touching it, Obed-edom is blessed, and the ark finally enters amid sacrifice, dance, distribution, and Michal’s contempt.

Why the JNV reads this way

Joy, fear, ritual action, and domestic confrontation are allowed to coexist without editorial resolution. Concrete gestures—touching, leaping, uncovering, blessing—remain visible.

Vulgate character preserved

The chapter retains crafted wooden instruments, the Striking of Uzzah, seven choirs and the victim of a calf, David’s linen ephod, and Michal’s barrenness.

Ambiguities preserved

The relation of the seven choirs and calf victim to the procession is not reconstructed from another account. Michal’s charge and David’s defense stand in their own voices.

Corrections made in review

No correction was required.

Terms carried forward

Ark of God, ark of the Lord, holocausts, peace offerings, blessed, adored, and Lord of hosts retain canonical JNV forms.

Chapter 7

The chapter's movement

David proposes a temple, Nathan receives the divine reversal, the Lord promises David a house and enduring throne, and David answers in prayer.

Why the JNV reads this way

The deliberate play between David’s proposed house for God and God’s promised house for David is preserved throughout. “Seed,” “throne,” “kingdom,” and paternal discipline remain literal anchors.

Vulgate character preserved

The JNV retains “the law of Adam,” the promise of a faithful house before David’s face, and the formulation that the Lord himself will make David a house.

Ambiguities preserved

The near and enduring horizons of David’s seed are not divided by explanatory notes in the reader text. The prayer’s “finding his heart” remains an inward discovery rather than a paraphrased intention.

Corrections made in review

No correction was required.

Terms carried forward

House, seed, throne, kingdom, servant, Lord God, Lord of hosts, forever, mercy, and truth are kept distinct and stable.

Chapter 8

The chapter's movement

David subdues surrounding peoples, dedicates captured wealth, establishes garrisons and tribute, and administers judgment and justice over Israel.

Why the JNV reads this way

Military results, geography, numbers, tribute, dedication, and offices are translated as a compact royal record rather than embellished narrative.

Vulgate character preserved

The JNV retains the bridle of tribute, Moab’s measuring cords, one thousand seven hundred horsemen, eighteen thousand slain, and David’s sons serving as priests.

Ambiguities preserved

The destination and function of particular captured objects are not expanded beyond the source. “Priests” is retained for David’s sons without harmonizing it to another title.

Corrections made in review

No correction was required.

Terms carried forward

Judgment, justice, tribute, garrison, priest, dedicated, gold, bronze, and the Lord’s preservation maintain the established register.

Chapter 9

The chapter's movement

David seeks a survivor of Saul’s house, restores Saul’s fields to Mephibosheth, assigns Ziba’s household to work them, and gives Jonathan’s son a permanent place at the royal table.

Why the JNV reads this way

The repeated table language and David’s stated mercy are kept prominent. Mephibosheth’s disability is described directly without making it his identity or softening the source.

Vulgate character preserved

“The mercy of God,” the dead-dog image, Ziba’s fifteen sons and twenty servants, and the continual eating of bread at the king’s table remain intact.

Ambiguities preserved

The shift between David’s table and Ziba’s reported table in 9:11 remains as the Clementine text gives it rather than being silently conformed.

Corrections made in review

At 9:7, “for doing, I shall show mercy” became “I shall surely show mercy,” retaining the Latin’s emphatic cognate force.

Terms carried forward

Mercy, grace, servant, lord, house, fields, bread, table, soul, and adore remain aligned with the earlier books.

Chapter 10

The chapter's movement

David’s attempted consolation is treated as espionage, Hanun humiliates the envoys, Ammon hires Syrian forces, and two battles end in Syrian submission.

Why the JNV reads this way

The diplomatic insult is rendered with exact bodily and clothing detail. Joab’s division of forces and mutual-aid speech remain lucid without modern military terminology.

Vulgate character preserved

Half-shaved beards, garments cut to the buttocks, twenty thousand footmen, seven hundred chariots, forty thousand horsemen, and fifty-eight thousand fugitives are all retained.

Ambiguities preserved

The final relation between Hadadezer’s kings, Israel, and the fifty-eight thousand remains close to the compressed Latin sequence rather than being reconstructed from another witness.

Corrections made in review

No correction was required.

Terms carried forward

Mercy, consolation, city of God, Lord, battle line, servants, garrison, peace, and tribute retain the established vocabulary.

Chapter 11

The chapter's movement

David remains behind, takes Bathsheba, attempts to conceal her conception, arranges Uriah’s death, receives the battlefield report, and takes Uriah’s widow as wife.

Why the JNV reads this way

The verbs remain morally stark: David sends, takes, sleeps, writes, abandons, and reassures. No euphemism hides the sexual act or the deliberate killing.

Vulgate character preserved

Bathsheba is cleansed from her uncleanness; Uriah invokes the ark and the tents; the letter travels in Uriah’s own hand; and David’s deed is displeasing before the Lord.

Ambiguities preserved

The narration does not speculate about Bathsheba’s consent or interior state because the Latin does not state them. The “royal portion” following Uriah remains concrete but unexplained.

Corrections made in review

No correction was required.

Terms carried forward

Uncleanness, conceive, soul, lord, ark of God, sword, mourn, wife, and displeasing before the Lord remain direct.

Chapter 12

The chapter's movement

Nathan’s ewe-lamb parable turns David’s judgment upon himself; David confesses; the child dies; Solomon is born and loved; and Rabbah falls under severe punishment.

Why the JNV reads this way

“You are that man” remains the chapter’s unadorned pivot. Confession, forgiveness, temporal judgment, grief, worship, consolation, and conquest are not collapsed into one explanatory framework.

Vulgate character preserved

The “son of death,” fourfold restoration, public judgment before the sun, the child’s sure death, “Beloved of the Lord,” the talent-weight diadem, and the punishments involving saws, iron carts, knives, and bricks remain.

Ambiguities preserved

The final punishment sequence is translated directly from the difficult Latin without resolving whether every noun describes an instrument, action, or imposed labor through another tradition.

Corrections made in review

At 12:14, “die by death” became “surely die.” At 12:16, “fasted with a fast” became “undertook a fast.”

Terms carried forward

Sin, word of the Lord, blaspheme, adore, house, wife, mercy, holocaust, and peace offering preserve JNV usage.

Chapter 13

The chapter's movement

Amnon’s desire becomes calculated sexual violence against Tamar; his love turns to hatred; David fails to discipline him; and Absalom waits two years before arranging Amnon’s death and fleeing.

Why the JNV reads this way

The chapter’s moral horror is carried by its verbs: Amnon seizes, overpowers, violates, lies with, hates, and casts out. Tamar’s reasoned resistance and public grief remain fully voiced.

Vulgate character preserved

The two little cakes, ankle-length virgin’s robe, ashes, torn garment, royal feast, mules, and false report that every prince died all remain in place.

Ambiguities preserved

Tamar’s appeal that the king would not deny her to Amnon is not interpreted as legal approval or a proposed permanent solution. David’s grief without discipline is reported without an added explanation.

Corrections made in review

No correction was required after the explicit-content and speech-boundary review.

Terms carried forward

Virgin, dishonor, folly, violate, lie with, disgrace, hate, brother, sister, and king remain direct and unsoftened.

Chapter 14

The chapter's movement

Joab sends the wise woman of Tekoa to turn David’s own judgment toward Absalom; the king permits Absalom’s return but withholds his face; Absalom compels Joab by burning his field and is finally received.

Why the JNV reads this way

The woman’s extended constructed case is kept as persuasion rather than flattened into summary. Her movement from private widowhood to the people of God and the king’s own outcast remains audible.

Vulgate character preserved

The next of blood, the surviving spark, the word like a sacrifice, angelic royal wisdom, public-weight hair, and the burning barley field are retained.

Ambiguities preserved

The woman’s statements about God, banishment, and return belong to her persuasive speech; the translation does not silently convert each assertion into narrator commentary.

Corrections made in review

At 14:14, the opaque “draws back his thought” became “reconsiders, devising,” retaining deliberate divine action and the outcast’s preservation.

Terms carried forward

Soul, inheritance of God, handmaid, lord, king, grace, adore, angel of God, iniquity, and sacrifice remain consistent.

Chapter 15

The chapter's movement

Absalom steals Israel’s heart, announces his kingship from Hebron, and forces David from Jerusalem; David entrusts the ark to the city, climbs Olivet weeping, and sends Hushai back to defeat Ahithophel’s counsel.

Why the JNV reads this way

Political seduction is shown through daily gestures at the gate rather than paraphrased. David’s flight retains its bodily humility—bare feet, covered head, ascent, and tears.

Vulgate character preserved

The text retains forty years at 15:7, two hundred unsuspecting men, ten concubines, six hundred Gittites, the Kidron crossing, and the “O seer” address to Zadok.

Ambiguities preserved

The beginning point of the forty years is not supplied. Hushai’s proposed loyalty language remains intentionally capable of double hearing.

Corrections made in review

No correction was required.

Terms carried forward

Vow, sacrifice, trumpet, conspiracy, servant, mercy, truth, grace, faith, ark of the covenant of God, adore, prophet, priest, and seer remain distinct.

Chapter 16

The chapter's movement

Ziba accuses Mephibosheth and receives his property; Shimei curses and stones David; David refuses vengeance; and in Jerusalem Ahithophel counsels Absalom to take his father’s concubines publicly.

Why the JNV reads this way

Ziba’s accusation and David’s grant are reported without anticipating chapter 19. Shimei’s curse, David’s submission, Hushai’s equivocation, and Ahithophel’s counsel retain their separate voices.

Vulgate character preserved

The two donkeys, exact provisions, “man of Belial,” dead-dog insult, son from David’s womb, ridge-top stones and earth, rooftop tent, and public sexual act remain.

Ambiguities preserved

David says the Lord commanded Shimei to curse; the reader text does not decide whether this describes direct commission, providential permission, or David’s humbled interpretation.

Corrections made in review

No correction was required.

Terms carried forward

Soul, curse, command of the Lord, mercy, grace, friend, servant, king, concubine, defile, and counsel retain their force.

Chapter 17

The chapter's movement

Ahithophel proposes an immediate strike against David, Hushai defeats it through grander counsel, the priestly network warns David, hidden messengers escape, Ahithophel hangs himself, and allies provision David’s camp.

Why the JNV reads this way

The rival speeches preserve their different strategies and rhythms: Ahithophel is concise, while Hushai summons bears, lions, dew, sand, and ropes to delay Absalom.

Vulgate character preserved

The twelve thousand, the spring of Rogel, well hidden under drying hulled grain, tasted water, universal Jordan crossing, ordered household, hanging, and roasted chickpeas remain.

Ambiguities preserved

The woman’s explanation that the messengers passed after tasting water is retained without reconstructing a more familiar deception. Amasa’s difficult parentage remains exactly as the source presents it.

Corrections made in review

No correction was required.

Terms carried forward

Soul, peace, counsel, Lord’s will, priest, servant, king, house, desert, river, and army remain stable.

Chapter 18

The chapter's movement

David orders Absalom preserved, the forest consumes Israel, Absalom hangs from the oak, Joab and his armor-bearers kill him, and two runners bring victory and death to the waiting king.

Why the JNV reads this way

The contrast between David’s command and Joab’s act remains stark. The reporting sequence slows at the gates so David’s repeated question about peace for Absalom governs the scene.

Vulgate character preserved

Tribunes and centurions, the forest consuming more than the sword, Absalom caught by his head, three spears in his heart while he still throbs, the Hand of Absalom, and David’s repeated lament remain.

Ambiguities preserved

The text says Absalom had no son despite the three sons named in 14:27; both Clementine statements stand. Cushi’s identity is not expanded beyond the source form.

Corrections made in review

No correction was required.

Terms carried forward

Preserve, soul, judgment, adore, Lord, king, young man, peace, good news, enemy, and son keep their repeated narrative resonance.

Chapter 19

The chapter's movement

Joab forces David to receive the victorious people; Judah brings the king across Jordan; Shimei is spared; Mephibosheth answers Ziba; Barzillai declines royal reward; and Israel disputes Judah’s priority.

Why the JNV reads this way

Joab’s rebuke is allowed its full severity. The restoration procession keeps each petitioner’s speech intact so loyalty, mercy, exhaustion, accusation, generosity, and tribal rivalry remain distinct.

Vulgate character preserved

David is accused of loving haters and hating lovers; Shimei cursed the Lord’s christ; the sons of Zeruiah become a satan; Mephibosheth’s unwashed feet and untrimmed beard and Barzillai’s eighty years remain.

Ambiguities preserved

David’s division of the possessions does not resolve which testimony is true. “Ten parts” is retained as Israel’s own claim rather than interpreted mathematically in a note.

Corrections made in review

No correction was required.

Terms carried forward

Soul, christ, satan, grace, angel of God, table, peace, bless, lord, king, brother, bone, and flesh remain canonical.

Chapter 20

The chapter's movement

Sheba divides Israel, David confines the ten concubines, Amasa delays, Joab murders him, and a wise woman saves Abel by delivering Sheba’s severed head.

Why the JNV reads this way

The political rupture and Joab’s private violence are not euphemized. The wise woman’s appeal is rendered as civic and theological argument, not merely as a plot device.

Vulgate character preserved

The man of Belial, concubines living in widowhood, Joab’s specially hung sword, Amasa’s entrails, blood-covered corpse, ancient Abel proverb, mother in Israel, and head cast through the wall remain.

Ambiguities preserved

The difficult announcement beside Amasa’s body remains close to the Latin: “the one who wished to be in Joab’s place, the companion of David.” The ancient proverb is not expanded with a conjectured missing clause.

Corrections made in review

No correction was required.

Terms carried forward

Inheritance of the Lord, truth, wise woman, servant, king, priest, scribe, tribute, army, and trumpet remain distinct.

Chapter 21

The chapter's movement

Three years of famine expose Saul’s bloodguilt toward the Gibeonites; seven descendants are crucified, Rizpah guards their bodies, royal bones are buried, and four giant-war episodes close the chapter.

Why the JNV reads this way

The chapter’s difficult causal and judicial claims remain in the same order as the Latin. Rizpah’s long bodily vigil is stated without sentimental addition.

Vulgate character preserved

The expiation, crucifixion “to the Lord,” Michal’s five sons, birds and beasts, stolen bones, three-hundred-ounce spearhead, two lions of Moab, Adeodatus striking Goliath, and twenty-four digits remain.

Ambiguities preserved

The source’s naming of Michal and its Goliath attribution are not conformed to another textual tradition. “At the side” in the burial location remains geographically nonspecific.

Corrections made in review

At 21:14, “in the side” became “at the side,” removing an unintended bodily image while preserving the source’s spatial wording.

Terms carried forward

Oracle, house of blood, expiation, inheritance of the Lord, crucify, oath, concubine, propitiated, salvation, and lamp of Israel remain.

Chapter 22

The chapter's movement

David’s great song moves from mortal enclosure to divine descent, deliverance, moral testimony, empowerment for battle, victory over peoples, and praise among the nations.

Why the JNV reads this way

The song is arranged as poetry but keeps all fifty-one Clementine verse divisions. Parallel clauses retain their recurrence, and future, past, and declarative forms follow the Latin rather than being regularized into one tense.

Vulgate character preserved

The crushings of death, torrents of Belial, realm of the dead, smoke from God’s nostrils, sifting waters, spirit of fury, justice, immaculate way, bronze bow, contradictions of the people, and foreign sons remain.

Ambiguities preserved

The shifts of tense and person are not normalized. “With the perverse, you will be perverse” and foreign sons who both resist and obey remain as the Clementine song gives them.

Corrections made in review

At 22:6, the snares now “overtook” David; at 22:19, “my enemy came upon me” clarifies the preceding subject; at 22:46, the foreign sons are “confined within their straits.”

Terms carried forward

Lord, mighty God, savior, salvation, soul, realm of the dead, justice, judgment, fortitude, mercy, christ, seed, and forever remain canonical.

Chapter 23

The chapter's movement

David’s final oracle joins divine speech, righteous rule, dawn, covenantal hope, and judgment; the narrative then honors the three, the water of Bethlehem, Benaiah, and the full company of valiant men.

Why the JNV reads this way

The oracle remains poetry and the roster remains terse prose. Proper names are Anglicized consistently, but descriptive phrases already embedded in the Clementine text are translated rather than replaced by names from another edition.

Vulgate character preserved

The christ of the God of Jacob, eternal pact, most tender little worm of wood, eight hundred slain, lentil field, water poured to the Lord, two lions of Moab, Egyptian worthy of spectacle, and thirty-seven total remain.

Ambiguities preserved

The difficult relation of David’s house to the eternal pact at 23:5 remains syntactically close to the Latin. The extraordinary description at 23:8 is not normalized into a conventional warrior’s name.

Corrections made in review

No correction was required.

Terms carried forward

Spirit of the Lord, word, christ, fear of God, pact, salvation, transgressor, valiant, soul, adore, and Lord retain their established meanings.

Chapter 24

The chapter's movement

The Lord’s fury moves David to number Israel; David confesses; three judgments are offered; pestilence kills seventy thousand; mercy restrains the angel; and costly sacrifice propitiates the land.

Why the JNV reads this way

The source’s agency is stated directly in 24:1 and not transferred to an unnamed intermediary. David’s choice, the angel’s action, divine mercy, Araunah’s offer, and David’s refusal of costless worship remain distinct.

Vulgate character preserved

Nine months and twenty days, eight hundred thousand Israelites, five hundred thousand Judeans, seven famine years, seventy thousand dead, Araunah the king, fifty silver shekels, holocausts, and peace offerings remain.

Ambiguities preserved

The relation between divine anger, David’s movement, David’s sin, and the people’s suffering is not resolved by editorial theology in the reader text. “Appointed time” remains unspecified.

Corrections made in review

No correction was required.

Terms carried forward

Fury of the Lord, sin, iniquity, mercy, angel of the Lord, adore, altar, holocaust, peace offering, propitiated, plague, and land close the book in established JNV language.

First Kings — Codici Editorial

Chapter 1

Chapter movement

David’s age and Abishag’s service frame Adonijah’s attempted accession, Nathan and Bathsheba’s intervention, and Solomon’s public anointing.

Governing Latin

The repeated royal and oath vocabulary governs the chapter; the first divine `Dominus` at 1:17 receives the book’s sole parenthetical identification, “the Lord (YHWH).”

Vulgate-specific readings

The translation retains Abishag sleeping in David’s bosom, Adonijah’s fifty men, Solomon riding the king’s mule, and the altar’s horns.

Ambiguities preserved

Nathan’s coordinated speeches are presented as political action without adding a moral verdict or attributing knowledge the Latin does not state.

Clarity decisions

Rapid changes of speaker are marked with direct quotation, and kinship and office titles remain explicit.

Corrections and reasons

The initial draft required no substantive correction after Latin and adjacent-verse review.

Canonical terminology

King, lord, servant, throne, kingdom, swear, altar, and adore follow the established JNV distinctions.

Chapter 2

Chapter movement

David charges Solomon and dies; Solomon consolidates the kingdom through judgments upon Adonijah, Abiathar, Joab, and Shimei.

Governing Latin

`Custodias`, `præcepta`, `judicia`, and `testimonia` preserve the charge’s covenantal texture, while judicial blood language governs the executions.

Vulgate-specific readings

The reader retains David’s descent toward the realm of the dead, Joab’s grasp of the altar, and Shimei’s blood returning upon his own head.

Ambiguities preserved

Bathsheba’s request for Abishag is not explained beyond Solomon’s own interpretation of it as a claim reaching toward the kingdom.

Clarity decisions

The Latin comparative at 2:32 is rendered “two just men, better than himself,” preserving its moral judgment without awkward duplication.

Corrections and reasons

“Two men more just and better” was refined to “two just men, better than himself” for accurate, natural comparison.

Canonical terminology

Soul, mercy, truth, justice, judgment, realm of the dead, house, throne, and kingdom carry forward prior-book forms.

Chapter 3

Chapter movement

Solomon’s marriage alliance and worship at Gibeon lead to his request for a docile heart and the judgment that reveals divine wisdom in him.

Governing Latin

`Cor docile`, `sapientia`, `intellectus`, and `judicium` are kept distinct: a receptive heart receives wisdom for judgment.

Vulgate-specific readings

The thousand holocaust victims, peace victims, divine appearance in sleep, and sword demanded before the two women remain explicit.

Ambiguities preserved

The women’s social designation and the dead child’s exchange are stated without euphemism or invented background.

Clarity decisions

The final recognition that God’s wisdom was “in him to do judgment” remains concrete rather than becoming a generalized compliment.

Corrections and reasons

No substantive correction was required after review.

Canonical terminology

Holocaust, victim, adore, mercy, truth, justice, wisdom, understanding, and judgment retain their canonical values.

Chapter 4

Chapter movement

The chapter inventories Solomon’s officers, districts, provisions, territorial peace, wisdom, sayings, songs, and international renown.

Governing Latin

Administrative titles, quantities, geographic boundaries, and the repeated breadth of Solomon’s wisdom govern the English syntax.

Vulgate-specific readings

The JNV preserves Judah and Israel’s multitude “like the sand of the sea,” forty thousand stable stalls, and three thousand proverbs with 1,005 songs.

Ambiguities preserved

Titles whose precise modern office is uncertain remain functional rather than being recast as an anachronistic bureaucracy.

Clarity decisions

Long officer and provision lists are punctuated for navigation while every name and numerical unit remains attached to its verse.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Prince, prefect, scribe, recorder, priest, household, wisdom, peace, and tribute are used consistently.

Chapter 5

Chapter movement

Hiram and Solomon establish the timber and labor arrangements by which cedar, stone, and human labor are prepared for the temple.

Governing Latin

`Domus nomini Domini`, treaty language, compulsory labor, and exact workforce totals govern the chapter.

Vulgate-specific readings

The translation retains the Sidonians' special skill with timber, monthly labor rotations, and the 3,300 overseers.

Ambiguities preserved

The economic and political character of the arrangement is reported without either praising or condemning it beyond the narrative.

Clarity decisions

The Latin `absque` constructions are rendered according to sense—"besides" for overseers and "beyond" for uncountable sacrifice elsewhere—not mechanically as negation.

Corrections and reasons

No substantive correction was required after numeric and boundary review.

Canonical terminology

House, name of the Lord, peace, pact, servants, tribute, cedar, and dressed stone remain stable.

Chapter 6

Chapter movement

Solomon constructs the temple, its chambers, oracle, cherubim, doors, courts, and gold covering under a conditional divine promise.

Governing Latin

Measurements, architectural relations, materials, and the paired verbs for walking in statutes and keeping judgments control the rendering.

Vulgate-specific readings

The fourth year and month Ziv, the eighty-cubit textual dimensions as given, the ten-cubit cherubim, and the seven-year construction remain untouched.

Ambiguities preserved

Where the Latin's architectural perspective is compressed, the English clarifies grammar but does not reconstruct a floor plan from another source.

Clarity decisions

Repeated dimensions and directional relations are expressed in complete English while keeping the source's technical sequence.

Corrections and reasons

No numerical or substantive correction was required.

Canonical terminology

Temple, house, oracle, sanctuary, cherubim, cubit, court, statute, judgment, and precept retain fixed meanings.

Chapter 7

Chapter movement

Solomon’s palace complex is described before Hiram fashions the temple’s bronze pillars, sea, bases, lavers, and golden vessels.

Governing Latin

Technical nouns, measurements, repeated decorative forms, and material changes between bronze and gold determine the translation.

Vulgate-specific readings

Jachin and Boaz, the twelve oxen beneath the sea, the three-thousand-bath capacity, and the Clementine inventory are preserved.

Ambiguities preserved

Obscure ornamental and mechanical descriptions remain as precise as the Latin permits without borrowing a reconstructed apparatus from another edition.

Clarity decisions

Long object descriptions are segmented by punctuation, but repetitions that help identify corresponding parts are retained.

Corrections and reasons

No substantive correction was required after measurement and object-name review.

Canonical terminology

Porch, pillar, capital, network, pomegranate, sea, base, laver, altar, and sanctuary remain differentiated.

Chapter 8

Chapter movement

The ark enters the temple; Solomon blesses the assembly, dedicates the house in a comprehensive prayer, sacrifices, and celebrates fourteen days.

Governing Latin

`Fœdus`, `misericordia`, `pactum`, penitential language, hearing from heaven, and repeated prayer toward the house shape the chapter.

Vulgate-specific readings

The poles’ visible ends, the cloud filling the house, “firmament” as God’s heavenly dwelling, doing penance, and 22,000 oxen with 120,000 sheep are retained.

Ambiguities preserved

The difficult spatial relation of the ark’s poles remains governed by the Clementine sentence rather than a modern architectural reconstruction.

Clarity decisions

The emphatic cognate `Ædificans ædificavi` is rendered idiomatically as “I have surely built,” preserving force rather than reproducing broken English.

Corrections and reasons

“Building, I have built” became “I have surely built”; the change preserves Latin emphasis while restoring readable English.

Canonical terminology

Covenant, pact, mercy, truth, justice, judgment, do penance, firmament, holocaust, and peace victim retain governed forms.

Chapter 9

Chapter movement

The Lord renews the conditional promise, Solomon and Hiram settle accounts, and Solomon’s building, labor, fleet, and tribute are summarized.

Governing Latin

The paired conditions of integrity and apostasy, consecration of the divine name, and administrative accounting govern the chapter.

Vulgate-specific readings

The twenty cities called Cabul, the 120 talents of gold, surviving Canaanite labor, and Ophir’s 420 talents remain exact.

Ambiguities preserved

Hiram’s displeasure and the etymological force of Cabul are reported only as far as the Latin reports them.

Clarity decisions

The divine warning retains second-person shifts and the house becoming a proverb and byword without smoothing their severity.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Pact, precept, statute, judgment, consecrate, name, throne, kingdom, tribute, and holocaust remain consistent.

Chapter 10

Chapter movement

The queen of Sheba tests Solomon, praises his wisdom and God’s justice, and the narrative catalogs his wealth, throne, trade, and military abundance.

Governing Latin

Wonder, wisdom, justice, gold weights, luxury goods, and repeated superlatives govern the elevated but exact register.

Vulgate-specific readings

The JNV retains 666 talents, three hundred minas on each buckler, elephants’ teeth, apes, peacocks, and Solomon’s unparalleled throne.

Ambiguities preserved

Rare imported goods are translated by the Clementine lexical tradition rather than replaced through alternate textual conjectures.

Clarity decisions

Catalogs are kept sumptuous and rhythmic while weights and counts remain independently auditable.

Corrections and reasons

No substantive correction was required after numeric and luxury-goods review.

Canonical terminology

Wisdom, justice, blessing, throne, talent, mina, gold, ivory, chariot, and horse remain stable.

Chapter 11

Chapter movement

Solomon’s foreign loves turn his heart toward idols; the Lord announces division, raises adversaries, and Jeroboam receives Ahijah’s torn-garment sign.

Governing Latin

Heart-turning, pact and precept, tearing language, idolatrous names, and the conditional promise to Jeroboam control the translation.

Vulgate-specific readings

Seven hundred wives, three hundred concubines, the named gods and high places, and the twelve pieces of Ahijah’s garment are retained.

Ambiguities preserved

The narrative’s political and theological causal links are stated without reducing divine agency or human responsibility to a system not supplied by the Latin.

Clarity decisions

The cognate intensifier `disrumpens scindam` becomes “I shall surely tear apart,” preserving emphatic certainty in natural English.

Corrections and reasons

“Tearing apart, I shall tear apart” was corrected to “I shall surely tear apart” to preserve emphasis without an English calque.

Canonical terminology

Pact, precept, statute, command, heart, kingdom, servant, seed, and adore follow the JNV canon.

Chapter 12

Chapter movement

Rehoboam rejects the elders, the kingdom divides, civil war is halted by prophecy, and Jeroboam establishes rival calves and worship.

Governing Latin

Counsel, yoke, service, revolt, fulfillment of the divine word, and manufactured worship govern the chapter’s contrasts.

Vulgate-specific readings

The little finger thicker than the father’s back, scorpions, Israel’s tents, and Jeroboam’s self-made priests and feast remain unsoftened.

Ambiguities preserved

The word’s divine turning and Rehoboam’s culpable rejection of counsel stand together without explanatory reconciliation.

Clarity decisions

The crude comparative image is translated directly, and repeated counsel speeches remain deliberately parallel.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Counsel, yoke, servant, king, house, kingdom, altar, priest, adore, and holocaust remain consistent.

Chapter 13

Chapter movement

A man of God condemns Bethel’s altar, refuses royal hospitality, is deceived by an old prophet, dies by a lion, and is mourned and buried.

Governing Latin

Word, command, sign, altar, disobedience, and the repeated prohibition on eating, drinking, and returning by the same way organize the narrative.

Vulgate-specific readings

Josiah is named in advance, ashes pour from the split altar, the lion stands beside the corpse and donkey, and the old prophet requests burial beside him.

Ambiguities preserved

The old prophet’s lie and subsequent true oracle remain juxtaposed without a narrator-supplied theory of prophetic inspiration.

Clarity decisions

Speaker identifications are explicit so the reported divine commands, deception, and later oracle cannot be confused.

Corrections and reasons

No substantive correction was required after quotation and adjacent-verse review.

Canonical terminology

Man of God, prophet, word of the Lord, sign, altar, holocaust, command, and sepulcher remain stable.

Chapter 14

Chapter movement

Jeroboam’s disguised wife receives Ahijah’s judgment; the child dies; Jeroboam and Rehoboam’s reigns close under apostasy and invasion.

Governing Latin

Disguise and recognition, house and seed, exterminating judgment, sin, and royal annal formulas govern the chapter.

Vulgate-specific readings

The explicit phrase “one who pisses against the wall,” dung swept away, dogs and birds consuming the dead, effeminate men, and Shishak’s plunder are retained.

Ambiguities preserved

The child alone receiving burial because something good was found in him remains as the oracle states it, without expansion.

Clarity decisions

Harsh bodily and judgment language is translated plainly; the disguise sequence is punctuated to keep knowledge and recognition clear.

Corrections and reasons

No substantive correction was required.

Canonical terminology

House, seed, sin, provoke, idols, sepulcher, kingdom, temple, and effeminate men carry governed forms.

Chapter 15

Chapter movement

Abijam’s brief reign yields to Asa’s reforms and war with Baasha, while Nadab’s fall fulfills judgment upon Jeroboam’s house.

Governing Latin

Heart, lamp, right and depraved conduct, removal of idols, and dynastic extermination shape the chapter.

Vulgate-specific readings

The JNV retains the effeminate men, Maacah’s Priapus and most filthy image, Asa’s diseased feet, and the destruction of every living soul in Jeroboam’s house.

Ambiguities preserved

Asa’s heart being perfect while high places remain is left in the narrative’s own tension.

Clarity decisions

Cultic obscenity is neither generalized nor embellished; the Latin object and evaluative description remain visible.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Heart, lamp, justice, sin, idols, high place, soul, prophet, king, and house remain consistent.

Chapter 16

Chapter movement

Jehu condemns Baasha; Elah, Zimri, Omri, and Ahab succeed through assassination, civil division, and increasing evil.

Governing Latin

House-destruction formulas, provocation, annal notices, and escalating comparisons of evil govern the compressed succession.

Vulgate-specific readings

The bodily extermination formula, Zimri’s seven-day reign and palace fire, Omri’s purchase of Samaria, and Hiel’s sons at Jericho’s foundations and gates are preserved.

Ambiguities preserved

The Clementine 16:7 clause naming Jehu after “he killed him” is retained rather than silently rewritten according to another textual tradition.

Clarity decisions

A semicolon marks the appositional turn at 16:7 while leaving the source’s difficult agency visible for readers and auditors.

Corrections and reasons

The punctuation of 16:7 was refined to prevent its final identification from being swallowed by the preceding causal clause; no party was supplied or removed.

Canonical terminology

Word of the Lord, prophet, house, seed, sin, idols, provoke, kingdom, and reign remain fixed.

Chapter 17

Chapter movement

Elijah announces drought, is fed at the torrent, multiplies the widow’s provisions, and restores her son so that she recognizes the truth of his word.

Governing Latin

The oath before the living Lord, command and sustenance, depletion and renewal, soul, and truth govern the miracle sequence.

Vulgate-specific readings

Ravens bring bread and flesh, the flour and oil do not fail, Elijah stretches upon the child three times, and the child’s soul returns into his bowels.

Ambiguities preserved

`Utcumque sustentor` conveys meager, provisional support; the English does not transform the widow’s poverty into comfortable hospitality.

Clarity decisions

The phrase is rendered “by whom I am sustained, however meagerly,” combining intelligibility with the adverb’s qualifying force.

Corrections and reasons

“By whom I am in some manner sustained” was refined to “by whom I am sustained, however meagerly” for semantic and literary precision.

Canonical terminology

Living Lord, word of the Lord, soul, bowels, truth, prophet, servant, and house remain literal anchors.

Chapter 18

Chapter movement

Elijah confronts Ahab and Israel, repairs the Lord’s altar, defeats Baal’s prophets by fire, kills them, and prays until rain returns.

Governing Latin

Divided-heartedness, invocation of names, sacrifice, fire, conversion of heart, slaughter, and rain govern the contest.

Vulgate-specific readings

Obadiah’s hidden prophets, Baal’s 450 and the grove’s 400, blood flowing from self-cutting, twelve stones, the two-furrow channel, and Elijah’s sevenfold watch are retained.

Ambiguities preserved

The channel's capacity `quasi per duas aratiunculas` remains a compact comparison to two small furrows rather than an invented modern volume.

Clarity decisions

The prophets' actions and Elijah's mockery are kept in distinct voices; divine fire and subsequent human execution are not conflated.

Corrections and reasons

No substantive correction was required after number, agency, and quotation review.

Canonical terminology

Prophet, altar, holocaust, victim, name of the Lord, adore, heart, fire, and soul remain governed.

Chapter 19

Chapter movement

Elijah flees Jezebel, seeks death, journeys to Horeb, encounters the Lord beyond wind, earthquake, and fire, and calls Elisha.

Governing Latin

Soul, wilderness, zeal, remnant, anointing, gentle breeze, and vocational departure organize the chapter.

Vulgate-specific readings

The hearth-baked bread, forty-day journey, gentle breeze, hand-kissing to Baal, seven thousand remnant, twelve yokes of oxen, and cloak are retained.

Ambiguities preserved

The final exchange between Elijah and Elisha remains terse; the translation does not decide more than the Latin says about Elijah's permission.

Clarity decisions

Elisha is described as one of those plowing with the twelve yokes, resolving an English grammatical tangle without changing the source's count.

Corrections and reasons

"One among the twelve yokes of oxen plowing" became "one of those plowing with the twelve yokes of oxen," preserving persons, animals, and number correctly.

Canonical terminology

Soul, prophet, Lord of hosts, zeal, covenant, altar, anoint, remnant, and adore remain stable.

Chapter 20

Chapter movement

Ben-hadad besieges Samaria, Israel twice defeats Syria, Ahab covenants with the spared king, and a wounded prophet pronounces judgment.

Governing Latin

Boast, deliverance, knowledge of the Lord, numbered forces, covenant, obedience to the divine word, soul-for-soul judgment, and talent weights govern the narrative.

Vulgate-specific readings

The thirty-two kings, 7,000 Israelites, 100,000 Syrians, falling wall upon 27,000, prophet wounded by a lion, and sentence of one talent of silver remain exact.

Ambiguities preserved

The disguised prophet’s parable and Ahab’s self-judgment unfold without an explanatory gloss before the revelation.

Clarity decisions

`Subito non comparuit` is rendered “suddenly he was gone,” and `audire contemnens` as “refusing to hear,” preserving sense in idiomatic English.

Corrections and reasons

“Suddenly he did not appear” became “suddenly he was gone”; “despising to hear” became “refusing to hear.” Both correct rigid calques without softening judgment.

Canonical terminology

Soul, word of the Lord, prophet, covenant, peace, servant, king, judgment, and talent remain consistent.

Chapter 21

Chapter movement

Ahab covets Naboth’s vineyard; Jezebel engineers false testimony and execution; Elijah announces dynastic judgment; Ahab humbles himself and receives delay.

Governing Latin

Inheritance, possession, fasting, false witness, blessing as a hostile euphemism, blood, dogs, house-destruction, and humiliation govern the chapter.

Vulgate-specific readings

The letters sealed with Ahab’s ring, sons of Belial and then sons of the devil, “blessed God and king,” stoning, dogs licking blood, and the explicit bodily extermination formula are retained.

Ambiguities preserved

The hostile verb “blessed” remains the Latin’s euphemistic accusation; the translation does not replace it with the opposite verb merely because the plot implies blasphemy.

Clarity decisions

Speaker and letter boundaries are marked carefully so Jezebel’s command, the elders’ compliance, and Elijah’s oracle remain attributable.

Corrections and reasons

No substantive correction was required after euphemism, agency, and adjacent-verse review.

Canonical terminology

Inheritance, possess, vineyard, fast, witness, blood, house, soul, do penance, and humble remain fixed.

Chapter 22

Chapter movement

Ahab and Jehoshaphat seek Ramoth-gilead; Micaiah discloses the heavenly council and lying spirit; Ahab dies in disguise; the two reign summaries close the book.

Governing Latin

Peace and war, prophetic word, truth and deception, heavenly deliberation, disguise, blood, death, and annal formulas govern the final chapter.

Vulgate-specific readings

Four hundred prophets, Micaiah’s scattered sheep, the Lord’s host and lying spirit, the arrow between lung and stomach, dogs licking blood and reins, and the ships shattered at Ezion-geber remain intact.

Ambiguities preserved

The heavenly scene is narrated directly without a philosophical gloss that would dissolve either divine sovereignty or the lying spirit’s agency.

Clarity decisions

Extended dialogue is carefully attributed, while the wound anatomy and humiliating aftermath are rendered without euphemism.

Corrections and reasons

No substantive correction was required after quotation, name, number, and agency review.

Canonical terminology

Word of the Lord, prophet, spirit, truth, peace, soul, blood, king, kingdom, and adore conclude the book in canonical form.

Second Kings — Codici Editorial

Chapter 1

Chapter movement

Ahaziah consults Beelzebub, Elijah pronounces death, fire consumes two companies, and a humbled third captain survives.

Governing Latin

Repeated consultation, “man of God,” soul, fire, and `morte morieris` control the chapter.

Vulgate-specific readings

The fifty-man companies and heavenly fire remain exact; the first `Dominus` is “the Lord (YHWH).”

Ambiguities preserved

The narrative reports divine and prophetic agency without supplying a moral defense.

Clarity decisions

`Morte morieris` is rendered “shall surely die,” preserving emphasis naturally.

Corrections and reasons

Four rigid death-formula calques in chapters 1 and 8 were corrected as one governed group.

Canonical terminology

Lord, God, angel, man of God, soul, mercy, word, and fire remain stable.

Chapter 2

Chapter movement

Elijah is taken by whirlwind; Elisha receives his cloak, divides the Jordan, heals waters, and curses mocking boys.

Governing Latin

Taking, seeing, doubled spirit, cloak, ascent, adoration, curse, and healing organize the movement.

Vulgate-specific readings

Fiery chariot and horses, fifty searchers, little boys, two bears, and forty-two torn children remain explicit.

Ambiguities preserved

The “doubled spirit” is not expanded into an inheritance theory absent from the Latin.

Clarity decisions

Repeated departures and arrivals remain parallel so the geography and testing are audible.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Soul, spirit, prophet, master, cloak, adore, curse, and name of the Lord follow prior books.

Chapter 3

Chapter movement

Three kings march against Moab, receive water through Elisha, devastate the land, and withdraw after Mesha’s sacrifice.

Governing Latin

Covenant, deliverance, water, ditch, sacrifice, holocaust, and indignation govern the chapter.

Vulgate-specific readings

One hundred thousand lambs and rams, command to ruin fields, and Mesha’s firstborn as holocaust remain intact.

Ambiguities preserved

The source of the “great indignation in Israel” is not identified beyond the Latin.

Clarity decisions

The harpist episode and water oracle retain their sequence and prophetic agency.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Covenant, prophet, Lord of hosts, sacrifice, holocaust, and deliver remain differentiated.

Chapter 4

Chapter movement

Oil rescues a widow; a Shunammite receives and regains a son; poison is healed; and bread feeds one hundred.

Governing Latin

Vessel, oil, life, soul, bitterness, bodily contact, firstfruits, eating, and remainder recur.

Vulgate-specific readings

The child’s warmth and seven yawns, wild gourds, flour, twenty barley loaves, and surplus remain concrete.

Ambiguities preserved

The woman’s “All is well” stands without being labeled deception or faith.

Clarity decisions

Speaker changes and the resuscitation sequence are rendered action by action.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Man of God, soul, adore, firstfruits, servant, Sabbath, and word of the Lord remain stable.

Chapter 5

Chapter movement

Naaman is cleansed through humble obedience, confesses Israel’s God, requests earth and pardon, and Gehazi inherits leprosy.

Governing Latin

Cleanse, wash seven times, blessing, holocaust, victim, adore, peace, heart, seed, and leprosy govern.

Vulgate-specific readings

The two-mule earth load, Rimmon request, and Gehazi’s projected purchases remain unnormalized.

Ambiguities preserved

`Electo terræ tempore` remains “at the chosen time of the land” rather than receiving an imported distance reading.

Clarity decisions

Naaman’s expectation, servants’ reasoning, and Gehazi’s lie are kept in distinct voices.

Corrections and reasons

The difficult 5:19 phrase was reviewed and deliberately retained.

Canonical terminology

Salvation, cleanse, Lord, blessing, holocaust, victim, adore, peace, heart, and seed remain fixed.

Chapter 6

Chapter movement

Iron floats; Elisha exposes Syrian ambushes; heavenly forces protect him; captured enemies are fed; siege ends in cannibalism and threat.

Governing Latin

Sight and blindness, fear, capture, strike, bread and water, famine, soul, and judgment shape the chapter.

Vulgate-specific readings

Doves’ dung, mother-and-son cannibalism, sackcloth against flesh, and the king’s threat remain explicit.

Ambiguities preserved

The final speaker’s attribution remains governed by the adjacent Latin context without invented identification.

Clarity decisions

The double opening of eyes and movement into Samaria are kept spatially clear.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Man of God, prophet, Lord, blindness, soul, save, judgment, and famine remain stable.

Chapter 7

Chapter movement

Elisha predicts abundance; four lepers discover the deserted camp; Samaria plunders it; and the unbelieving commander is trampled.

Governing Latin

Word, measure, stater, sight, eating, soul, good news, and fulfillment govern repetition.

Vulgate-specific readings

The heavenly floodgates, Hittite and Egyptian kings, five remaining horses but two sent, and price ratios remain exact.

Ambiguities preserved

The five-versus-two horse sequence is not harmonized away.

Clarity decisions

Repeated oracle wording is retained so fulfillment can be heard verbatim.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Word of the Lord, soul, good news, measure, stater, gate, and servant remain consistent.

Chapter 8

Chapter movement

The Shunammite’s land is restored; Hazael hears and enacts Ben-hadad’s death; Judah’s kings bind themselves to Ahab’s house.

Governing Latin

Life, restoration, illness, weeping, sure death, lamp, revolt, and royal annals govern.

Vulgate-specific readings

Forty camel-loads, wet blanket murder, pregnant women ripped open, and overlapping royal synchronisms remain.

Ambiguities preserved

Elisha’s “You shall recover” and revelation of death remain adjacent without explanatory reconciliation.

Clarity decisions

The death formula is rendered emphatically while preserving the two statements.

Corrections and reasons

“Dying, he shall die” became “he shall surely die.”

Canonical terminology

Man of God, Lord, restore life, lamp, king, house, and city remain canonical.

Chapter 9

Chapter movement

Jehu is secretly anointed, acclaimed, kills Joram and Ahaziah, and has Jezebel thrown down and consumed.

Governing Latin

Anoint, avenge blood, peace, fornication, sorcery, burden, field, dogs, and dung drive the narrative.

Vulgate-specific readings

“One who pisses against the wall,” arrow through the heart, painted eyes, trampling, skull, feet, and hands remain.

Ambiguities preserved

Jezebel’s adornment and words are not assigned a motive the Latin does not state.

Clarity decisions

Watchman reports and chariot movements are carefully attributed.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Anoint, king, blood, servant, prophet, peace, fornication, and word of the Lord remain stable.

Chapter 10

Chapter movement

Jehu destroys Ahab’s descendants, Ahaziah’s brothers, and Baal’s worshipers, yet retains Jeroboam’s calves.

Governing Latin

Head, house, remnant, heart, zeal, deceit, victim, holocaust, soul for soul, and law govern.

Vulgate-specific readings

Seventy heads in baskets, forty-two slaughtered at a cistern, eighty guards, and Baal’s temple made latrines remain.

Ambiguities preserved

Divine approval of Jehu’s dynastic act stands beside judgment of his divided heart without harmonizing gloss.

Clarity decisions

Jehu’s deceptive speech is clearly separated from the narrator’s disclosure.

Corrections and reasons

No substantive correction was required.

Canonical terminology

House, heart, zeal, Lord, victim, holocaust, soul, law, throne, and sin remain fixed.

Chapter 11

Chapter movement

Athaliah kills the royal seed; Joash is hidden, crowned, covenanted, and enthroned; Athaliah and Baal’s priest die.

Governing Latin

Seed, hiding, watch, testimony, anointing, covenant, people of the Lord, throne, and quiet shape the chapter.

Vulgate-specific readings

Six hidden years, David’s weapons, the testimony on Joash, and Cherethite-Pelethite companies remain.

Ambiguities preserved

Technical guard placements retain Clementine labels instead of reconstructed equivalents.

Clarity decisions

Three guard divisions and Sabbath rotations are punctuated for navigation.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Royal seed, house of the Lord, covenant, testimony, anoint, throne, altar, and priest remain consistent.

Chapter 12

Chapter movement

Joash repairs the temple through accountable funds, then empties sacred treasuries to turn Hazael away and is assassinated.

Governing Latin

Money, soul-price, restoration, breaches, good faith, trespass, sin, treasure, and conspiracy govern.

Vulgate-specific readings

Twenty-third-year delay, pierced treasury chest, excluded vessels, and assassins’ names remain exact.

Ambiguities preserved

The distinct money categories are retained without imposing later financial terminology.

Clarity decisions

Long labor and material lists are segmented without losing their administrative sequence.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Temple, high priest, soul, restoration, sin, consecrated, treasury, and City of David remain stable.

Chapter 13

Chapter movement

Israel is crushed and partially saved; dying Elisha promises three victories; his bones revive a corpse; lost cities return.

Governing Latin

Fury, imploring the face, savior, salvation-arrow, striking, bones, mercy, pact, and restoration govern.

Vulgate-specific readings

Fifty horsemen, ten chariots, ten thousand infantry, arrow ritual, and corpse revival remain literal.

Ambiguities preserved

The unnamed savior is not identified beyond the Latin.

Clarity decisions

The threefold striking and its unrealized alternatives remain numerically explicit.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Savior, salvation, mercy, pact, prophet, man of God, sepulcher, and restore remain canonical.

Chapter 14

Chapter movement

Amaziah obeys the law in judgment, defeats Edom, challenges Israel, is defeated and later assassinated; Jeroboam restores borders.

Governing Latin

Individual sin, Rock, thistle and cedar, lifted heart, wall breach, affliction, salvation, and restoration govern.

Vulgate-specific readings

Joktheel, four-hundred-cubit breach, Jonah of Gath in Opher, and Damascus and Hamath of Judah remain.

Ambiguities preserved

The difficult final territorial wording is not normalized to another historical reconstruction.

Clarity decisions

`Percutiens invaluisti` becomes “You have struck and prevailed.”

Corrections and reasons

The participial calque was corrected while preserving completed victory.

Canonical terminology

Law, sin, heart, king, house, sea, prophet, affliction, and save remain stable.

Chapter 15

Chapter movement

Azariah’s long reign contrasts with rapid northern assassinations, tribute to Assyria, deportations, and Jotham’s reign.

Governing Latin

High places, leprosy, conspiracy, open killing, pregnant women, tribute, throne, and royal synchronism govern.

Vulgate-specific readings

Shallum’s one month, Tiphsah’s ripped-open women, one thousand talents, and named captured regions remain exact.

Ambiguities preserved

The king’s `domus libera` is not made a legal status absent from context.

Clarity decisions

It is rendered “a separate house,” making `seorsum` clear.

Corrections and reasons

“Free house” became “separate house” to avoid misleading modern connotations.

Canonical terminology

High place, leper, judgment, conspiracy, throne, talent, shekel, and house remain fixed.

Chapter 16

Chapter movement

Ahaz passes his son through fire, submits to Assyria, copies Damascus’s altar, and rearranges temple worship.

Governing Latin

Idols, fire, victim, incense, servant and son, pattern, veneration, holocaust, sacrifice, libation, and blood govern.

Vulgate-specific readings

Cyrene as deportation destination, the Damascus pattern, bronze altar reserved for royal will, and Sabbath structure remain.

Ambiguities preserved

The architectural term `Musach` remains described by its function without speculative reconstruction.

Clarity decisions

Altars, offerings, blood, bases, laver, sea, and entrances remain individually traceable.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Consecrate, idol, victim, incense, venerate, holocaust, sacrifice, libation, altar, and sea remain distinct.

Chapter 17

Chapter movement

Samaria falls and Israel is exiled; the narrator indicts covenant apostasy; imported nations combine fear of the Lord with idols.

Governing Latin

Sin, foreign gods, testimony, hard neck, pact, vanity, host of heaven, transfer, fear, adore, law, and command govern.

Vulgate-specific readings

Halah, Habor, Gozan, Median cities, imported peoples and gods, lions, and mixed worship remain fully cataloged.

Ambiguities preserved

Their claimed fear of the Lord and actual non-fear remain in the source's deliberate tension.

Clarity decisions

Jacob is "named Israel," and repeated covenant commands retain their cumulative cadence.

Corrections and reasons

"Surnamed Israel" became contemporary "named Israel."

Canonical terminology

Pact, testimony, precept, ceremony, judgment, law, commandment, fear, adore, and sacrifice remain differentiated.

Chapter 18

Chapter movement

Hezekiah reforms worship and resists Assyria; Sennacherib invades; the Rabshakeh publicly attacks Judah's confidence.

Governing Latin

Hope, cling, pact, tribute, confidence, broken reed, adore, deliverance, language, dung, urine, and silence govern.

Vulgate-specific readings

Nehushtan, stripped temple doors, three Assyrian titles, two thousand horses, and the bodily siege threat remain.

Ambiguities preserved

The Rabshakeh's claim of divine authorization remains his speech, not a narrator's endorsement.

Clarity decisions

`Syriace` is identified as Aramaic; `eruent liberabit` becomes "shall surely deliver."

Corrections and reasons

The language label and emphatic delivery formula were corrected for accuracy and readability.

Canonical terminology

Pact, hope, confidence, adore, rescue, deliver, temple, king, and servant remain stable.

Chapter 19

Chapter movement

Hezekiah seeks Isaiah, spreads Sennacherib’s letter before God, receives a poetic oracle, and witnesses Assyria’s destruction.

Governing Latin

Tribulation, blasphemy, living God, remnant, prayer, cherubim, Holy One, pride, sign, root, fruit, zeal, and salvation govern.

Vulgate-specific readings

Tirhakah of Ethiopia, ring and bit, three-year agricultural sign, 185,000 dead, and Armenian flight remain.

Ambiguities preserved

The poetic image of fortified cities as ruins of fighting hills remains unexpanded.

Clarity decisions

The bracketed Clementine oracle is presented as continuous divine poetry without editorial brackets in Scripture.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Living God, Lord God, cherubim, Holy One of Israel, remnant, Lord of hosts, zeal, and save remain canonical.

Chapter 20

Chapter movement

Hezekiah receives fifteen added years and a reversed shadow, then exposes his treasures and hears Babylon’s future judgment.

Governing Latin

Truth, perfect heart, prayer, tears, healing, sign, shadow, house, treasure, eunuch, peace, and truth govern.

Vulgate-specific readings

Fig mass on the ulcer, ten lines and ten steps on Ahaz’s sundial, pigments and ointments, and palace eunuchs remain.

Ambiguities preserved

Hezekiah’s response to future exile remains in his own voice without supplied moral assessment.

Clarity decisions

The two Latin measurement nouns for the shadow are preserved as lines and steps.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Truth, perfect heart, prayer, heal, sign, temple, house, peace, and eunuch remain stable.

Chapter 21

Chapter movement

Manasseh reverses reform and fills Jerusalem with idolatry and blood; judgment is announced; Amon repeats his way and is killed.

Governing Latin

Idol, host of heaven, fire, augury, name, abomination, measuring line, weight, writing tablet, inheritance, and innocent blood govern.

Vulgate-specific readings

Mediums, soothsayers, both ringing ears, tablet erased with a stylus, blood “to the mouth,” and Uzza’s garden remain.

Ambiguities preserved

The tablet image remains materially strange rather than being replaced with a familiar dish metaphor.

Clarity decisions

Wiping, turning, and repeatedly drawing the stylus make the Clementine action intelligible.

Corrections and reasons

The mechanical “erasing, I shall” calque was corrected without changing the image.

Canonical terminology

Idol, adore, name, law, abomination, inheritance, innocent blood, sin, and sepulcher remain fixed.

Chapter 22

Chapter movement

Temple repair reveals the law book; Josiah tears his garments; Huldah announces unavoidable judgment but personal peace.

Governing Latin

Money, good faith, restoration, book, law, hearing, wrath, consultation, humbled heart, curse, tears, and peace govern.

Vulgate-specific readings

The Second Quarter, keeper of garments, unextinguished indignation, and Josiah gathered peacefully before disaster remain.

Ambiguities preserved

Peace at Josiah’s gathering is not harmonized with the manner of death later narrated.

Clarity decisions

Financial custody and the chain of messengers are expressed without modern institutional labels.

Corrections and reasons

No substantive correction was required.

Canonical terminology

High priest, temple, law, book, wrath, heart, humble, curse, sepulcher, and peace remain stable.

Chapter 23

Chapter movement

Josiah renews covenant, destroys cults throughout Judah and Samaria, celebrates Passover, dies, and is followed by compromised sons.

Governing Latin

Covenant and pact, whole heart and soul, twelve signs, effeminate men, defilement, bones, Passover, law, strength, and wrath govern.

Vulgate-specific readings

Little houses of effeminate men, sun horses and chariots, Mount of Offense, human bones, and the unparalleled Passover remain.

Ambiguities preserved

`Duodecim signis` remains “the twelve signs” without importing an explanatory zodiac gloss into Scripture.

Clarity decisions

The long destruction catalog is segmented while retaining every object, deity, place, and action.

Corrections and reasons

The rare astronomical and cultic terms were reviewed and deliberately retained.

Canonical terminology

Covenant, pact, precept, testimony, ceremony, heart, soul, strength, Passover, law, and effeminate men remain canonical.

Chapter 24

Chapter movement

Babylon dominates Judah; prophetic judgment advances through raiders, exile, plunder, and the appointment of Zedekiah.

Governing Latin

Servitude, rebellion, word of the Lord, innocent blood, appeasement, transfer, captivity, treasure, remnant, and divine anger govern.

Vulgate-specific readings

Eighteen-year-old Jehoiachin, ten thousand captives, seven thousand warriors, one thousand craftsmen, and paternal uncle remain exact.

Ambiguities preserved

The totals are preserved as separately stated rather than forced into a reconstructed census.

Clarity decisions

Jehoiakim’s death crosses the verse boundary without merging keys.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Word of the Lord, innocent blood, house, treasure, captive, remnant, seed, king, and face of the Lord remain stable.

Chapter 25

Chapter movement

Jerusalem falls; Zedekiah is blinded; temple and city burn; leaders die; Gedaliah is killed; Jehoiachin is raised from prison.

Governing Latin

Siege dates, famine, judgment, fire, transfer, temple vessels, priestly offices, royal seed, fear, prison, throne, bread, and allowance govern.

Vulgate-specific readings

Zedekiah sees his sons killed, the pillars’ eighteen-cubit height and three-cubit capitals, sixty common men, and Jehoiachin’s daily allowance remain.

Ambiguities preserved

Rare vessel and office names remain close to the Latin without speculative modernization.

Clarity decisions

Siege chronology, escape geography, executions, deportations, and temple inventory remain separately auditable.

Corrections and reasons

No substantive correction was required.

Canonical terminology

Judgment, temple, house of the Lord, pillar, sea, priest, royal seed, throne, bread, and life close the book consistently.

First Chronicles — Codici Editorial

Chapter 1

Chapter movement

The book moves from Adam through Noah and Abraham, follows Ishmael, Keturah, and Esau, and closes with Edom’s kings and chiefs.

Governing Latin

The compressed sequence of proper names, repeated `filii`, and transitions from descent to territorial rule govern every line.

Vulgate-specific readings

Every Clementine name form, list boundary, Edomite king, city, wife, and chief is retained rather than conformed to another genealogy.

Ambiguities preserved

Bare names are not supplied with relationships where the Latin merely juxtaposes them.

Clarity decisions

Colons and semicolons distinguish parent headings, descendants, and changes of lineage without adding narrative claims.

Corrections and reasons

The ordered-name audit controls this chapter; no name may be modernized when identity is uncertain.

Canonical terminology

Son, sons, born, begot, king, land, city, and chief remain distinct genealogical and political terms.

Chapter 2

Chapter movement

Israel’s sons lead into Judah, Perez, Hezron, Caleb, Jerahmeel, and their interwoven households, servants, daughters, and settlements.

Governing Latin

`Genuit`, `filii`, `filia`, `soror`, `uxor`, and `concubina` determine the direction and kind of every relationship.

Vulgate-specific readings

The first divine `Dominus` is transparently rendered “the Lord (YHWH)”; Achar as one who violated the anathema remains the Clementine presentation.

Ambiguities preserved

Compressed kinship and place-name clauses remain compact when the Latin does not decide whether a label names a person, clan, or settlement.

Clarity decisions

Repeated proper nouns are retained where English pronouns would obscure ancestry.

Corrections and reasons

Kinship direction and singular/plural descendants require verse-level checking; no external genealogy supplies missing links.

Canonical terminology

Lord, son, daughter, sister, wife, concubine, servant, firstborn, and anathema follow established JNV usage.

Chapter 3

Chapter movement

David’s sons are ordered by birthplace and mother; Solomon’s royal line then continues through the exile and later descendants.

Governing Latin

Ordinal birth order, maternal identification, `regnavit`, and repeated descent formulas structure the chapter.

Vulgate-specific readings

The Clementine succession and postexilic names remain exact even where readers may expect a different spelling or arrangement.

Ambiguities preserved

The text’s terse final generations are not expanded into an inferred chronology.

Clarity decisions

Punctuation separates mothers, sons, and generations so royal descent remains audible without becoming prose commentary.

Corrections and reasons

Maternal attribution and Jerusalem/Hebron group boundaries are treated as consequential and checked independently.

Canonical terminology

Son, firstborn, born, wife, concubine, king, and captivity remain stable.

Chapter 4

Chapter movement

Judah’s families and settlements unfold through craftsmen, prayer, conquest, pasture, migration, and Simeon’s expansion.

Governing Latin

Naming clauses alternate with occupation, habitation, and conquest; the prayer’s blessing, enlargement, hand, and evil form its spiritual center.

Vulgate-specific readings

The text retains “he who caused the sun to stand,” the “men of Falsehood,” “Secure,” “Burning,” and those “singing and resounding and remaining in tents.”

Ambiguities preserved

Semantic names remain meanings where the Clementine presents meanings, without importing unrelated proper-name solutions.

Clarity decisions

Jabez’s prayer is arranged as direct petition while its conditional movement and bodily fear of evil remain intact.

Corrections and reasons

The unusual semantic-name cluster was deliberately protected from normalization during review.

Canonical terminology

Bless, enlarge, hand, evil, sorrow, seed, pasture, smite, and anathema remain canonical.

Chapter 5

Chapter movement

Reuben loses firstborn precedence; Joseph receives it while Judah prevails; eastern tribes prosper in war, then fall through infidelity and exile.

Governing Latin

Firstborn right, genealogy, war, trust, prayer, help, transgression, and captivity govern the contrasts.

Vulgate-specific readings

The captured count includes “one hundred thousand human souls,” preserving `animarum hominum` rather than reducing persons to an abstract total.

Ambiguities preserved

Genealogical priority and royal leadership stand together without being collapsed into a single inheritance claim.

Clarity decisions

The parenthetical explanation of Joseph and Judah is kept distinct from the returning Reubenite list.

Corrections and reasons

Military totals, tribal geography, and the agents of exile are retained exactly and not reconciled to parallel accounts.

Canonical terminology

Firstborn, genealogy, soul, trust, prayer, transgress, captive, and spirit remain stable.

Chapter 6

Chapter movement

Levi’s descent proceeds through the high-priestly line, Levitical families, David’s singers, Aaron’s ministry, and the cities allotted to each clan.

Governing Latin

`Filii`, `genuit`, priestly service, song, standing, ministry, refuge, and possession organize the long chapter.

Vulgate-specific readings

The Clementine’s names, singer lineages, city lists, and allocation formulas remain distinct from other textual arrangements.

Ambiguities preserved

Where repeated place names or compact allotment syntax permits more than one grouping, punctuation clarifies sequence without inventing geography.

Clarity decisions

Genealogy, liturgical office, and territorial allotment are presented as separate movements within the same chapter.

Corrections and reasons

The review treats every city and clan label as independently verifiable content rather than ornamental lists.

Canonical terminology

Priest, high priest, Levite, ministry, song, holocaust, incense, refuge, lot, and possession remain fixed.

Chapter 7

Chapter movement

The genealogies of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher combine descent with military census, grief, recovery, and territory.

Governing Latin

Sons, chiefs, mighty men, war, number, daughter, sister, mourning, blessing, and possession govern the changes of mode.

Vulgate-specific readings

`Regina peperit Virum decorum` remains “his sister the Queen bore a Handsome Man,” preserving the Clementine’s semantic force.

Ambiguities preserved

The difficult royal and handsome-man wording is not replaced by a smoother genealogy drawn from another edition.

Clarity decisions

Ephraim’s bereavement and naming of Beriah are allowed narrative space within the surrounding lists.

Corrections and reasons

The Queen/Handsome Man reading was deliberately retained after targeted semantic review.

Canonical terminology

Son, daughter, sister, queen, mighty man, army, mourning, evil, bless, and possession remain consistent.

Chapter 8

Chapter movement

Benjamin’s lines converge on Jerusalem, Gibeon, Saul, Jonathan, and the generations descending from them.

Governing Latin

Begetting, firstborn order, household heads, habitation, exile, brothers, and archers structure the genealogy.

Vulgate-specific readings

The Clementine order and spelling of Benjaminite and Saulide descendants remain unharmonized with parallel lists.

Ambiguities preserved

Repeated names are not assumed to identify the same person unless the Latin relationship establishes it.

Clarity decisions

Household and location shifts receive paragraph-like punctuation while every verse remains independently auditable.

Corrections and reasons

The Saul/Jonathan sequence is checked against this Latin chapter itself before cross-book comparison.

Canonical terminology

Firstborn, son, brother, chief, house, dwell, captive, and mighty man remain stable.

Chapter 9

Chapter movement

After exile for sin, Israel’s return to Jerusalem is ordered through tribal residents, priests, Levites, gatekeepers, treasurers, singers, and Saul’s ancestry.

Governing Latin

Transgression, captivity, return, ministry, watch, trust, vessels, song, night, day, and habitation govern the restored community.

Vulgate-specific readings

Specific gatekeepers, chambers, utensils, measures, ointments, and recurring duties remain concrete rather than summarized as temple service.

Ambiguities preserved

Overlapping office descriptions are not flattened into a modern administrative chart.

Clarity decisions

Temporal phrases—night, morning, and day by day—are retained to make continual service perceptible.

Corrections and reasons

Numbers, offices, and the repeated Gibeon/Saul genealogy receive separate verification because repetition does not authorize silent alteration.

Canonical terminology

Sin, captivity, priest, Levite, gatekeeper, ministry, trust, vessel, Sabbath, and song remain fixed.

Chapter 10

Chapter movement

Israel falls before the Philistines; Saul and his sons die; Jabesh-gilead recovers their bodies; and Saul’s unfaithfulness explains the transfer to David.

Governing Latin

Flight, wound, death, head, armor, idols, burial, fasting, iniquity, transgression, hope, and transfer drive the account.

Vulgate-specific readings

Saul’s head is fastened in Dagon’s temple, and his consultation of a woman with a spirit remains explicit.

Ambiguities preserved

The narrative’s compressed statement that God killed Saul is not diluted by an explanatory mechanism absent from the Latin.

Clarity decisions

The broken causal sequence of the final two verses is joined in lucid English while both verse keys remain separate.

Corrections and reasons

Agency in Saul’s death and kingdom transfer is preserved rather than softened.

Canonical terminology

Spirit, iniquity, transgress, commandment, hope, fast, idol, and kingdom remain stable.

Chapter 11

Chapter movement

All Israel anoints David; Jerusalem is taken; the mighty men and their deeds establish the human strength surrounding his reign.

Governing Latin

Bone and flesh, anointing, shepherding, taking, mighty strength, sword, blood, and renown organize the chapter.

Vulgate-specific readings

The two “ariels of Moab,” the five-cubit Egyptian, and David placing Benaiah “at his ear” remain the Clementine’s concrete formulations.

Ambiguities preserved

`Ariel` is not assigned an imported zoological or heroic gloss; the phrase remains transliterated.

Clarity decisions

Nested warrior exploits are separated by named subjects so agency remains clear aloud.

Corrections and reasons

Measurements, weapon transfers, and the ear-side appointment were protected from familiar parallel renderings.

Canonical terminology

Anoint, shepherd, mighty man, soul, blood, covenant, smite, and save remain canonical.

Chapter 12

Chapter movement

Warriors join David in exile and at Ziklag; tribal hosts gather at Hebron with an undivided heart to make him king.

Governing Latin

Help, battle, bow, right and left hand, spirit, peace, perfect heart, one heart, eating, and joy recur.

Vulgate-specific readings

The Gadites’ lion-like faces and mountain-swiftness, seasonal Jordan crossing, and exact tribal forces remain intact.

Ambiguities preserved

The spirit clothing Amasai is reported without defining the experience beyond the Latin.

Clarity decisions

Long military catalogues retain parallel syntax, while Amasai’s acclamation is set as direct speech.

Corrections and reasons

Tribal totals and descriptions are not reconciled to later census material.

Canonical terminology

Spirit, peace, help, heart, king, brother, battle, bow, and joy remain stable.

Chapter 13

Chapter movement

David and Israel bring the ark from Kiriath-jearim; Uzzah dies after touching it; fear interrupts the journey; Obed-edom is blessed.

Governing Latin

Consultation, assembly, ark, name, playing, hand, anger, fear, blessing, and house govern the movement.

Vulgate-specific readings

The new cart, musical instruments, Chidon’s threshing floor, divine striking, and three-month blessing remain exact.

Ambiguities preserved

The text’s judgment of Uzzah stands without an added defense or accusation beyond his reaching hand.

Clarity decisions

David’s joy, anger, fear, and altered decision are kept in their narrated sequence.

Corrections and reasons

The ark’s title and the agents handling and receiving it are kept explicit at each transition.

Canonical terminology

Ark, name of the Lord, adore, anger, fear, bless, house, and covenant remain consistent.

Chapter 14

Chapter movement

David’s house and family increase; Philistines attack twice; God gives two differently instructed victories; David’s fame spreads.

Governing Latin

Establish, exalt, seek, deliver, break, burn, consult, sound, go out, strike, and fear shape the account.

Vulgate-specific readings

The idols are burned by David’s command, and the sound in the tops of the pear trees remains the tactical sign.

Ambiguities preserved

The unusual tree identification is not silently replaced by another botanical tradition.

Clarity decisions

The two battles retain their repeated consultation-and-answer pattern so the changed command remains visible.

Corrections and reasons

Divine and human agency in both victories is distinguished rather than merged.

Canonical terminology

God, Lord, consult, deliver, smite, idol, fear, kingdom, and name remain stable.

Chapter 15

Chapter movement

David prepares a place for the ark, orders Levitical carrying and sanctification, appoints musicians, brings the ark with sacrifice and joy, and is despised by Michal.

Governing Latin

Carry, sanctify, seek according to law, song, voice, mystery, victory, prophecy, joy, sacrifice, and dancing govern the procession.

Vulgate-specific readings

“Mysteries” on harps, a victory song for the octave, and musical prophecy are retained rather than normalized into modern musical labels.

Ambiguities preserved

Technical liturgical terms remain meaningfully unfamiliar where the Latin itself does not explain their performance.

Clarity decisions

Musicians, gatekeepers, carriers, and leaders are distinguished so the procession can be followed without simplifying its order.

Corrections and reasons

Instrumental and performance terms were reviewed as Vulgate vocabulary and not conformed to another edition’s headings.

Canonical terminology

Ark, Levite, sanctify, law, mystery, prophecy, sacrifice, joy, and adore remain fixed.

Chapter 16

Chapter movement

The ark is set within its tent; offerings and gifts establish celebration; David appoints continual ministers; and a long psalm calls Israel and all creation to remember, proclaim, and adore.

Governing Latin

Holocaust, peace offerings, blessing, distribution, confession, invocation, covenant, mercy, judgment, salvation, glory, and adoration govern the chapter.

Vulgate-specific readings

Each person receives bread, “buffalo meat,” and fried flour; God forbids harm to “my christs”; the recurring agreement is called a pact where the Latin has `pactum`.

Ambiguities preserved

The identity and preparation of `assaturam bubulæ carnis` are not replaced with a familiar food from another tradition.

Clarity decisions

The psalm’s historical memory, universal summons, and concluding petitions remain distinct movements while repeated imperatives are preserved.

Corrections and reasons

“Buffalo meat,” “my christs,” and the pact/covenant distinction were protected as consequential Clementine readings.

Canonical terminology

Holocaust, peace offering, bless, confess, invoke, pact, covenant, mercy, truth, judgment, salvation, christ, and adore remain fixed.

Chapter 17

Chapter movement

David desires to build God a house; Nathan receives a contrary word; God promises David a lasting house and son; David answers in humility and praise.

Governing Latin

House, dwell, tent, shepherd, name, seed, son, father, throne, eternity, servant, heart, and blessing govern the oracle and prayer.

Vulgate-specific readings

The promise that David’s seed will be God’s son and that his throne will be established forever remains in the precise sequence of the Latin.

Ambiguities preserved

Immediate royal succession and the promise’s enduring reach are allowed to coexist without an editorially imposed fulfillment scheme.

Clarity decisions

The repeated senses of “house”—dwelling, dynasty, and household—remain visible through context rather than substituted vocabulary.

Corrections and reasons

Pronouns and speakers across the divine oracle and David’s answer are reviewed to prevent David’s house and God’s house from being interchanged.

Canonical terminology

House, seed, son, father, throne, kingdom, servant, heart, mercy, bless, and forever remain canonical.

Chapter 18

Chapter movement

David defeats neighboring peoples, receives tribute, dedicates spoils, stations garrisons, executes judgment and justice, and orders his officers.

Governing Latin

Strike, humble, take, consecrate, help, salvation, servant, tribute, judgment, justice, and command structure the victories.

Vulgate-specific readings

The exact horses, chariots, shields, bronze, servants, and dedicated spoils remain as numbered and assigned in the Clementine.

Ambiguities preserved

Administrative titles are rendered according to their stated functions without reconstructing a modern hierarchy.

Clarity decisions

Repeated victory formulas retain divine agency while geographical transitions make separate campaigns intelligible.

Corrections and reasons

Captured totals and the distinction between consecrated material and tribute are kept separate.

Canonical terminology

Save, help, servant, consecrate, judgment, justice, tribute, kingdom, priest, and scribe remain stable.

Chapter 19

Chapter movement

David’s kindness to Hanun is misread; envoys are humiliated; Ammon and hired Syrians prepare war; Joab divides his force; Israel prevails twice.

Governing Latin

Mercy, suspicion, shame, hire, battle line, strength, brother, city, help, flight, peace, and service govern the chapter.

Vulgate-specific readings

The servants’ garments are cut from the buttocks to the feet, and the Syrian hiring amounts and casualty totals remain explicit.

Ambiguities preserved

The princes’ allegation of spying is reported as their interpretation, not endorsed by the narrator.

Clarity decisions

Joab and Abishai’s reciprocal battle plan is rendered with explicit subjects so the two-front action remains clear.

Corrections and reasons

Mercy is retained for David’s intended action, preventing the political kindness from being reduced to generic friendliness.

Canonical terminology

Mercy, servant, brother, help, strengthen, city, peace, smite, flee, and king remain fixed.

Chapter 20

Chapter movement

Joab ravages Ammon while David remains in Jerusalem; Rabbah falls; its people suffer severe punishment; three Philistine giants are defeated.

Governing Latin

Ravage, siege, crown, gold, precious stone, saw, threshing sledge, drag, cart, cut, crush, giant, and hand govern its severe imagery.

Vulgate-specific readings

The crown belongs to Milcom; Ammonites are cut and crushed with saws, iron-shod threshing sledges, drags, and carts; “Adeodatus son of Saltus the Bethlehemite” and the giant’s twenty-four digits remain.

Ambiguities preserved

The instruments and precise distribution of punishments are not softened or made more definite than the compressed Latin permits.

Clarity decisions

Weapon and giant descriptions are kept concrete, while each warrior exploit receives an explicit agent.

Corrections and reasons

The violent verbs and semantic personal names were deliberately retained against euphemism and parallel-text normalization.

Canonical terminology

Holocaust, crown, king, smite, giant, hand, brother, sword, and servant remain stable.

Chapter 21

Chapter movement

Satan incites David’s census; Joab objects; wrath follows; David chooses among three punishments; plague kills seventy thousand; mercy halts the angel; sacrifice and heavenly fire establish Ornan’s floor.

Governing Latin

Satan, incite, number, sin, iniquity, sword, pestilence, compassion, mercy, angel, fear, altar, holocaust, peace offering, and fire govern the chapter.

Vulgate-specific readings

Israel numbers 1,100,000, Judah 470,000, seventy thousand die, the angel stands between heaven and earth, and David pays six hundred gold shekels of just weight.

Ambiguities preserved

The text places Satan’s incitement beside David’s confession without supplying a philosophical reconciliation of agency.

Clarity decisions

The three punishments and David’s choice are set in parallel form; the angel’s successive locations and commands remain spatially explicit.

Corrections and reasons

`Animarum` language, plague totals, purchase weight, and fire from heaven are retained rather than harmonized to another account.

Canonical terminology

Satan, sin, iniquity, soul, compassion, mercy, angel, altar, holocaust, peace offering, and adore remain fixed.

Chapter 22

Chapter movement

David identifies the future temple site, gathers labor and materials, charges Solomon to build, explains why he cannot, and commands Israel’s princes to help.

Governing Latin

House, altar, proselyte, cut, polish, prepare, blood, peace, rest, son, father, throne, prudence, law, heart, soul, and sanctuary govern the charge.

Vulgate-specific readings

Solomon is a “young and tender boy” and shall be called “Peaceful”; David prepares 100,000 talents of gold and one million talents of silver “in my poverty.”

Ambiguities preserved

The enormous material figures are not reduced, recalculated, or labeled hyperbole; `in paupertate mea` remains David’s own paradoxical phrase.

Clarity decisions

The embedded divine oracle is distinguished from David’s surrounding exhortation without breaking its promise sequence.

Corrections and reasons

Peaceful is retained as the supplied semantic explanation for Solomon rather than replaced by an unmarked external etymology.

Canonical terminology

House, altar, holocaust, proselyte, blood, peace, rest, son, father, law, heart, soul, covenant, and sanctuary remain canonical.

Chapter 23

Chapter movement

David enthrones Solomon, numbers and assigns the Levites, traces their families, explains their lowered service age, and orders worship, sacrifice, and sanctuary care.

Governing Latin

Number, ministry, oversee, judge, gatekeeper, psalmist, instrument, Holy of Holies, incense, bless, service, confession, song, Sabbath, new moon, and observance structure the chapter.

Vulgate-specific readings

The first census begins at age thirty, the final service count begins at twenty, and David’s four groups of 24,000, 6,000, 4,000, and 4,000 remain explicit.

Ambiguities preserved

The two age thresholds remain side by side and are not silently reconciled.

Clarity decisions

Genealogy and duty lists are separated by syntax; Aaron’s priestly functions remain distinct from Levitical assistance.

Corrections and reasons

The “bread of proposition,” morning and evening confession, and exact age formulas are preserved as Clementine liturgical language.

Canonical terminology

Levite, priest, Holy of Holies, incense, bless, ministry, confess, Sabbath, new moon, holocaust, sanctuary, and covenant remain fixed.

Chapter 24

Chapter movement

Aaron’s descendants are divided into twenty-four priestly courses by lot; remaining Levites are listed and likewise assigned without preference for rank.

Governing Latin

Division, priesthood, ministry, family, house, lot, sanctuary, prince of God, rite, greater, lesser, and equality govern the ordering.

Vulgate-specific readings

Sixteen Eleazarite and eight Ithamarite houses form twenty-four courses; “princes of the sanctuary” and “princes of God” remain explicit.

Ambiguities preserved

The difficult house-recording syntax in verse 6 remains a distinction between Eleazar’s and Ithamar’s houses without importing a different allocation formula.

Clarity decisions

The twenty-four lots are punctuated as a continuous ordered sequence, and the later Levitical genealogy is visibly separate.

Corrections and reasons

Ordinal numbers and family affiliation receive exact review because a single displacement would corrupt all following courses.

Canonical terminology

Priesthood, ministry, family, house, lot, sanctuary, prince, rite, greater, and lesser remain stable.

Chapter 25

Chapter movement

David and the army commanders appoint prophetic musicians from Asaph, Jeduthun, and Heman; 288 teachers are distributed into twenty-four equal courses.

Governing Latin

Set apart, ministry, prophesy, harp, psaltery, cymbal, confess, praise, teach, lot, learned, unlearned, and twelve govern the chapter.

Vulgate-specific readings

Musicians “prophesy” through instruments; Heman’s sons exalt the horn; and the Latin states “six” in verse 3 despite displaying five names there.

Ambiguities preserved

The stated six is not silently corrected from another textual form, and prophetic music is not reduced to performance alone.

Clarity decisions

Each lot repeats “his sons and his brothers—twelve” so the total of 288 remains audible and verifiable.

Corrections and reasons

The name-count tension at 25:3 is disclosed and preserved rather than emended.

Canonical terminology

Prophesy, ministry, confess, praise, teach, learned, unlearned, lot, harp, psaltery, and cymbal remain fixed.

Chapter 26

Chapter movement

Gatekeeper families receive directional watches by lot; Levites guard treasuries and dedicated war spoils; others teach, judge, and administer east and west of the Jordan.

Governing Latin

Gatekeeper, watch, lot, east, north, south, west, council, treasury, sacred things, consecrate, restoration, teach, judge, and ministry govern the assignments.

Vulgate-specific readings

The “house of the council of elders,” watch opposite watch, sacred war-spoils for temple restoration, and “external works” of teaching and judgment remain.

Ambiguities preserved

Architectural labels such as cells, ascending road, and council-house are not forced onto a reconstructed temple plan.

Clarity decisions

Directional posts and daily personnel counts are rendered in repeated parallel form.

Corrections and reasons

The westward and Transjordan administrative descriptions are kept as the Latin locates them, without modern map-based revision.

Canonical terminology

Gatekeeper, watch, lot, council, treasury, sacred, consecrate, temple, teach, judge, and ministry remain stable.

Chapter 27

Chapter movement

Twelve monthly army divisions, tribal chiefs, the unfinished census, royal treasuries, agricultural holdings, household officers, counselors, and commanders order David’s kingdom.

Governing Latin

Company, month, enter and depart, commander, tribe, number, wrath, chronicle, treasury, possession, counselor, friend, and army govern the catalogue.

Vulgate-specific readings

Each monthly force numbers 24,000, those under twenty are excluded, and the incomplete wrath-provoking census is omitted from David’s chronicles.

Ambiguities preserved

Titles for estate supervisors retain functional breadth where the Latin does not specify narrower offices.

Clarity decisions

The monthly sequence uses identical syntax; tribal, agricultural, and court administrations are separated into coherent movements.

Corrections and reasons

The difference between the census begun by Joab and these organized forces remains explicit.

Canonical terminology

Army, company, commander, tribe, number, wrath, chronicle, treasury, possession, counselor, and friend remain fixed.

Chapter 28

Chapter movement

David assembles Israel, recounts God’s choice of Solomon, charges wholehearted obedience, delivers the divinely written temple pattern, and commands courage.

Governing Latin

House, rest, footstool, blood, choose, son, father, throne, seek, perfect heart, willing soul, sanctuary, propitiation, pattern, hand, and completion govern the speech.

Vulgate-specific readings

The inner structure includes the “house of propitiation”; the golden vessels include “little lions” and silver “lions”; the cherubim form a chariot veiling the ark.

Ambiguities preserved

The difficult `leunculos` and `leones` are retained literally rather than replaced with an object supplied by another edition.

Clarity decisions

The architectural description is grouped by spaces, ministries, vessels, weights, and pattern while preserving every verse boundary.

Corrections and reasons

The strange lion vocabulary is disclosed for further philological control and not silently normalized.

Canonical terminology

House, footstool, blood, son, father, throne, seek, heart, soul, sanctuary, propitiation, ark, and pattern remain canonical.

Chapter 29

Chapter movement

David and Israel give willingly for God’s house; David blesses God as owner and ruler of all; the people sacrifice and rejoice; Solomon is enthroned; David’s reign and sources close the book.

Governing Latin

Habitation, strength, prepare, offer willingly, whole heart, magnificence, power, glory, victory, praise, kingdom, confess, pilgrim, simplicity, perfect heart, adore, anoint, throne, and fullness govern the finale.

Vulgate-specific readings

Antimony-like stones, Parian marble, immense talent totals, David’s statement that the people adore God “and then the king,” and Solomon seated on “the throne of the Lord” remain explicit.

Ambiguities preserved

The statement “there is no abiding” after life’s shadow-like brevity remains compact and is not expanded into a theory of death or hope.

Clarity decisions

David’s prayer moves from praise to creaturely dependence, then to intercession; the concluding enthronement and death notices remain distinct.

Corrections and reasons

At 29:15, “there is no delay” became “there is no abiding,” because contextual `mora` denotes the absence of lasting stay and not postponed action. Material totals, the order of adoration, Solomon’s second anointing, and the three named prophetic records remain unharmonized.

Canonical terminology

Offer, heart, magnificence, power, glory, victory, praise, kingdom, confess, pilgrim, simplicity, adore, anoint, throne, and prophet remain fixed.

Second Chronicles — Codici Editorial

Chapter 1

Chapter movement

Solomon is strengthened, worships at Gibeon, receives wisdom and knowledge, and accumulates chariots, horses, silver, gold, and cedars.

Governing Latin

Strengthen, magnify, covenant, victim, mercy, wisdom, knowledge, heart, soul, substance, glory, and kingdom govern the chapter.

Vulgate-specific readings

The first divine `Dominus` is “the Lord (YHWH)”; Solomon asks to “enter and depart,” and God names the souls of his haters among gifts not requested.

Ambiguities preserved

Coa remains a supplied place-name without being replaced by an alternate trade reading.

Clarity decisions

The long address to Israel’s officers is punctuated as one command and departure sequence.

Corrections and reasons

No review correction is presently required; horse and chariot totals remain the Clementine’s.

Canonical terminology

Lord, God, covenant, victim, mercy, wisdom, knowledge, heart, soul, and glory remain stable.

Chapter 2

Chapter movement

Solomon organizes labor, asks Hiram for materials and a master craftsman, explains the temple’s worship, and confirms the proselyte workforce.

Governing Latin

House, name, consecrate, incense, proposition, holocaust, Sabbath, new moon, solemnity, learned, carve, measure, and proselyte govern.

Vulgate-specific readings

Juniper and pine accompany cedar; the offerings include twenty thousand cors and twenty thousand sata; 153,600 proselytes are counted.

Ambiguities preserved

Hiram “my father” remains an honorific or relational formulation without invented genealogy.

Clarity decisions

The heavens-of-heavens argument distinguishes God’s uncontainability from the house’s liturgical purpose.

Corrections and reasons

No substantive correction is presently required; all labor totals and materials remain exact.

Canonical terminology

House, name, consecrate, incense, bread of proposition, holocaust, Sabbath, new moon, solemnity, and proselyte remain fixed.

Chapter 3

Chapter movement

Solomon lays the temple foundations, adorns the greater house and Holy of Holies, makes cherubim and veil, and raises Jachin and Boaz.

Governing Latin

Foundation, former measure, portico, height, refined gold, marble, Holy of Holies, wing, veil, oracle, chain, and pillar govern.

Vulgate-specific readings

The portico is 120 cubits high; golden nails weigh fifty shekels each; the Holy of Holies is covered with about six hundred talents.

Ambiguities preserved

Chains “in the oracle” remain where the Latin locates them without importing another architectural reconstruction.

Clarity decisions

Each five-cubit cherub wing is described separately so the twenty-cubit span remains auditable.

Corrections and reasons

No substantive correction is presently required; unusual dimensions remain unnormalized.

Canonical terminology

Temple, house, Holy of Holies, oracle, cherub, veil, refined gold, cubit, talent, and shekel remain stable.

Chapter 4

Chapter movement

The bronze altar, cast sea, basins, courts, pillars, furnishings, lamps, tables, and golden vessels complete the temple work.

Governing Latin

Bronze, sea, ox, palm, basin, wash, lampstand, court, cauldron, fleshhook, net, proposition, rite, censer, and mortar govern.

Vulgate-specific readings

The sea holds three thousand measures; the court is a `basilica`; and the final list includes golden “little mortars.”

Ambiguities preserved

The ox engravings beneath the sea and technical entablature vocabulary remain close to the compressed Latin.

Clarity decisions

The right/left distribution of basins, lampstands, and tables is kept in repeated parallel form.

Corrections and reasons

No substantive correction is presently required; “great court” conveys the architectural `basilica` in context.

Canonical terminology

Altar, holocaust, priest, sea, basin, lampstand, bread of proposition, oracle, rite, and Holy of Holies remain fixed.

Chapter 5

Chapter movement

Dedicated treasures enter the temple, the ark is carried into the oracle, singers and trumpeters unite, and cloud and darkness fill God’s house.

Governing Latin

Vow, treasury, ark, covenant, sanctuary, victim, cherub, pole, law, sanctify, ministry, confess, mercy, cloud, darkness, and glory govern.

Vulgate-specific readings

Only two Horeb tablets are in the ark; one hundred twenty priests sound trumpets; the poles are visible before the oracle but not from outside.

Ambiguities preserved

The relation of singers, sons, brothers, instruments, and eastern position remains syntactically layered rather than simplified.

Clarity decisions

The long musical sentence culminates only when confession begins and the cloud fills the house.

Corrections and reasons

No substantive correction is presently required; darkness is retained rather than softened to luminous mist.

Canonical terminology

Ark, covenant, sanctuary, oracle, Holy of Holies, law, sanctify, ministry, confess, mercy, cloud, and glory remain stable.

Chapter 6

Chapter movement

Solomon names the darkness, blesses Israel, recounts the Davidic promise, and prays for judgment, forgiveness, rain, foreigners, war, captives, and royal mercy.

Governing Latin

Darkness, name, throne, house, pact, mercy, heart, law, heaven, prayer, propitious, sin, justice, soul, salvation, christ, and mercies govern.

Vulgate-specific readings

God dwells in darkness; the ark contains the pact; the foreigner adores; returning captives use whole heart and whole soul; Solomon ends with God’s christ.

Ambiguities preserved

The promise’s immediate royal frame and enduring reach are not resolved by editorial theology.

Clarity decisions

Repeated “hear from heaven” petitions retain their conditional sequence and distinct calamities.

Corrections and reasons

No substantive correction is presently required; `fœdus` and `pactum` remain covenant and pact rather than being collapsed.

Canonical terminology

Pact, mercy, throne, heart, law, prayer, propitious, sin, judgment, justice, soul, salvation, christ, and adore remain fixed.

Chapter 7

Chapter movement

Heavenly fire consumes the offerings, worship and feast fill the dedication, God answers with healing promises and warns of uprooting, abandonment, and proverb.

Governing Latin

Fire, devour, holocaust, victim, majesty, glory, adore, mercy, sanctify, solemnity, heart, prayer, penance, justice, judgment, and proverb govern.

Vulgate-specific readings

Solomon offers 22,000 oxen and 120,000 rams; dismissal occurs on the twenty-third day; apostasy makes the house both parable and proverb.

Ambiguities preserved

The singular address to Solomon moves into plural national warning without artificial grammatical smoothing.

Clarity decisions

The seven-day dedication, seven-day solemnity, eighth-day gathering, and dismissal remain chronologically distinct.

Corrections and reasons

No substantive correction is presently required; fury, penance, and adoration remain explicit.

Canonical terminology

Fire, holocaust, victim, majesty, glory, adore, mercy, solemnity, prayer, penance, justice, judgment, and proverb remain stable.

Chapter 8

Chapter movement

Solomon consolidates cities and labor, relocates Pharaoh’s daughter, orders recurring worship, preserves Davidic divisions, and receives Ophir gold.

Governing Latin

Build, fortified, dominion, stock, tribute, warrior, sanctify, ark, holocaust, Sabbath, new moon, feast, rite, ministry, gatekeeper, and treasury govern.

Vulgate-specific readings

Palmyra stands in the wilderness; surviving Canaanite descendants become tributaries; 250 chiefs train the people; Ophir yields 450 talents.

Ambiguities preserved

The reason Pharaoh’s daughter cannot dwell in David’s house is reported in Solomon’s own sacred-geography logic without added judgment.

Clarity decisions

The three annual solemnities and daily offices are arranged as liturgical sequences rather than a generalized summary.

Corrections and reasons

No substantive correction is presently required; proselyte labor and Israelite military status remain distinct.

Canonical terminology

Dominion, stock, tribute, sanctify, ark, holocaust, Sabbath, new moon, solemnity, rite, ministry, gatekeeper, and treasury remain fixed.

Chapter 9

Chapter movement

The Queen of Sheba tests Solomon, praises his wisdom and God, and departs; the chapter then displays wealth, throne, fleets, empire, death, and records.

Governing Latin

Riddle, heart, wisdom, astonishment, spirit, blessed, throne, judgment, justice, gold, glory, little lion, gift, dominion, and sleep govern.

Vulgate-specific readings

The queen has no spirit left from astonishment; annual gold is 666 talents; golden spears, a grove-planted armory, apes, peacocks, and forty thousand stable horses remain.

Ambiguities preserved

The armory “planted with a grove” retains the Clementine imagery while the Forest of Lebanon house remains a distinct named structure.

Clarity decisions

The queen’s speech preserves progression from report, sight, and surpassed fame to blessing and royal justice.

Corrections and reasons

No substantive correction is presently required; “little lions” intentionally corresponds with First Chronicles’ unusual lion vocabulary.

Canonical terminology

Heart, wisdom, blessed, throne, judgment, justice, glory, gift, dominion, prophet, seer, and sleep remain stable.

Chapter 10

Chapter movement

Rehoboam rejects merciful counsel, threatens heavier servitude, fulfills the prophetic word, and loses Israel after Hadoram’s death.

Governing Latin

Yoke, servitude, burden, counsel, merciful words, luxury, loins, scourge, scorpion, petition, inheritance, house, tribute, and withdrawal govern.

Vulgate-specific readings

The young counselors are reared in luxury; Rehoboam’s smallest finger exceeds his father’s loins; Israel tells David to “feed your own house.”

Ambiguities preserved

God’s will in the king’s refusal stands without eliminating Rehoboam’s chosen harshness.

Clarity decisions

The elders’ counsel, youths’ counsel, and repeated public answer remain verbally parallel.

Corrections and reasons

No substantive correction is presently required; the bodily comparison and stoning remain unsoftened.

Canonical terminology

Yoke, servitude, burden, counsel, mercy, heart, inheritance, house, tribute, king, and will of God remain stable.

Chapter 11

Chapter movement

God halts civil war; Rehoboam fortifies Judah; priests and seekers migrate south; the kingdom strengthens briefly; wives, children, and succession are arranged.

Governing Latin

Brother, word, will, wall, storehouse, armory, priesthood, demon, calf, heart, seek, wife, concubine, son, daughter, and chief govern.

Vulgate-specific readings

Jeroboam appoints priests for demons and calves; Rehoboam has eighteen wives, sixty concubines, twenty-eight sons, and sixty daughters.

Ambiguities preserved

Mahalath and Abihail remain named in the compact marriage syntax without forcing a relationship absent from the sentence.

Clarity decisions

The fortified-city catalogue remains a single geographical movement, distinct from priestly migration and household succession.

Corrections and reasons

No substantive correction is presently required; the final statement that Rehoboam sought many wives remains grammatically open.

Canonical terminology

Brother, word of the Lord, priesthood, demon, heart, seek, wife, concubine, son, daughter, and chief remain fixed.

Chapter 12

Chapter movement

Rehoboam abandons the law; Shishak invades; king and princes humble themselves; limited help preserves Judah; treasures are lost; Rehoboam dies.

Governing Latin

Law, sin, fortified, prophet, forsake, just, humble, help, fury, service, treasure, shield, wrath, good work, heart, and seek govern.

Vulgate-specific readings

Shishak brings Libyans, Troglodytes, and Ethiopians; divine fury would “drip” by Shishak’s hand; good works remain in Judah.

Ambiguities preserved

Partial deliverance and continuing servitude stand together without being presented as complete restoration.

Clarity decisions

The golden-to-bronze shield exchange remains a repeated palace procession rather than merely a material loss.

Corrections and reasons

No substantive correction is presently required; Naamah’s Ammonite identity and all regnal numbers remain exact.

Canonical terminology

Law, sin, prophet, forsake, just, humble, help, fury, service, treasure, wrath, good work, heart, and seek remain stable.

Chapter 13

Chapter movement

Abijah confronts Jeroboam with David’s salt pact and Judah’s ordered worship; encircled Judah cries out, and Israel suffers catastrophic defeat.

Governing Latin

Kingdom, pact of salt, lord, servant, Belial, heart, priest, order, holocaust, law, trumpet, hope, hand, and humility govern.

Vulgate-specific readings

Forces number 400,000 and 800,000, with 500,000 fallen; a priest fills his hand with one bull and seven rams; Jeroboam dies after the Lord strikes him.

Ambiguities preserved

Jeroboam’s death is retained in this chapter’s chronology without being conformed to Kings.

Clarity decisions

Abijah’s political, dynastic, and liturgical claims remain one escalating speech before the ambush is disclosed.

Corrections and reasons

No substantive correction is presently required; “sons of Belial,” salt pact, and extreme totals remain explicit.

Canonical terminology

Pact, lord, servant, heart, priest, Levite, holocaust, law, trumpet, hope, humble, and hand remain fixed.

Chapter 14

Chapter movement

Asa removes foreign worship, builds during peace, and defeats Zerah’s million-man Ethiopian army through invocation and trust.

Governing Latin

Good, pleasing, foreign worship, grove, seek, law, peace, fortify, shield, spear, trust, invoke, help, terror, destruction, and spoil govern.

Vulgate-specific readings

Judah and Benjamin field 580,000; Zerah brings one million and three hundred chariots; the victors take an “infinite multitude” of livestock.

Ambiguities preserved

The Lord striking and “his army” battling remain adjacent without overidentifying the possessive beyond context.

Clarity decisions

Asa’s prayer preserves the contrast between few and many and ends with a human being not prevailing against God.

Corrections and reasons

No substantive correction is presently required; the million-man force is retained exactly.

Canonical terminology

Seek, law, commandment, peace, trust, invoke, help, terror, destruction, spoil, and Lord remain stable.

Chapter 15

Chapter movement

Azariah’s Spirit-borne prophecy urges courage; Asa purges idols, gathers seekers, renews covenant under oath and death sanction, removes Maacah, and receives rest.

Governing Latin

Spirit, seek, forsake, true God, teaching priest, law, distress, reward, prophecy, idol, covenant, heart, soul, oath, execration, and rest govern.

Vulgate-specific readings

The covenant threatens death from least to greatest; Maacah’s grove contains an image of Priapus, which is shattered and burned at Kidron.

Ambiguities preserved

The prophecy’s future days without God, priest, or law are not assigned an extratextual historical period.

Clarity decisions

The oath, execration, whole-heart seeking, finding, and surrounding rest remain one causal sequence.

Corrections and reasons

No substantive correction is presently required; Priapus and the death sanction remain unsoftened.

Canonical terminology

Spirit, seek, forsake, priest, law, reward, prophecy, idol, covenant, heart, soul, oath, execration, and rest remain fixed.

Chapter 16

Chapter movement

Asa purchases Syrian aid, repurposes Ramah’s materials, rejects Hanani’s rebuke, persecutes people, trusts physicians, and dies amid extravagant rites.

Governing Latin

Covenant, agreement, trust, escape, believe, perfect heart, foolishness, war, seer, stocks, illness, physician, aromatic, ointment, and extravagance govern.

Vulgate-specific readings

Asa kills many people after imprisoning the seer; he trusts medical art rather than seeking God; his bed contains “harlots’ ointments.”

Ambiguities preserved

The unusual ointment phrase remains bodily and morally charged without inventing a funeral recipe.

Clarity decisions

Two treaties, two trust objects, and the escaped Syrian army remain distinctly attributed.

Corrections and reasons

No substantive correction is presently required; the severe royal retaliation and funeral extravagance remain.

Canonical terminology

Covenant, agreement, trust, believe, heart, war, prophet, seer, illness, physician, aromatic, and ointment remain stable.

Chapter 17

Chapter movement

Jehoshaphat fortifies Judah, rejects the Baals, sends teachers with the law, receives fear-protected peace, and displays immense organized forces.

Governing Latin

Strengthen, garrison, first ways, hope, commandment, gift, infinite riches, glory, heart, teach, law, fear, consecrate, and army govern.

Vulgate-specific readings

The Arabs bring 7,700 rams and goats; Jehoshaphat builds houses “like towers”; named forces total more than one million.

Ambiguities preserved

The enormous military catalogue remains Chronicles’ own account and is not recalculated from other books.

Clarity decisions

Teachers, priests, legal instruction, foreign tribute, construction, and army divisions are rendered as discrete movements.

Corrections and reasons

No substantive correction is presently required; “consecrated to the Lord” remains Amasiah’s defining military description.

Canonical terminology

Hope, commandment, gift, riches, glory, heart, teach, law, fear of the Lord, consecrate, and army remain fixed.

Chapter 18

Chapter movement

Jehoshaphat joins Ahab, four hundred prophets promise victory, Micaiah reveals scattered Israel and the heavenly council, and Ahab dies from an uncertain arrow.

Governing Latin

Affinity, sacrifice, consult, prophet, prosperity, hate, word, throne, horn, adjure, shepherd, lord, deceive, lying spirit, truth, prison, help, and wound govern.

Vulgate-specific readings

Zedekiah’s iron horns “winnow” Syria; Israel’s sheep “have no lords”; the lying spirit receives permission to deceive; the arrow strikes between neck and shoulders.

Ambiguities preserved

Divine authorization, spiritual deception, prophetic culpability, and human choice are reported without philosophical harmonization.

Clarity decisions

Micaiah’s initial ironic answer, the king’s adjuration, and the true vision are separated by speaker cues.

Corrections and reasons

No substantive correction is presently required; “room within a room” and the small ration remain concrete.

Canonical terminology

Prophet, word of the Lord, throne, shepherd, lord, spirit, falsehood, truth, prison, help, wound, and peace remain stable.

Chapter 19

Chapter movement

Jehu rebukes Jehoshaphat’s friendship with the impious; the king recalls Judah, establishes judges, and orders faithful adjudication under priestly and royal heads.

Governing Latin

Help, impious, friendship, wrath, good works, heart, seek, judge, judgment, fear, diligence, iniquity, person, gift, law, ceremony, justification, and high priest govern.

Vulgate-specific readings

Judgment is not human but the Lord’s and “returns upon” the judges; God has neither acceptance of persons nor desire for gifts.

Ambiguities preserved

The exact manner in which judgment returns upon judges is not expanded into a separate doctrine.

Clarity decisions

Legal questions—law, commandment, ceremonies, and justifications—remain differentiated.

Corrections and reasons

No substantive correction is presently required; royal and divine jurisdictions remain distinct.

Canonical terminology

Help, impious, wrath, good works, heart, seek, judge, judgment, fear, iniquity, gift, law, ceremony, justification, and high priest remain fixed.

Chapter 20

Chapter movement

Facing invasion, Judah fasts and prays; Jahaziel promises God’s battle; singers lead; enemies destroy one another; Judah gathers spoil, blesses, rejoices, then later loses an allied fleet.

Governing Latin

Fast, implore, seed, friend, sanctuary, sword of judgment, possession, eye, Spirit, battle, help, believe, confess, mercy, ambush, blessing, joy, fear, peace, friendship, and covenant govern.

Vulgate-specific readings

The opening oddly repeats Ammonite identity; three days are required to strip the dead; the place becomes the Valley of Blessing; Ahaziah’s covenant destroys the ships.

Ambiguities preserved

The Lord turns “their ambushes” against themselves without a reconstructed battlefield mechanism.

Clarity decisions

Prayer, oracle, adoration, march, song, self-destruction, spoil, return, reign notice, and failed alliance remain sequential.

Corrections and reasons

No substantive correction is presently required; “confess to the Lord” and singers in companies remain.

Canonical terminology

Fast, implore, seed, friend, sanctuary, judgment, possession, Spirit, battle, help, believe, confess, mercy, bless, joy, fear, peace, and covenant remain stable.

Chapter 21

Chapter movement

Jehoram murders his brothers, embraces Ahab's ways, loses Edom and Libnah, receives Elijah's letter, suffers invasion and family loss, and dies through intestinal dissolution.

Governing Latin

Firstborn, sword, pact, lamp, rebel, fornication, transgress, plague, spirit, substance, belly, vital organs, bowel, wasting, intestine, and sepulcher govern.

Vulgate-specific readings

Both sons named Azariah remain; Elijah sends a written oracle; Jehoram's vital organs emerge day by day, and after two years he expels his intestines.

Ambiguities preserved

The phrase joining the end of disease and life is rendered for intelligibility without concealing the bodily horror.

Clarity decisions

Political revolt, religious causation, prophetic sentence, invasion, and disease remain distinct stages.

Corrections and reasons

No substantive correction is presently required; no euphemism replaces the bowel judgment or rejected funeral burning.

Canonical terminology

Firstborn, sword, pact, lamp, fornication, transgress, plague, spirit, substance, disease, vital organs, intestine, and sepulcher remain fixed.

Chapter 22

Chapter movement

Ahaziah follows Ahab's house, joins wounded Jehoram, falls under Jehu's purge, and leaves Athaliah to destroy royal seed while Joash is secretly preserved.

Governing Latin

Youngest, king, mother, impious, counsel, wound, visit, will of God, anoint, destroy, seek, whole heart, stock, nurse, bedchamber, high priest, sister, and hide govern.

Vulgate-specific readings

Ahaziah begins at age forty-two; his meeting with Jehu is God's will against him; Joash is stolen into a bedchamber and hidden six years.

Ambiguities preserved

The forty-two-year age remains the Clementine's and is not corrected by genealogy or Kings.

Clarity decisions

The repeated Jehoram/Ahaziah identities are explicitly titled to prevent royal confusion.

Corrections and reasons

No substantive correction is presently required; preservation of Joash does not obscure the killing of the remaining royal stock.

Canonical terminology

King, mother, impious, counsel, will of God, anoint, destroy, seek, heart, stock, nurse, high priest, sister, and hide remain stable.

Chapter 23

Chapter movement

Jehoiada covenants with commanders, organizes Sabbath watches, crowns and anoints Joash, removes Athaliah, destroys Baal’s house, renews covenant, and restores ordered worship.

Governing Latin

Covenant, pact, sanctify, watch, weapon, temple, diadem, testimony, law, anoint, bless, treason, neck, people of the Lord, altar, holocaust, gladness, song, gatekeeper, and throne govern.

Vulgate-specific readings

The child receives diadem, testimony, and law; guards hold daggers; Athaliah is seized at the neck and killed at the Horse Gate.

Ambiguities preserved

Sabbath companies entering and departing remain densely layered where the Latin describes overlapping watches.

Clarity decisions

Covenant with commanders, pact with king, and covenant making the people the Lord’s retain their separate Latin terms and moments.

Corrections and reasons

No substantive correction is presently required; royal adoration is not inserted where the Latin supplies blessing and acclamation.

Canonical terminology

Covenant, pact, sanctify, watch, testimony, law, anoint, bless, altar, holocaust, song, gatekeeper, and throne remain fixed.

Chapter 24

Chapter movement

Joash restores the temple under Jehoiada, gathers infinite money, renews vessels and offerings, then accepts princely adoration, abandons God, kills Zechariah, suffers Syrian judgment, and is assassinated.

Governing Latin

Restore, repair breaches, testimony, sacred, money, infinite, support, scar, ministry, holocaust, adore, sin, wrath, prophet, Spirit, clothe, mercy, require, judgment, vengeance, and sepulcher govern.

Vulgate-specific readings

Athaliah’s family adorned the shrine of the Baals with temple goods; the wall has a “scar”; the Spirit “clothes” Zechariah; a tiny Syrian force defeats an infinite multitude.

Ambiguities preserved

Jehoiada’s burial praise “with Israel and with his house” retains the pronoun’s compact reference without importing a new title.

Clarity decisions

The money chest’s repeated emptying and return is rendered as a daily controlled procedure.

Corrections and reasons

No substantive correction is presently required; Joash's remembered mercy failure, Zechariah's final demand, and ignominious judgments remain.

Canonical terminology

Restore, testimony, sacred, ministry, holocaust, adore, sin, wrath, prophet, Spirit, mercy, judgment, vengeance, and sepulcher remain stable.

Chapter 25

Chapter movement

Amaziah executes his father's killers but spares their sons, dismisses hired Israelites, defeats Edom brutally, adopts Edomite gods, rejects prophecy, provokes Israel, loses Jerusalem's treasures, and is assassinated.

Governing Latin

Perfect heart, sin, family, hire, strength, help, flight, trust, rock, adore, incense, counsel, pride, fall, will of the Lord, wall, hostage, ambush, and sepulcher govern.

Vulgate-specific readings

Ten thousand captives are thrown from a rock and "all burst apart"; a hundred talents are forfeited; four hundred cubits of Jerusalem's wall fall; the loot includes "sons of hostages."

Ambiguities preserved

The compressed hostage phrase remains close to the Clementine rather than being normalized to Kings' simpler wording.

Clarity decisions

The dismissed army's retaliatory raid is kept distinct from Amaziah's Edomite campaign.

Corrections and reasons

No substantive correction is presently required; God's will in Amaziah's defeat does not erase his pride or rejected counsel.

Canonical terminology

Heart, sin, family, help, trust, adore, incense, counsel, pride, will of the Lord, hostage, ambush, and sepulcher remain fixed.

Chapter 26

Chapter movement

Uzziah seeks God, wins wars, builds, farms, and equips a vast army; strength lifts his heart, he invades priestly office, receives forehead leprosy, and dies separated.

Governing Latin

Seek, understand, see God, help, gift, victory, tower, cistern, agriculture, army, machine, strength, heart, destruction, neglect, incense, ministry, contempt, leprosy, plague, separate, and judge govern.

Vulgate-specific readings

Zechariah "understood and saw God"; Uzziah is devoted to agriculture; diverse machines cast arrows and great stones; leprosy arises while he threatens priests.

Ambiguities preserved

The relationship of Uzziah's divine help and technical ingenuity remains narrative rather than mechanistically explained.

Clarity decisions

Agricultural, architectural, military, and priestly movements are separated without reducing the catalogue.

Corrections and reasons

No substantive correction is presently required; forehead leprosy and burial in the field of royal sepulchers remain exact.

Canonical terminology

Seek, help, gift, agriculture, army, strength, heart, destruction, incense, ministry, contempt, leprosy, plague, and judge remain stable.

Chapter 27

Chapter movement

Jotham follows his father’s right actions without entering the temple, builds gates, cities, fortresses, and towers, defeats Ammon, directs his ways, and dies.

Governing Latin

Right, temple, sin, high gate, wall, city, forest, fortress, tower, fight, silver, grain, strengthen, direct, battle, and work govern.

Vulgate-specific readings

Ammon’s tribute includes one hundred talents and ten thousand cors each of wheat and barley, repeated in the second and third years.

Ambiguities preserved

The people’s continuing sin stands beside Jotham’s personal rightness without an invented account of reform.

Clarity decisions

The doubled age and reign notices remain where the Latin repeats them.

Corrections and reasons

No substantive correction is presently required; repeated tribute and regnal data remain uncompressed.

Canonical terminology

Right, temple, sin, city, fortress, tower, fight, strengthen, direct, battle, work, and reign remain fixed.

Chapter 28

Chapter movement

Ahaz practices fiery rites, loses armies and captives, watches Ephraim release and tenderly restore prisoners, suffers new invasions, seeks Assyria, deepens apostasy, and dies dishonored.

Governing Latin

Fire, rite, sacrifice, deliver, slaughter, captive, infinite spoil, cruelty, heaven, sin, servant, mercy, fury, naked, clothe, anoint, care, help, contempt, ruin, vessel, incense, and sepulcher govern.

Vulgate-specific readings

Ahaz “purifies” sons in fire; 120,000 die in one day; 200,000 women and children are captured; released captives are clothed, shod, fed, anointed, and carried to Jericho.

Ambiguities preserved

The ritual verb for Ahaz’s sons remains the Clementine’s purification language without concealing fire or importing a named deity.

Clarity decisions

Oded’s rebuke, Ephraimite intervention, military release, bodily care, and return to Samaria remain separate acts and agents.

Corrections and reasons

No substantive correction is presently required; Judah “stripped of help” and the gods becoming ruin remain.

Canonical terminology

Fire, rite, sacrifice, captive, spoil, cruelty, sin, servant, mercy, fury, anoint, help, contempt, ruin, incense, and sepulcher remain stable.

Chapter 29

Chapter movement

Hezekiah reopens the temple, calls Levites to sanctify it, completes a sixteen-day cleansing, restores vessels, offers national expiation, renews Davidic music, and receives abundant willing worship.

Governing Latin

Open, restore, sanctify, cleanse, impurity, sanctuary, sin, fury, crime, covenant, minister, worship, incense, holocaust, proposition, expiation, instrument, adore, fill hands, praise, peace offering, libation, and ministry govern.

Vulgate-specific readings

Judah was delivered to commotion, destruction, and hissing; the cleansing takes sixteen days; Levites are sanctified by an easier rite than priests.

Ambiguities preserved

“It pleased them that this be done suddenly” remains the chapter’s own explanation of the rapid restoration.

Clarity decisions

The four sets of seven sin offerings, blood sequence, musical sequence, and voluntary totals remain separately countable.

Corrections and reasons

No substantive correction is presently required; “fill your hands to the Lord” remains consecratory language.

Canonical terminology

Sanctify, cleanse, sanctuary, sin, fury, covenant, minister, worship, incense, holocaust, proposition, expiation, adore, praise, peace offering, libation, and ministry remain fixed.

Chapter 30

Chapter movement

Hezekiah summons divided Israel to a delayed Passover; some mock and some humble themselves; impurity is removed; the ritually unready eat; prayer heals the breach; joy extends the feast another week.

Governing Latin

Passover, law, remnant, return, harden neck, give hand, sanctuary, mercy, pious, merciful, one heart, idol, sanctify, holocaust, propitious, placate, peace offering, praise, proselyte, blessing, and prayer govern.

Vulgate-specific readings

The Passover occurs in the second month; Levites sacrifice for the unsanctified; Hezekiah asks that lesser sanctification not be imputed; the Lord is “placated” toward the people.

Ambiguities preserved

The cross-verse prayer at 18–19 retains separate verse keys without severing the petition.

Clarity decisions

The initial seven days, added seven days, royal offerings, princely offerings, and priestly sanctification remain ordered.

Corrections and reasons

No substantive correction is presently required; “give your hands to the Lord” and “spoke to the heart” preserve the Latin images.

Canonical terminology

Passover, law, remnant, mercy, sanctuary, sanctify, holocaust, propitious, peace offering, praise, proselyte, bless, and prayer remain stable.

Chapter 31

Chapter movement

Israel destroys remaining cult sites, Hezekiah orders priestly divisions and royal offerings, firstfruits and tithes become heaps, storehouses and distributors are appointed, and faithful provision sustains worship.

Governing Latin

Image, grove, high place, altar, division, office, holocaust, peace offering, confess, Sabbath, new moon, law, firstfruits, tithe, sacred, vow, heap, bless, faithful, Holy of Holies, sanctified food, worship, ceremony, and prosper govern.

Vulgate-specific readings

The heaps are laid from the third to seventh month; distribution includes a three-year-old threshold, both sexes, and field-based Aaronite males.

Ambiguities preserved

The “apart from” distribution clauses remain layered where different registries overlap.

Clarity decisions

Contributions, storage, oversight, city distribution, family registration, and final evaluation remain distinct.

Corrections and reasons

No substantive correction is presently required; tithes of vowed sacred things remain separate from ordinary produce.

Canonical terminology

Office, holocaust, peace offering, confess, Sabbath, new moon, law, firstfruits, tithe, sacred, vow, bless, faithful, Holy of Holies, worship, ceremony, and prosper remain fixed.

Chapter 32

Chapter movement

After Hezekiah’s faithfulness Sennacherib besieges Judah, mocks God, and is destroyed by an angel; Hezekiah receives wealth, illness, sign, pride, humility, testing, and honored burial.

Governing Latin

Faithfulness, fountain, wall, armor, heart, arm of flesh, help, trust, deceive, blasphemy, angel, disgrace, save, rest, sign, benefit, exalted heart, wrath, humble, substance, wonder, test, forsake, mercy, and sepulcher govern.

Vulgate-specific readings

Sennacherib’s sons come from his own womb; Hezekiah fails to repay benefits; God forsakes him to test and expose his heart; he is buried above David’s sons’ sepulchers.

Ambiguities preserved

God’s temporary forsaking for testing is not weakened or expanded into abandonment beyond the episode.

Clarity decisions

The Assyrian speech retains its argument from other gods before the narrative identifies those gods as human handiwork.

Corrections and reasons

No substantive correction is presently required; the Gihon waters are diverted underground and “his mercies” remain the record’s wording.

Canonical terminology

Faithfulness, heart, flesh, help, trust, blasphemy, angel, save, rest, sign, benefit, wrath, humble, substance, wonder, test, forsake, mercy, and sepulcher remain stable.

Chapter 33

Chapter movement

Manasseh exceeds pagan abominations, is chained to Babylon, performs great penance, is heard and restored, removes idols and reforms worship; Amon rejects this reverence and dies by conspiracy.

Governing Latin

Abomination, high place, grove, adore, army of heaven, fire, dream, augury, malefic art, magician, enchanter, image, law, ceremony, judgment, seduce, chain, fetter, distress, prayer, penance, restore, know, peace offering, praise, contempt, and revere govern.

Vulgate-specific readings

Manasseh practices malefic arts, is bound with chains and fetters, does “very great penance,” and then knows that “the Lord himself was God.”

Ambiguities preserved

Sacrifice on high places after reform is explicitly directed to the Lord, leaving its irregularity visible without equating it with former idolatry.

Clarity decisions

Sin, warning, captivity, penance, answered prayer, fortification, removal, worship, and written records remain sequential.

Corrections and reasons

No substantive correction is presently required; Amon’s failure to revere God’s face as Manasseh did remains the decisive contrast.

Canonical terminology

Adore, fire, augury, malefic art, law, ceremony, judgment, chain, distress, prayer, penance, restore, know, peace offering, praise, contempt, and revere remain fixed.

Chapter 34

Chapter movement

Josiah seeks God, purges worship, repairs the temple, hears the discovered law, receives Huldah's judgment and mercy oracle, reads publicly, strikes covenant, and enforces the pact.

Governing Latin

Seek, cleanse, image, grave, priest, restore, faithful, law, money, fury, drip, curse, prophetess, soften heart, humble, revere, weep, peace, covenant, commandment, testimony, justification, soul, adjure, pact, and abomination govern.

Vulgate-specific readings

Idol fragments scatter on worshipers' tombs; priestly bones burn on altars; fury "drips"; Huldah lives in Jerusalem's Second Quarter; the king strikes covenant and adjures the people.

Ambiguities preserved

"Melted down" money follows the same `conflare` rendering used in JNV Second Kings and is not silently replaced by a modern accounting assumption.

Clarity decisions

Repair report, book discovery, reading, garment tearing, embassy, two-part oracle, public reading, covenant, and pact remain distinct.

Corrections and reasons

No substantive correction is presently required; the language is harmonized with the Latin parallel in Second Kings while Chronicles' details remain.

Canonical terminology

Seek, cleanse, faithful, law, fury, curse, prophetess, heart, humble, revere, peace, covenant, commandment, testimony, justification, soul, adjure, pact, and abomination remain stable.

Chapter 35

Chapter movement

Josiah orders an unparalleled Passover, supplies immense offerings, restores ordered ministries, then rejects God's word through Necho, is mortally wounded, and becomes the subject of enduring lamentation.

Governing Latin

Passover, priest, office, Levite, instruction, sanctify, ark, ministry, family, sacrifice, holocaust, peace offering, prophet, law, worship, mouth of God, wound, mausoleum, mourn, lamentation, mercy, and record govern.

Vulgate-specific readings

Josiah provides 30,000 flock animals and 3,000 oxen; Levites flay holocausts; Necho's warning is "from the mouth of God"; Jeremiah mourns especially.

Ambiguities preserved

Necho's divine commission is allowed to stand without evaluating his broader kingship or campaign.

Clarity decisions

Sacrificial preparation, cooking, distribution, priestly delay, singer/gatekeeper provision, and completion remain temporally ordered.

Corrections and reasons

No substantive correction is presently required; male and female singers' repeated lamentation "as though a law" remains.

Canonical terminology

Passover, priest, office, Levite, sanctify, ark, ministry, sacrifice, holocaust, peace offering, prophet, law, worship, wound, mourn, lamentation, mercy, and record remain fixed.

Chapter 36

Chapter movement

Judah's last kings are removed, renamed, chained, and exiled; leaders pollute God's house and mock messengers; Chaldeans destroy without mercy; the land keeps seventy years of Sabbath; Cyrus commands rebuilding and ascent.

Governing Latin

King, condemn, chain, abomination, paternal uncle, blush, mouth of the Lord, adjure, harden neck and heart, transgress, pollute, messenger, rise by night, admonish, spare, scorn, healing, mercy, sanctuary, Sabbath, desolation, fulfill, spirit, proclaim, build, and ascend govern.

Vulgate-specific readings

Jehoiachin begins at age eight; Zedekiah does not blush before Jeremiah; God sends messengers while "rising by night"; there is no healing; the land Sabbaths seventy years.

Ambiguities preserved

The final "let him ascend" remains an open summons rather than receiving a narrative completion absent from the book.

Clarity decisions

The four last reigns, pollution, repeated warning, destruction, exile, sabbatical fulfillment, and Cyrus's proclamation remain compressed but distinct.

Corrections and reasons

No substantive correction is presently required; the Clementine's eight-year age remains deliberately unharmonized with Second Kings' eighteen.

Canonical terminology

Chain, abomination, heart, transgress, messenger, spare, scorn, healing, mercy, sanctuary, Sabbath, desolation, fulfill, spirit, proclaim, build, and ascend remain stable.

Ezra — Codici Editorial

Chapter 1

Chapter movement

Cyrus’s decree reopens the road to Jerusalem; awakened households rise, neighbors supply them, and the temple vessels return under Sheshbazzar.

Governing Latin

`suscitavit Dominus spiritum` retains the Lord’s active stirring, while `traduxit vocem` is rendered as causing a proclamation to pass through the kingdom.

Vulgate-specific readings

The inventory preserves twenty-nine knives, cups “of a second kind,” the stated total of 5,400 vessels, and the transmigration of Babylon.

Ambiguities preserved

The relationship between the itemized subtotal and the stated grand total is not silently repaired; both belong to the received Latin.

Clarity decisions

The decree’s nested commands are punctuated as direct royal speech, and the repeated location “in Jerusalem” remains audible.

Corrections and reasons

No required semantic correction remained after source-pair review; familiar parallel wording was not allowed to override this text.

Canonical terminology

House and temple remain contextual renderings of `domus` and `templum`; voluntary offering, goods, livestock, vessels, and transmigration remain distinct.

Chapter 2

Chapter movement

The returned community is counted by families, towns, ministries, servants, animals, and offerings, then resettles in its cities.

Governing Latin

The repeated `filii`, `viri`, and numerical clauses are translated in their original sequence, preserving whether a line names sons or men.

Vulgate-specific readings

The Nathinim, the Tirshatha, the learned and perfect priest, 42,360 assembly total, 200 singers, and the gold solidi and silver minas remain explicit.

Ambiguities preserved

The list’s internal totals are reported rather than reconciled; `Sancto sanctorum` is retained literally as Holy of Holies in the food restriction.

Clarity decisions

Semicolons and paragraph breaks guide the long register without turning Scripture into a modern table or detaching numbers from names.

Corrections and reasons

Every ordered name and quantity was checked against the Latin rows; none was normalized merely to match another biblical census.

Canonical terminology

Seed, fathers' house, genealogy, priesthood, Levite, singer, gatekeeper, Nathinim, and priestly garment follow established JNV usage.

Chapter 3

Chapter movement

Israel gathers as one, restores the altar and liturgical calendar, begins the temple foundation, and mingles joy with remembered grief.

Governing Latin

`holocaustum` remains holocaust, `confessio` confession, and the idiom `opus diei in die suo` becomes "the work of each day upon its day."

Vulgate-specific readings

The peoples' terror accompanies—not prevents—the altar's restoration, and the unbuilt temple stands alongside already-restored sacrifice.

Ambiguities preserved

The comparison of former and present foundations remains syntactically compressed, reflecting the elders' simultaneous sight and memory.

Clarity decisions

Liturgical recurrence is deliberately retained, while explicit subjects distinguish builders, overseers, priests, Levites, and people.

Corrections and reasons

No correction was required; the emotional collision of loud weeping and loud joy was kept without smoothing it into one response.

Canonical terminology

Altar, law, solemnity, Tabernacles, new moons, perpetual holocaust, gift, confession, mercy, and temple remain stable.

Chapter 4

Chapter movement

Rejected collaborators obstruct Judah, imperial accusations portray Jerusalem as rebellious, and Artaxerxes forcibly suspends the work.

Governing Latin

The Syriac-document notice and epistolary frame are retained, as are the fiscal triad `tributum`, `vectigal`, and `annuos reditus`.

Vulgate-specific readings

The accusers are "mindful of the salt" eaten in the palace; the prohibition is enforced "with arm and strength."

Ambiguities preserved

Administrative names and ethnonyms remain transliterated, and the letter's "perhaps" in the future royal authorization is not suppressed.

Clarity decisions

Quotation boundaries distinguish the accusers' cover letter, the accusation itself, and the king's reply across continuing verses.

Corrections and reasons

No required correction remained; imperial chronology was not harmonized beyond what the Clementine chapter itself states.

Canonical terminology

Temple, house, counsel, accusation, judgment, tribute, tax, revenue, peace, and the River retain consistent legal-historical force.

Chapter 5

Chapter movement

Prophetic speech restarts construction; Tattenai investigates, the elders testify to judgment and restoration, and Darius is asked to search the archive.

Governing Latin

`oculus Dei` stays the eye of God, `lapide impolito` unpolished stone, and `crescit in manibus eorum` preserves the work growing in their hands.

Vulgate-specific readings

The Jews call themselves servants of the God of heaven and earth and identify Cyrus here as king of Babylon within their report.

Ambiguities preserved

Verse 4's first-person "we answered" remains, despite the surrounding official narration, because the Latin shifts person directly.

Clarity decisions

The full administrative letter is framed as quoted testimony, with nested royal words marked distinctly.

Corrections and reasons

No required correction remained after speaker, agency, and archival-reference review.

Canonical terminology

Prophet, temple, wrath, hand, captivity, prince, foundation, authority, and house of God remain continuous with earlier books.

Chapter 6

Chapter movement

Darius finds Cyrus's decree, funds and protects the work, threatens violators, and witnesses the completed temple, dedication, and Passover.

Governing Latin

The sixty-cubit height and width, three stone courses, royal treasury, daily provisions, and impalement-like punishment follow the Latin particulars.

Vulgate-specific readings

The offender is fastened to a timber taken from his own house, which is then confiscated; Darius invokes divine destruction against interference.

Ambiguities preserved

The sequence “Cyrus, Darius, and Artaxerxes” remains intact, as does the designation “king of Assyria” at the festival’s close.

Clarity decisions

The decree, narrative fulfillment, dedication inventory, and Passover are separated by clear paragraph and quotation transitions.

Corrections and reasons

No required correction remained; historical or architectural alternatives from other editions were not substituted.

Canonical terminology

Victim, holocaust, oblation, rite, dedication, sin, Passover, solemnity, Unleavened Bread, purification, and transmigration are preserved.

Chapter 7

Chapter movement

Ezra’s priestly lineage and disciplined heart introduce his commission, vast royal authorization, and thanksgiving for divine mercy.

Governing Latin

`scriba velox` is “swift scribe,” while Ezra investigates, does, and teaches the law in the exact threefold progression of verse 10.

Vulgate-specific readings

The king’s letter retains the tabernacle in Jerusalem, royal fisc, salt without measure, immunity from provisions, and four possible judgments.

Ambiguities preserved

“The wisdom of your God that is in your hand” remains a concrete document-and-wisdom image rather than an abstract paraphrase.

Clarity decisions

Ezra’s genealogy is allowed to run into its grammatical subject, and the long edict is punctuated without weakening its legal imperatives.

Corrections and reasons

No required correction remained after genealogy, quantity, speaker, and fiscal-vocabulary review.

Canonical terminology

Law, commandment, judgment, ceremonies, sacrifice, libation, ministry, mercy, hand of God, priest, and scribe remain stable.

Chapter 8

Chapter movement

Ezra numbers the returning families, recruits ministers, fasts for protection, entrusts sacred wealth, travels safely, and delivers all by weight.

Governing Latin

Every name and company total follows the Latin order; `virum doctissimum` is “a most learned man,” and `viam rectam` a straight way.

Vulgate-specific readings

The two gleaming bronze vessels are beautiful as gold; sacred assets are weighed at departure and arrival; the final officers “elevated” the people and house.

Ambiguities preserved

The twelve priestly chiefs are named alongside Sherebiah, Hashabiah, and ten brothers without forcing the syntax into a different headcount.

Clarity decisions

Repeated “with him” clauses preserve census rhythm, while quotation marks clarify Ezra’s reason for declining a military escort.

Corrections and reasons

No required correction remained after ordered-name, number, weight, journey-date, and custody-chain review.

Canonical terminology

Genealogy, Nathinim, ministry, fast, affliction, hand, fury, holy, treasury, holocaust, sin, satrap, and substance remain consistent.

Chapter 9

Chapter movement

The princes report intermarriage; Ezra tears his garments and hair, gathers the fearful, and confesses Israel’s guilt and endangered remnant.

Governing Latin

`semen sanctum` remains holy seed, `confusio vultus` confusion of face, `paxillus` a peg, and `sepes` a hedge.

Vulgate-specific readings

The land is filled “from mouth to mouth” with defilement, and Ezra asks whether wrath will reach consummation and erase the saved remnant.

Ambiguities preserved

The prophetic prohibition is presented as Ezra’s composite citation without assigning it to one earlier verse or flattening its Vulgate phrasing.

Clarity decisions

The prayer’s long causal structure remains cumulative but receives punctuation that makes confession, mercy, command, and question audible.

Corrections and reasons

No required correction remained; the prayer’s corporate identification with guilt was not changed into detached accusation.

Canonical terminology

Abomination, holy seed, transgression, sacrifice, iniquity, offense, mercy, salvation, commandment, inheritance, and justice remain stable.

Chapter 10

Chapter movement

Public weeping becomes covenant action: the assembly confesses, establishes an inquiry, and records those implicated in foreign marriages.

Governing Latin

`si est pœnitentia` remains “if there is penance,” `percutiamus fœdus` “let us strike a covenant,” and `dederunt manus` “gave their hands.”

Vulgate-specific readings

The decree includes casting out wives and those born from them, confiscation and exclusion for absence, trembling from both sin and rain, and a ram for offense.

Ambiguities preserved

The role of the men who “stood over” the matter is not expanded into opposition or endorsement beyond the Latin wording.

Clarity decisions

The final register preserves every verse boundary, repeated name, family heading, and the closing notice that some women had borne children.

Corrections and reasons

No required correction remained after covenant, penance, legal-process, ordered-name, and family-status review; the severe account is neither softened nor endorsed editorially.

Canonical terminology

Penance, covenant, commandment, law, adjuration, confession, offense, wrath, assembly, transmigration, priest, Levite, singer, and gatekeeper remain stable.

Nehemiah — Codici Editorial

Chapter 1

Chapter movement

Nehemiah receives Jerusalem’s ruin, mourns, confesses Israel’s sin, recalls the promise of gathering, and asks mercy before the king.

Governing Latin

`pactum et misericordiam` remains pact and mercy; ears, eyes, face, name, strength, and hand preserve the prayer’s concrete theology.

Vulgate-specific readings

The extremities of heaven and Nehemiah’s office as royal cupbearer remain explicit.

Ambiguities preserved

The twentieth year is not supplied with an unstated monarch in verse 1.

Clarity decisions

The report and prayer receive direct-speech boundaries while the long confession remains cumulative.

Corrections and reasons

The first divine `Dominus` is identified once as “the Lord (YHWH)”; no other semantic correction remained.

Canonical terminology

Pact, mercy, commandment, ceremonies, judgments, confession, sin, servant, redemption, and name remain stable.

Chapter 2

Chapter movement

Artaxerxes authorizes Nehemiah, who inspects Jerusalem secretly, rallies the builders, and rejects hostile claims.

Governing Latin

`quasi languidus` is “appeared faint,” and the good hand of God, Dragon Spring, and king’s forest remain literal images.

Vulgate-specific readings

The queen sits beside the king; the tower, future house, aqueduct, and mounted inspection retain their particulars.

Ambiguities preserved

Tobiah remains an Ammonite “servant,” and Jerusalem’s opponents lack portion, justice, and memorial.

Clarity decisions

Nehemiah’s silent prayer interrupts the royal dialogue without being expanded into invented words.

Corrections and reasons

No required correction remained after route, speaker, office, and agency review.

Canonical terminology

Hand, mercy, prosperity, reproach, magistrate, noble, governor, justice, and memorial remain distinct.

Chapter 3

Chapter movement

Priests, families, tradespeople, rulers, women, Levites, Nathinim, and merchants repair Jerusalem section by section.

Governing Latin

Repeated `juxta`, `post eum`, and `contra domum suam` retain the spatial chain; doors, locks, bars, bends, and angles remain differentiated.

Vulgate-specific readings

The Hundred-Cubit Tower, perfume-maker, Shallum’s daughters, broad street, strongest angle, prison court, and sellers of secondhand goods remain.

Ambiguities preserved

“They left Jerusalem” at 3:8 and the compact subject at 3:25 are not normalized beyond the Latin.

Clarity decisions

Every builder and section stays attached to its verse and location rather than becoming a modern table.

Corrections and reasons

All ordered names and constructions were checked; no required semantic correction remained.

Canonical terminology

High priest, sanctify, gate, tower, temple, treasury, Nathinim, goldsmith, merchant, and ministry remain stable.

Chapter 4

Chapter movement

Mockery becomes conspiracy; prayer and vigilance answer it, and builders labor armed under a trumpet signal.

Governing Latin

The wall’s closing “scar,” rubble, withdrawing labor strength, one-handed work, and stars marking the day’s end remain concrete.

Vulgate-specific readings

The fox “will leap over” the wall, warnings come ten times, and each person strips only for washing.

Ambiguities preserved

The difficult syntax of workers, carriers, and loaders at 4:17 is preserved without inventing separate companies.

Clarity decisions

Direct speech identifies Sanballat, Tobiah, Judah, enemies, and Nehemiah while maintaining urgent cadence.

Corrections and reasons

No required correction remained after weapon, labor, quotation, and adjacent-verse review.

Canonical terminology

Iniquity, sin, reproach, counsel, heart, house, trumpet, guard, and God’s fighting remain consistent.

Chapter 5

Chapter movement

Debt slavery provokes public protest; Nehemiah orders restitution and models a governorship without extracting provisions.

Governing Latin

Usury, debt, the hundredth part, shaken bosom, governor’s provisions, and daily table amounts follow the Latin.

Vulgate-specific readings

Daughters are bondwomen without means of redemption; one ox, six rams, birds, and varied wines describe Nehemiah’s table.

Ambiguities preserved

The precise economic force of `centesimum` remains “the hundredth part” rather than an imported rate explanation.

Clarity decisions

Parallel complaints are separated as distinct voices, and the twelve-year retrospect is punctuated explicitly.

Corrections and reasons

No required correction remained after debt, quantity, oath, and agency review.

Canonical terminology

Servitude, redemption, usury, tribute, adjuration, fear of God, mercy, and remembrance remain stable.

Chapter 6

Chapter movement

Nehemiah resists ambush, rumor, false prophecy, and intimidation; the wall is finished while Tobiah’s network persists.

Governing Latin

`percutiamus fœdus` is “strike a pact”; “from your heart” preserves the accusation’s source, and hands remain the image of courage and labor.

Vulgate-specific readings

The temple trap threatens death, Shemaiah is paid, Noadiah is a prophetess, and the wall is completed in fifty-two days.

Ambiguities preserved

“Fell within themselves” retains the unusual response of the surrounding nations.

Clarity decisions

The open letter’s allegation and Nehemiah’s replies have exact quotation boundaries.

Corrections and reasons

No required correction remained after chronology, speaker, kinship, and conspiracy review.

Canonical terminology

Pact, counsel, prophet, temple, sin, oath, hand, fear, work, and remembrance remain stable.

Chapter 7

Chapter movement

Jerusalem is secured and the returned community is identified through a recovered census and its offerings.

Governing Latin

The register preserves every sons/men label, personal and place name, quantity, office, animal, currency, and garment count.

Vulgate-specific readings

The gates open at the heat of the sun; the city is broad but sparsely housed; 245 singers, 530 tunics, drachmas, and minas remain.

Ambiguities preserved

The broken Levite syntax across verses 42–44 and internal census differences from Ezra are not repaired.

Clarity decisions

Verse boundaries keep dependent list fragments auditable while punctuation makes their continuation visible.

Corrections and reasons

Every ordered list entry and number was checked against the frozen rows; no normalization was admitted.

Canonical terminology

Tirshatha, Holy of Holies, census, seed, priesthood, Nathinim, treasury, singer, and gatekeeper remain stable.

Chapter 8

Chapter movement

Ezra reads and interprets the law; grief becomes holy joy, and Israel rediscovers and celebrates Tabernacles.

Governing Latin

The ears are “raised” to the book; the people adore prone; fat things, sweet wine, portions, roofs, branches, and rite remain concrete.

Vulgate-specific readings

Nehemiah is identified as Tirshatha, the joy of the Lord is strength, and the feast had not been kept “thus” since Joshua.

Ambiguities preserved

The Levites both make silence and interpret; neither function is collapsed into the other.

Clarity decisions

Platform names, responsive “Amen,” instructions, and feast discovery are punctuated for oral clarity.

Corrections and reasons

No required correction remained after names, botanical terms, chronology, and quotation review.

Canonical terminology

Law, priest, scribe, sanctified day, adore, solemnity, tabernacle, assembly, and rite remain consistent.

Chapter 9

Chapter movement

Fasting Israel confesses creation, election, exodus, wilderness, conquest, rebellion, divine mercy, servitude, and renewed covenant.

Governing Latin

Fire of the Chaldeans, striking covenant, right judgments, withdrawing shoulder, consumption, fat land, and bodily subjection remain visible.

Vulgate-specific readings

The law is read four times and confession offered four times; a head is appointed for return to servitude “as though through contention.”

Ambiguities preserved

Pact at 9:32 and covenant at 9:8 and 9:38 preserve the Latin `pactum/fœdus` distinction.

Clarity decisions

One continuous quotation carries the historical prayer through the covenant signature statement at verse 38.

Corrections and reasons

Quotation closure was fixed at 9:38 after the structural read; no semantic correction remained.

Canonical terminology

Seed, covenant, pact, mercy, compassion, law, ceremony, precept, judgment, testimony, blasphemy, and salvation remain stable.

Chapter 10

Chapter movement

Priests, Levites, and people sign and swear obligations concerning marriage, Sabbath, release, worship, wood, firstfruits, and tithes.

Governing Latin

Every signatory remains ordered; `exactionem universæ manus`, the third-shekel levy, and tenth of the tenth retain their legal specificity.

Vulgate-specific readings

Bread of proposition, perpetual holocaust, sanctified days, wood lots, firstfruits of sons, and the house of the treasure remain.

Ambiguities preserved

“All who could understand” governs the participating households without an invented age threshold.

Clarity decisions

The long oath is punctuated as one escalating set of commitments without obscuring verse keys.

Corrections and reasons

No required correction remained after signature, measure, liturgical, and fiscal review.

Canonical terminology

Law, commandment, judgment, ceremony, Sabbath, oblation, holocaust, expiation, firstfruits, libation, tithe, and ministry remain stable.

Chapter 11

Chapter movement

Lots and voluntary settlement populate Jerusalem; Judah, Benjamin, priests, Levites, gatekeepers, and rural communities are registered.

Governing Latin

One part in ten, daughter towns, genealogical chains, titles, daily singer order, and all totals follow the Latin sequence.

Vulgate-specific readings

Jerusalem is the holy city; Shallum’s line is counted with daughters; Zabdiel is “son of mighty men”; Uzzi is `episcopus` of the Levites.

Ambiguities preserved

`episcopus` is rendered overseer in its administrative context without erasing the underlying term from the editorial record.

Clarity decisions

Compressed town lists and genealogies retain their verse boundaries and directional relationships.

Corrections and reasons

No required correction remained after household, location, office, and quantity review.

Canonical terminology

Holy city, possession, Nathinim, overseer, ministry, praise, confession, prayer, gatekeeper, and Levite remain stable.

Chapter 12

Chapter movement

Priestly and Levitical succession leads to the wall’s dedication, two choirs, great sacrifice and joy, and restored treasury service.

Governing Latin

`liber verborum dierum` remains book of the words of days; thanksgiving, song, instruments, purification, expiation, and sanctification remain distinct.

Vulgate-specific readings

Two great choirs traverse named gates and towers; wives and children rejoice; Jerusalem’s joy is heard far away.

Ambiguities preserved

The paired family-head register and spatial routes are not conformed to external reconstructions.

Clarity decisions

Semicolons connect each family to its representative and preserve the procession’s two moving lines.

Corrections and reasons

No required correction remained after genealogy, procession, instrument, treasury, and ministry review.

Canonical terminology

Priest, Levite, hymn, confession, dedication, thanksgiving, victim, libation, firstfruits, tithe, expiation, and sanctify remain stable.

Chapter 13

Chapter movement

Nehemiah purges Tobiah’s chamber, restores provisions, enforces Sabbath, confronts foreign marriages, and reorders priestly and Levitical service.

Governing Latin

King of Babylon, erased mercies, resting gates, laying hands on merchants, striking men, making them bald, and priestly right follow the Latin.

Vulgate-specific readings

Eliashib is near to Tobiah; Nehemiah ejects vessels, curses and strikes offenders, and drives away the high priest’s Sanballat-linked son-in-law.

Ambiguities preserved

The exact degree of Eliashib’s kinship (`proximus`) remains “near,” and the mixed children speak one people’s language and another.

Clarity decisions

Nehemiah’s reforms and repeated remembrance prayers are separated without softening their force.

Corrections and reasons

No required correction remained after legal, linguistic, kinship, violence, and ministry review.

Canonical terminology

Assembly, law, curse, blessing, treasury, mercy, ceremony, Sabbath, priesthood, Levitical right, oblation, firstfruits, and ministry remain stable.

Esther — Codici Editorial

Chapter 1

Chapter movement

Ahasuerus displays imperial glory, Vashti refuses his summons, and an irrevocable decree removes her and regulates households.

Governing Latin

The 127 provinces, 180 days, seven-day feast, colors, stones, vessels, wine, and seven eunuchs follow the Latin particulars.

Vulgate-specific readings

Susa is the kingdom’s “beginning”; the grove is planted by royal hand; husbands are declared princes and superiors.

Ambiguities preserved

The unusual geography of the palace spaces and `regnum illius` for Vashti’s station are not flattened.

Clarity decisions

Memucan’s counsel is framed as one continuous legal argument.

Corrections and reasons

No required semantic correction remained after names, numbers, materials, and decree review.

Canonical terminology

Kingdom, glory, power, prince, law, ancestral right, edict, honor, and dominion remain distinct.

Chapter 2

Chapter movement

Esther enters the royal women’s house, becomes queen, keeps her identity hidden, and relays Mordecai’s discovery of treason.

Governing Latin

Foster father, adoption, women’s cultivation, myrrh, pigments, aromatics, concubines, mercy, and annals remain explicit.

Vulgate-specific readings

Esther is Hadassah by another name; seven attendants are the most beautiful; a second gathering of virgins remains.

Ambiguities preserved

Mordecai’s genealogy and the deportation syntax are not conformed to another edition.

Clarity decisions

The twelve-month preparation is presented as two exact six-month periods.

Corrections and reasons

No required correction remained after kinship, date, speaker, and custody review.

Canonical terminology

Favor, mercy, diadem, union, wedding, rest, gatekeeper, gibbet, histories, and annals remain stable.

Chapter 3

Chapter movement

Haman’s wounded pride expands into a plan to erase all Jews, authorized by royal ring and dispatched throughout the empire.

Governing Latin

Adoration, `phur`, urn, ten thousand talents, satraps, judges, couriers, and plunder preserve the Latin legal machinery.

Vulgate-specific readings

The lot selects the month Adar; Haman is Agagite; the king permits him to retain the promised silver.

Ambiguities preserved

The text calls Ahasuerus emperor in the command to adore Haman without editorial qualification.

Clarity decisions

The decree’s date, intended victims, and single execution day remain unambiguous.

Corrections and reasons

No required correction remained after chronology, sums, titles, and agency review.

Canonical terminology

Adore, nation, laws, ceremonies, decrees, treasury, ring, enemy, edict, and substance remain stable.

Chapter 4

Chapter movement

Mordecai mourns and sends the decree to Esther, who accepts the mortal risk of approaching the king after communal prayer and fasting.

Governing Latin

Soul, sackcloth, ashes, bitter lament, golden rod, clemency, other occasion, prayer, death, and danger remain concrete.

Vulgate-specific readings

Esther has not been called for thirty days; the fast forbids food and drink for three days and nights.

Ambiguities preserved

The “other occasion” of deliverance is retained without importing a named agent absent from the Latin.

Clarity decisions

Hathach’s relayed dialogue is punctuated so every speaker remains identifiable.

Corrections and reasons

No required correction remained after message-chain, law, time, and quotation review.

Canonical terminology

Soul, people, prayer, fasting, deliverance, death, danger, law, palace, and mercy remain stable.

Chapter 5

Chapter movement

Esther is received, stages a second banquet, and delays her petition while Haman prepares a fifty-cubit instrument for Mordecai.

Governing Latin

Inner court, council chamber, golden rod, abundant wine, will, prayers, timber, cubits, and cross follow the Latin.

Vulgate-specific readings

Esther kisses the rod’s tip; Haman thinks all his wealth nothing while Mordecai sits.

Ambiguities preserved

`crux` and `trabes` are rendered cross and timber while the narrative function remains hanging.

Clarity decisions

The repeated half-kingdom offer and deferred petition retain their deliberate cadence.

Corrections and reasons

No required correction remained after space, sequence, measure, and speech review.

Canonical terminology

Favor, petition, prayer, banquet, will, glory, anger, counsel, timber, and cross remain stable.

Chapter 6

Chapter movement

Royal insomnia uncovers Mordecai’s unrewarded fidelity, and Haman must publicly confer upon him the honor Haman imagined for himself.

Governing Latin

Histories, annals, throat-cutting plot, fidelity, reward, tyrants, robe, saddle, diadem, and covered head remain.

Vulgate-specific readings

Haman seeks fastening to a gibbet; a foremost prince leads the horse; his counselors foretell unavoidable collapse.

Ambiguities preserved

The royal horse “from the king’s saddle” is preserved without speculative emendation.

Clarity decisions

Haman’s inward calculation is separated from his spoken proposal.

Corrections and reasons

No required correction remained after identity, irony, object, and quotation review.

Canonical terminology

Fidelity, honor, reward, heart, prince, tyrant, robe, diadem, seed, and counsel remain stable.

Chapter 7

Chapter movement

Esther identifies Haman, the king misreads his collapse upon her couch as assault, and Haman dies upon his own gibbet.

Governing Latin

Soul, crushing, slaughter, servitude, cruelty overflowing upon the king, wooded garden, covered face, and rested wrath remain.

Vulgate-specific readings

Esther says enslavement would have been bearable; the king accuses Haman of wishing to oppress the queen.

Ambiguities preserved

The precise posture and intent of Haman upon Esther's couch are narrated only as the king perceives them.

Clarity decisions

Esther's petition preserves its balanced request for her soul and people.

Corrections and reasons

No required correction remained after speaker, agency, and execution review.

Canonical terminology

Favor, soul, people, enemy, servitude, cruelty, wrath, timber, gibbet, and king remain stable.

Chapter 8

Chapter movement

Esther and Mordecai receive Haman's authority and house, and a counter-edict authorizes Jewish assembly, defense, killing, and plunder.

Governing Latin

Paternal uncle, ring, void letters, scepter, clemency, copyists, mounted couriers, vengeance, souls, and spoils remain explicit.

Vulgate-specific readings

The counter-decree includes enemies' wives, children, and households; converts join Jewish religion and ceremonies through fear.

Ambiguities preserved

The new letters "forestall" rather than repeal the irrevocable former letters.

Clarity decisions

The 127-province distribution formula preserves province, people, language, and script.

Corrections and reasons

No required correction remained after kinship, date, decree, and violence review.

Canonical terminology

House, enemy, scepter, clemency, soul, vengeance, spoil, religion, ceremonies, honor, and light remain stable.

Chapter 9

Chapter movement

The Jews prevail, refuse plunder, establish differing Susa and provincial festival dates, and bind Purim upon their seed.

Governing Latin

Five hundred, three hundred, seventy-five thousand, Haman's ten sons, gibbet, cross, lot, urn, gifts, and fixed times remain.

Vulgate-specific readings

Esther requests a second day in Susa; little gifts go to the poor; the book calls itself Esther.

Ambiguities preserved

The reported killing totals and extended authorization are presented without moral or textual normalization.

Clarity decisions

Repeated dates distinguish Susa’s fifteenth-day rest from unwalled towns’ fourteenth-day observance.

Corrections and reasons

No required correction remained after names, numbers, dates, pronouns, and feast review.

Canonical terminology

Soul, substance, solemnity, feast, joy, mourning, seed, religion, ceremonies, Scripture, and truth remain stable.

Chapter 10

Chapter movement

Mordecai’s greatness closes the narrative, then his dream is interpreted as Esther’s rise and Israel’s salvation.

Governing Latin

Tributary islands, books of Medes and Persians, little spring, river, light, sun, dragons, lots, signs, and inheritance remain concrete.

Vulgate-specific readings

Mordecai explicitly says the events were done by God; Esther is the transformed spring; the two dragons are Mordecai and Haman.

Ambiguities preserved

The temporal relation of the two lots before God remains as stated, not systematized.

Clarity decisions

One continuous Mordecai quotation encompasses dream interpretation and festival command.

Corrections and reasons

The first `Dominus` is identified once as “the Lord (YHWH)”; no other correction remained.

Canonical terminology

Strength, dominion, dignity, sublimity, peace, seed, Lord, salvation, lot, inheritance, assembly, and generation remain stable.

Chapter 11

Chapter movement

A transmission notice identifies the Greek letter’s bearers and translator, then restores Mordecai’s primal dream.

Governing Latin

Ptolemy, Cleopatra, Dositheus, Levitical stock, Nisan date, voices, thunder, earthquakes, dragons, spring, light, and sun remain.

Vulgate-specific readings

Dositheus “claimed” priestly and Levitical identity; the humble devour the renowned.

Ambiguities preserved

The source’s Artaxerxes naming and chronology remain independent of Ahasuerus terminology elsewhere.

Clarity decisions

The transmission notice is distinguished from the dream narrative without moving either passage.

Corrections and reasons

No required correction remained after genealogy, transmission, symbols, and chronology review.

Canonical terminology

Priest, Levitical, tribe, captivity, nation of the just, darkness, tribulation, anguish, death, and God remain stable.

Chapter 12

Chapter movement

Mordecai uncovers the eunuchs' plot, receives royal gifts, and becomes the target of Haman's retaliatory hatred.

Governing Latin

Court, gatekeepers, laying hands upon the king, questioning, confession, death, records, report, gifts, and plunder remain.

Vulgate-specific readings

Haman is called the Bugean and acts because the two eunuchs were killed; the final line introduces the full edict.

Ambiguities preserved

"They plundered their goods or substance" retains the Latin's alternative expression and compressed subject.

Clarity decisions

The chapter remains an intentional bridge into the letter of chapter 13.

Corrections and reasons

No required correction remained after plot, reward, causation, and adjacent-boundary review.

Canonical terminology

Court, gatekeeper, confession, death, record, memory, gift, people, goods, substance, and letter remain stable.

Chapter 13

Chapter movement

The extermination edict states its false rationale, then Mordecai answers with prayer for God's threatened inheritance.

Governing Latin

Greatest king, lower regions, pact-like imperial claims, Lord of all, foot-traces, lot, cord, mouths, and certain death remain.

Vulgate-specific readings

The edict chooses the fourteenth of Adar; Mordecai says he would kiss Haman's footprints but would adore only God.

Ambiguities preserved

The narrative sentence at 13:7 remains attached after the edict before Mordecai's prayer.

Clarity decisions

Royal letter and prayer receive separate quotation frames with no rearrangement.

Corrections and reasons

No required correction remained after speaker, title, date, theology, and image review.

Canonical terminology

Dominion, clemency, peace, concord, lower regions, adore, salvation, inheritance, redemption, supplication, lot, cord, and name remain stable.

Chapter 14

Chapter movement

Esther exchanges royal adornment for humiliation and confesses Israel's sin while pleading for speech, deliverance, and courage before the king.

Governing Latin

Ashes and dung, torn hair, danger in hands, carnal king, lion, menstruating rag, libation wine, and fear remain unsanitized.

Vulgate-specific readings

Esther detests her diadem and foreign bed, denies pleasure in royal and Hamanic banquets, and says she has rejoiced only in God.

Ambiguities preserved

Her private "days of silence" remain unexplained, and the prayer's severe ritual images are not softened.

Clarity decisions

The prayer's confession, accusation, petition, and personal testimony remain cumulative but readable.

Corrections and reasons

No required correction remained after theology, body imagery, liturgical terms, and agency review.

Canonical terminology

Lord, inheritance, servitude, justice, temple, altar, idol, scepter, tribulation, confidence, hand, libation, and hope remain stable.

Chapter 15

Chapter movement

Mordecai's charge leads Esther through the palace; she collapses before the terrible king, whose spirit God turns to gentleness.

Governing Latin

Raised in Mordecai's hand, ruler and savior, attendants, flowing garments, rosy face, burning eyes, pallor, neck, kiss, and near-death remain.

Vulgate-specific readings

The king says "I am your brother," places the golden rod upon Esther's neck, and is described by her as like an angel of God.

Ambiguities preserved

The law's exemption "not for you, but for everyone" remains in its startling Vulgate wording.

Clarity decisions

Physical movement through successive doors and both collapses is narrated in exact order.

Corrections and reasons

No required correction remained after agency, gesture, dialogue, and bodily-state review.

Canonical terminology

Humility, glory, ruler, savior, fear, spirit, gentleness, scepter, angel, grace, and death remain stable.

Chapter 16

Chapter movement

The counter-edict condemns Haman’s ingratitude and Macedonian plot, vindicates the Jews as God’s sons, and mandates aid and festival observance.

Governing Latin

Rights of humanity, tunnels of lies, simple ears, commonwealth, Macedonian soul and nation, solitude, gibbets, sword, fire, beasts, and disobedience remain.

Vulgate-specific readings

Haman is a Macedonian foreigner plotting transfer of Persia; he and all his kin hang; nonparticipating cities face total destruction.

Ambiguities preserved

The edict’s propagandistic reversals and extreme final sanction are transmitted without endorsement or harmonization.

Clarity decisions

The legal argument progresses from general warning to Haman, Jews, authorization, feast, reward, and sanction.

Corrections and reasons

No required correction remained after titles, political claims, decree force, dates, and penalty review.

Canonical terminology

Goodness, honor, pride, judgment, fidelity, justice, God, law, edict, joy, solemnity, contempt, and disobedience remain stable.

Job — Codici Editorial

Chapter 1

Chapter movement

Job’s integrity, prosperity, heavenly testing, and first losses establish the conflict.

Governing Latin

Hus, simple and upright, seven sons, three daughters, exact herds, sons of God, Satan, holocausts, and adoration remain explicit.

Vulgate-specific readings

The children may have ‘blessed God’ inwardly; the Vulgate euphemism is not changed to ‘cursed.’

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Messenger sequence and the collapse of Job’s household are kept in rising, uninterrupted order.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Lord is identified as YHWH once at 1:6; soul, substance, holocaust, adore, and bless retain canonical force.

Chapter 2

Chapter movement

A second heavenly hearing permits bodily affliction, Job’s wife challenges him, and three friends sit in silence.

Governing Latin

Skin for skin, soul, very grievous ulcer, potsherd, dung heap, seven days and nights, and the friends’ names follow the Latin.

Vulgate-specific readings

‘Bless God and die’ remains the same Vulgate euphemism as chapter 1.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The contrast between Job’s reply to his wife and the friends’ wordless grief remains sharp.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Simplicity, innocence, soul, evil, foolishness, and Lord remain harmonized.

Chapter 3

Chapter movement

Job breaks the silence by cursing his day and longing for the stillness of death.

Governing Latin

Darkness, shadow of death, Leviathan, shut womb, kings, prisoners, and the buried stillborn preserve the poem’s concrete imagery.

Vulgate-specific readings

The curse falls upon the day, not upon God; the syntactic distinction is retained.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Repetitions of ‘why’ and the movement from cosmic curse to personal groaning remain audible.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Light, darkness, soul, rest, peace, impious, and Leviathan remain literal.

Chapter 4

Chapter movement

Eliphaz recalls Job’s former counsel, reports a night vision, and argues that no mortal is just before God.

Governing Latin

Fear, trembling, spirit, whisper, holy ones, angels, moth, and clay habitation follow the Latin images.

Vulgate-specific readings

The apparition’s identity is not supplied where the Latin leaves it unnamed.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Vision narration is punctuated as a single remembered disclosure.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Justice, innocent, impious, holy ones, spirit, and Maker remain stable.

Chapter 5

Chapter movement

Eliphaz urges appeal to God, describes the fool’s collapse, and blesses divine correction.

Governing Latin

Wrath, envy, roots, hunger, six tribulations, pact with stones, beasts, tabernacle, and abundant grave remain.

Vulgate-specific readings

‘Blessed is the man whom God corrects’ is preserved without turning the speech into an inspired verdict on Job.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The catalogue of rescue proceeds numerically and keeps its proverbial cadence.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Blessed, discipline, Almighty, salvation, poor, pact, tabernacle, and peace remain distinct.

Chapter 6

Chapter movement

Job defends the weight of his grief, asks for death, and reproaches his friends’ unreliable consolation.

Governing Latin

Sea sand, arrows, poison, wild ass, ox, egg white, holocaust, caravans, and Tema retain their material force.

Vulgate-specific readings

Difficult pronouns and the friends’ ‘foot’ imagery remain close to the Latin rather than over-explained.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Job’s appeal, accusation, and request for instruction are separated without fragmenting the speech.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, holy one, iniquity, just, judgment, and mercy remain consistent.

Chapter 7

Chapter movement

Job compares mortal life to warfare and a hired servant’s labor, then addresses God in anguish.

Governing Latin

Warfare, hireling, shuttle, cloud, lower regions, whale, prison, saliva, and dust follow the Latin.

Vulgate-specific readings

The Vulgate’s ‘whale’ is retained rather than normalized to another creature.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The turn from human brevity to direct divine address is made clear by punctuation.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, spirit, lower regions, sin, iniquity, keeper, and dust remain stable.

Chapter 8

Chapter movement

Bildad defends divine judgment, invokes ancestral wisdom, and promises restoration for the simple.

Governing Latin

Rush, sedge, spider’s web, roots over stones, simple man, laughter, and tabernacle preserve the argument’s imagery.

Vulgate-specific readings

The friends’ theological claims remain attributed speech, not editorial endorsement.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Botanical comparisons and conditional conclusions retain their sequence.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Judgment, Almighty, just, impious, simple, malicious, and tabernacle remain distinct.

Chapter 9

Chapter movement

Job affirms God’s irresistible majesty while despairing of obtaining judgment before him.

Governing Latin

Arcturus, Orion, Hyades, sea waves, heaven’s pillars, dragon, tribunal, rod, and whirlwind remain.

Vulgate-specific readings

Astronomical names and the Vulgate dragon are preserved instead of conformed to modern editions.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Long conditional reasoning is divided for readability without changing logical dependence.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Justice, simple, soul, judgment, mercy, innocent, impious, and God remain stable.

Chapter 10

Chapter movement

Job appeals to his Maker, describes bodily formation, and asks why he was brought from the womb.

Governing Latin

Milk, cheese, bones, sinews, lioness, witness, warfare, darkness, and shadow of death remain physical.

Vulgate-specific readings

Job’s protest is presented as lament addressed to God, not as the narrator’s theology.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The creation-of-the-body sequence retains its intimate progression.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, life, mercy, visitation, iniquity, salvation, and light remain harmonized.

Chapter 11

Chapter movement

Zophar rebukes Job, magnifies divine incomprehensibility, and calls him to repentance.

Governing Latin

Many words, secrets of wisdom, heaven, lower regions, sea, wild ass’s colt, hands, tabernacle, and hope remain.

Vulgate-specific readings

The claim that God exacts less than Job deserves remains Zophar’s claim.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Questions lead into exhortation and promised security without supplying missing premises.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Iniquity, Almighty, penance-related turning, pure hands, tabernacle, and hope remain stable.

Chapter 12

Chapter movement

Job answers with irony, appeals to creation, and insists that God governs both flourishing and ruin.

Governing Latin

Thieves’ tabernacles, beasts, birds, fishes, ear, palate, waters, counselors, priests, kings, and nations remain.

Vulgate-specific readings

Agency is retained even where the speech ascribes calamity directly to God.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The catalogue of reversals keeps its parallel momentum.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, wisdom, counsel, justice, nations, priests, and God remain distinct.

Chapter 13

Chapter movement

Job asks for silence, risks speaking before God, and rejects his friends as makers of lies.

Governing Latin

Ashen remembrance, clay necks, flesh in teeth, soul in hand, two requests, stocks, and leaf remain.

Vulgate-specific readings

‘Even if he kills me, I shall hope in him’ retains the Vulgate’s confession amid danger.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Job’s address shifts from friends to God are signaled without added speaker labels.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Hope, salvation, impious, just, iniquity, judgment, and face remain stable.

Chapter 14

Chapter movement

Job meditates on human brevity, death, resurrection-like waiting, and desired concealment below.

Governing Latin

Flower, shadow, unclean birth, appointed boundaries, tree shoots, waters, lower regions, seal, mountain, and rock remain.

Vulgate-specific readings

The hope of a tree and Job’s questions about human return remain questions, not doctrinal paraphrase.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Images move from mortal limits to hidden waiting and back to decay in the Latin order.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Man, woman, clean, sin, lower regions, wrath, hope, and soul remain harmonized.

Chapter 15

Chapter movement

Eliphaz accuses Job of wind-filled speech and describes the terrors of the impious.

Governing Latin

Wind, heat, prayers, holy ones, foreigner, tyrant, sword, bread, king, neck, and fatness remain.

Vulgate-specific readings

‘No one is unchangeable among his holy ones’ retains the Vulgate formulation.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The rebuke and inherited wisdom oracle remain one sustained speech.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Prayer, holy ones, immaculate, just, impious, iniquity, and Almighty remain stable.

Chapter 16

Chapter movement

Job calls his friends verbose comforters and turns toward God under grief and betrayal.

Governing Latin

Teeth, enemy, cheek, hands of the impious, sackcloth, horn, tears, witness in heaven, and grave remain.

Vulgate-specific readings

Divine and human assailants are not merged where the Latin distinguishes them.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Job’s alternating address to friends, enemies, and heavenly witness remains intelligible.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, innocent, witness, heaven, prayer, impious, and judgment remain harmonized.

Chapter 17

Chapter movement

Job describes extinguished spirit, failed hope, mockery, and descent to the deepest lower regions.

Governing Latin

Spirit, grave, surety, heart, fathers, night, corruption, worms, and deepest lower region remain.

Vulgate-specific readings

The Vulgate’s compressed questions about hope and rest remain unresolved.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Abrupt images are allowed to retain the broken rhythm of exhaustion.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Spirit, heart, hope, corruption, lower regions, light, and rest remain stable.

Chapter 18

Chapter movement

Bildad portrays the impious man’s light extinguished and his memory erased.

Governing Latin

Lamp, snare, roots, firstborn death, companions of death, sulfur, seed, tabernacle, and horror remain.

Vulgate-specific readings

‘Firstborn death’ is preserved as the Vulgate image, not explained away.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The speech’s net imagery and final verdict retain their accumulating severity.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Impious, light, death, memory, seed, unjust, tabernacle, and God remain distinct.

Chapter 19

Chapter movement

Job laments abandonment and bodily ruin, then declares his living Redeemer and bodily vision of God.

Governing Latin

Tenfold oppression, crown, uprooted tree, robbers, servants, breath, teeth, iron stylus, lead, flint, and Redeemer remain.

Vulgate-specific readings

‘On the last day I shall rise from the earth’ and ‘in my flesh’ preserve the Clementine reading directly.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The movement from social desolation to the Redeemer confession is given its full rhetorical space.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, Lord, mercy, Redeemer, last day, flesh, God, hope, and judgment remain stable.

Chapter 20

Chapter movement

Zophar describes the impious man’s brief triumph, poisoned sweetness, disgorged riches, and divine war.

Governing Latin

Dunghill, dream, asps, gall, viper, honey, butter, iron, bronze, unkindled fire, and inheritance remain.

Vulgate-specific readings

The parenthetical wish concerning streams remains parenthetical as in the source.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter's Latin permits.

Clarity decisions

Consumption imagery proceeds from mouth to belly to cosmic exposure.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Impious, hypocrite, God, fury, iniquity, tabernacle, and inheritance remain consistent.

Chapter 21

Chapter movement

Job challenges the claim that the wicked always collapse and points to their prosperity and common death.

Governing Latin

Grandchildren, rod, cattle, timbrel, harp, organ, lower regions, chaff, marrow, worms, sepulchers, and Cocytus remain.

Vulgate-specific readings

Cocytus is retained as the Vulgate's named underworld river.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter's Latin permits.

Clarity decisions

Job's observations and his quotation of the impious are clearly distinguished.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Penance, Almighty, impious, soul, lower regions, fury, death, and truth remain stable.

Chapter 22

Chapter movement

Eliphaz levels concrete accusations, then calls Job to return to the Almighty.

Governing Latin

Pledge, nakedness, water, bread, widow, orphans' arms, hinges of heaven, flint, gold torrents, vows, and light remain.

Vulgate-specific readings

The accusations are presented as Eliphaz's speech and are not confirmed by the narrator.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Charges, historical warning, and restoration appeal retain their three-part movement.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Justice, immaculate, Almighty, iniquity, tabernacle, law, vows, glory, and salvation remain stable.

Chapter 23

Chapter movement

Job longs to reach God’s throne, plead his case, and understand the hidden divine way.

Governing Latin

Throne, judgment, east, west, left, right, gold through fire, commandments, bosom, and darkness remain.

Vulgate-specific readings

Spatial searching is preserved without substituting later directional traditions.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The confident gold image and renewed fear remain side by side.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Judgment, equity, commandments, soul, Almighty, will, fear, and darkness remain harmonized.

Chapter 24

Chapter movement

Job surveys boundary theft, oppression, secret violence, and delayed judgment.

Governing Latin

Moved boundaries, orphan’s donkey, widow’s ox, wild asses, vineyards, winepresses, adultery, snow water, worms, and penance remain.

Vulgate-specific readings

God’s granting a ‘place of penance’ and the offender’s abuse of it preserve the Vulgate moral logic.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Daylight crimes and nocturnal crimes are arranged without smoothing their abrupt transitions.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Poor, meek, soul, light, death, mercy, penance, pride, and God remain stable.

Chapter 25

Chapter movement

Bildad briefly asserts heavenly dominion and mortal uncleanness.

Governing Latin

Power, terror, concord in the heights, soldiers, moon, stars, putrefaction, and worm remain.

Vulgate-specific readings

The comparison of man to putrefaction and worm remains deliberately stark.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The six-verse speech retains its compressed force.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Power, judgment, justified, clean, woman, man, and God remain harmonized.

Chapter 26

Chapter movement

Job answers sarcastically, then celebrates God’s rule over the cosmic depths.

Governing Latin

Breath, giants under waters, naked lower regions, earth hung upon nothing, pillars, proud one, and winding serpent remain.

Vulgate-specific readings

The ‘midwifery of his hand’ is preserved as the Vulgate’s startling image.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Sarcasm yields clearly to cosmic praise.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Spirit, breath, lower regions, perdition, heaven, wisdom, and word remain stable.

Chapter 27

Chapter movement

Job swears to retain innocence and describes the inheritance of the impious.

Governing Latin

God lives, breath, nostrils, innocence, hypocrite, sword, widows, silver as earth, moth house, tempest, and hiss remain.

Vulgate-specific readings

Job’s oath and the retributive teaching are retained together despite interpretive tension.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The formal oath opens the chapter, followed by instruction and judgment imagery.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, Almighty, innocence, justification, impious, inheritance, and God remain consistent.

Chapter 28

Chapter movement

The mining poem searches creation for wisdom and locates it in fear of the Lord.

Governing Latin

Silver veins, refined gold, bronze, sapphire, India, sardonyx, Ethiopia, topaz, abyss, weights, and storms remain.

Vulgate-specific readings

Rare minerals and geographic color terms remain rather than being generalized as ‘treasures.’

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Human excavation builds toward the repeated question and the divine answer.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Wisdom, understanding, price, abyss, perdition, death, fear, Lord, and evil remain stable.

Chapter 29

Chapter movement

Job remembers divine friendship, public honor, justice, and compassion before his suffering.

Governing Latin

Lamp, secret tabernacle, butter, oil rivers, city gate, chair, diadem, blind, lame, jaws, nest, palm, dew, and latter rain remain.

Vulgate-specific readings

The intimate claim that God was ‘secretly’ in Job’s tabernacle is preserved.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Memory moves from household blessing to civic authority and consoling presence.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Almighty, tabernacle, blessing, justice, judgment, poor, glory, and counsel remain stable.

Chapter 30

Chapter movement

Job contrasts former honor with present mockery, bodily pain, divine silence, and mourning.

Governing Latin

Dogs, juniper roots, gravel, thorns, spitting, quiver, broken wall, mud, dragons, ostriches, black skin, harp, and organ remain.

Vulgate-specific readings

‘Brother of dragons and companion of ostriches’ remains the Vulgate lament image.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Social humiliation, divine complaint, and bodily dissolution remain sequential.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Soul, salvation, death, compassion, poor, light, darkness, mourning, and God remain stable.

Chapter 31

Chapter movement

Job’s final oath surveys sexual purity, justice to servants, care for the poor, rejection of idolatry, hospitality, and land ethics.

Governing Latin

Pact with eyes, virgin, just balance, harlot, womb, fleece, shoulder, finest gold, sun, moon, kissed hand, traveler, book, and crown remain.

Vulgate-specific readings

The men’s desire to be sated with Job’s flesh is retained without speculative softening.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Each conditional oath and its self-curse are punctuated to expose the legal structure.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Pact, Almighty, inheritance, simplicity, iniquity, God Most High, soul, and judgment remain stable.

Chapter 32

Chapter movement

The three friends fall silent, and Elihu introduces himself as a younger but spirit-inspired respondent.

Governing Latin

Barachel, Buzite, kindred of Ram, lowered head, inspiration, belly, new wine, wineskins, and Maker remain.

Vulgate-specific readings

Age is denied automatic possession of wisdom without denying elder status.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Narration identifies Elihu’s anger before his long first-person speech begins.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Just, God, reasonable answer, spirit, Almighty, understanding, wisdom, and Maker remain harmonized.

Chapter 33

Chapter movement

Elihu recalls Job’s claims and teaches that God warns, disciplines, mediates, and restores.

Governing Latin

Same clay, stocks, dreams, bed, exposed bones, angel one among thousands, corruption, propitious mercy, and threefold action remain.

Vulgate-specific readings

The speaking angel and found means of propitiation remain as the Vulgate states them.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Quoted claims by Job are nested distinctly inside Elihu’s reply.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Simple, spirit, breath, immaculate, iniquity, angel, mercy, justice, soul, and light remain stable.

Chapter 34

Chapter movement

Elihu defends impartial divine judgment and condemns Job’s speech.

Governing Latin

Ear and throat, arrow, apostate king, tyrant, midnight, shadow of death, poor man’s cry, hypocritical ruler, and blasphemy remain.

Vulgate-specific readings

‘My Father’ in Elihu’s appeal is preserved as direct address without silently changing the addressee.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Communal deliberation, divine defense, and final indictment remain discernible.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Justice, Almighty, impious, iniquity, judgment, poor, hypocrite, sin, and blasphemy remain stable.

Chapter 35

Chapter movement

Elihu argues that human sin or justice affects other humans and rebukes unanswered proud cries.

Governing Latin

Sky, beasts, birds, oppressors, tyrants, songs in the night, causes of each one, fury, and wickedness remain.

Vulgate-specific readings

The difficult imperative ‘be judged before him and await him’ remains close to the Latin.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Job’s alleged sayings are quoted before Elihu’s response.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Just, sin, iniquity, son of man, God, Almighty, fury, and knowledge remain harmonized.

Chapter 36

Chapter movement

Elihu continues on discipline, divine greatness, rain, lightning, judgment, and provision.

Governing Latin

Chains, cords of poverty, effeminate, narrow mouth, table fatness, gifts, lawgivers, rain drops, whirlpools, tent, and sea hinges remain.

Vulgate-specific readings

The difficult Vulgate phrase about life ‘among the effeminate’ is preserved without euphemistic replacement.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Moral exhortation transitions into the storm hymn that prepares God’s arrival.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Poor, glory, iniquity, Almighty, judgment, lawgiver, light, and God remain stable.

Chapter 37

Chapter movement

Elihu’s storm meditation culminates in fearful praise and human inability to find God worthily.

Governing Latin

Thunder, snow, winter rain, sealed hand, den, Arcturus, ice, governor, bronze-cast heavens, northern gold, and fearful praise remain.

Vulgate-specific readings

Arcturus and ‘gold from the north’ remain the Clementine celestial and meteorological wording.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Commands to listen and consider guide the poem from storm to theological conclusion.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Heart, voice, God, mercy, judgment, justice, praise, fear, and wisdom remain harmonized.

Chapter 38

Chapter movement

The Lord answers from the whirlwind and questions Job about creation, sea, light, weather, stars, and animals.

Governing Latin

Whirlwind, foundations, cornerstone, morning stars, swaddling cloths, treasuries of snow, Pleiades, Arcturus, morning star, rooster, lioness, and raven remain.

Vulgate-specific readings

The rooster’s understanding and the named constellations preserve the Vulgate’s distinctive catalogue.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

A sustained divine interrogation is maintained without inserting explanatory answers.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Lord, sons of God, light, darkness, abyss, death, wisdom, and understanding remain stable.

Chapter 39

Chapter movement

God continues through wild animals and the warhorse; Job then places his hand over his mouth.

Governing Latin

Ibexes, hinds, wild ass, salt land, rhinoceros, ostrich, heron, hawk, horse, trumpet, eagle, blood, and carcass remain.

Vulgate-specific readings

Rhinoceros is retained as the Vulgate animal name rather than modernized to ‘wild ox.’

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The Lord’s animal discourse, renewed challenge, and Job’s short answer are clearly separated.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

God, freedom, wisdom, fear, war, Lord, mouth, and answer remain stable.

Chapter 40

Chapter movement

The Lord challenges Job’s judgment and presents Behemoth and the opening portrait of Leviathan.

Governing Latin

Divine arm, beautiful garments, pit, Behemoth, cedar tail, testicles, bronze bones, Jordan, hook, bracelet, pact, nets, and fish basket remain.

Vulgate-specific readings

Behemoth’s anatomy and the command to remember battle remain unsoftened.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

The self-justification challenge leads directly into creatures Job cannot master.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Judgment, justified, salvation, impious, God, Behemoth, Leviathan, and pact remain stable.

Chapter 41

Chapter movement

The Leviathan portrait expands through armor, fire, invulnerability, boiling sea, and kingship over pride.

Governing Latin

Cast shields, scales, eyelids of dawn, lamps, smoke, coals, anvil, angels, breastplate, slingstones, sun rays, gold, ointments, and abyss remain.

Vulgate-specific readings

Angels fearing and being purified is preserved as the Clementine reading.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Body, breath, weapons, sea, and dominion unfold as one escalating description.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Power, face, fear, angels, abyss, pride, king, and creation remain harmonized.

Chapter 42

Chapter movement

Job repents; God vindicates him over the friends; sacrifice, intercession, restoration, daughters, and long life close the book.

Governing Latin

Penance in ash and cinders, seven bulls, seven rams, holocaust, received face, twofold goods, exact herds, Day, Cassia, Horn of Eye-Paint, and 140 years remain.

Vulgate-specific readings

The daughter names are translated according to their Vulgate forms and meanings rather than replaced by another edition’s spellings.

Ambiguities preserved

Compressed pronouns, poetic correspondences, and attributed theological claims remain no more definite than the chapter’s Latin permits.

Clarity decisions

Job’s answer, God’s judgment on the friends, intercession, restoration, and genealogy remain in chronological order.

Corrections and reasons

The chapter was checked against every frozen Latin verse for speaker, agency, image, name, number, and omitted content; no unresolved required correction remains.

Canonical terminology

Lord, servant, penance, holocaust, prayer, blessing, inheritance, generation, and full days remain stable.

Psalms — Codici Editorial

Psalm 1

Chapter movement

Across 6 verses, the Psalm moves from “Blessed is the man who has not gone away in the counsel of the impious, nor stood in the way of sinners,…” to “because the Lord knows the way of the just, and the path of the impious shall perish.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `judicium` → **judgment**; `lex` → **law**. The superscription is preserved as **No separate superscription precedes the Psalm text**.

Vulgate-specific readings

The first divine Dominus is identified transparently as ‘the Lord (YHWH)’ at verse 2; this parenthesis is editorial identification, not additional Latin.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `judicium` → **judgment**; `lex` → **law**.

Psalm 2

Chapter movement

Across 13 verses, the Psalm moves from “Why have the nations raged, and the peoples meditated vain things” to “When his anger blazes up in a short time, blessed are all who trust in him.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `christus` → **Christ / christs**. The superscription is preserved as **No separate superscription precedes the Psalm text**.

Vulgate-specific readings

The Vulgate’s direct royal and Christological force is retained without importing a speaker label absent from the Psalm.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `christus` → **Christ / christs**.

Psalm 3

Chapter movement

Across 9 verses, the Psalm moves from “A Psalm of David, when he fled from the face of his son Absalom” to “Salvation belongs to the Lord, and your blessing is upon your people.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **Psalmus David, cum fugeret a facie Absalom filii sui**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, cum fugeret a facie Absalom filii sui—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 4

Chapter movement

Across 10 verses, the Psalm moves from “Unto the end, in songs. A Psalm of David” to “because you alone, O Lord, have established me in hope.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**. The superscription is preserved as **In finem, in carminibus. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in carminibus. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**.

Psalm 5

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end, for her who receives the inheritance. A Psalm of David” to “because you shall bless the just. O Lord, you have crowned us as with the shield of your good will.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **In finem, pro ea quæ hæreditatem consequitur. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro ea quæ hæreditatem consequitur. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 6

Chapter movement

Across 11 verses, the Psalm moves from “Unto the end, in songs. A Psalm of David. For the octave” to “Let all my enemies be ashamed and exceedingly troubled; let them turn back and be ashamed very swiftly.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `infernum / inferi` → **lower regions**. The superscription is preserved as **In finem, in carminibus. Psalmus David. Pro octava**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in carminibus. Psalmus David. Pro octava—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `infernum / inferi` → **lower regions**.

Psalm 7

Chapter movement

Across 18 verses, the Psalm moves from “A Psalm of David, which he sang to the Lord because of the words of Chusi, son of Jemini” to “I shall confess to the Lord according to his justice, and I shall sing a psalm to the name of the Lord….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**. The superscription is preserved as **Psalmus David, quem cantavit Domino pro verbis Chusi, filii Jemini**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, quem cantavit Domino pro verbis Chusi, filii Jemini—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**.

Psalm 8

Chapter movement

Across 10 verses, the Psalm moves from “Unto the end, for the winepresses. A Psalm of David” to “O Lord, our Lord, how wonderful is your name in all the earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **In finem, pro torcularibus. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro torcularibus. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 9

Chapter movement

Across 39 verses, the Psalm moves from “Unto the end, for the hidden things of the son. A Psalm of David” to “to judge for the orphan and the humble, so that man may no longer magnify himself upon the earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `infernum / inferi` → **lower regions**; `salutare` → **salvation**. The superscription is preserved as **In finem, pro occultis filii. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro occultis filii. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `infernum / inferi` → **lower regions**; `salutare` → **salvation**.

Psalm 10

Chapter movement

Across 8 verses, the Psalm moves from “Unto the end. A Psalm of David” to “For the Lord is just and has loved justices; his countenance has beheld equity.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**.

Psalm 11

Chapter movement

Across 9 verses, the Psalm moves from “Unto the end, for the octave. A Psalm of David” to “The impious walk in a circuit; according to your height, you have multiplied the sons of men.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `veritas` → **truth**; `salutare` → **salvation**. The superscription is preserved as **In finem, pro octava. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro octava. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `veritas` → **truth**; `salutare` → **salvation**.

Psalm 12

Chapter movement

Across 6 verses, the Psalm moves from “Unto the end. A Psalm of David. How long, O Lord, will you forget me unto the end? How long will you…” to “but I have hoped in your mercy. My heart shall exult in your salvation. I shall sing to the Lord, who….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**.

Psalm 13

Chapter movement

Across 7 verses, the Psalm moves from “Unto the end. A Psalm of David. The fool has said in his heart, “There is no God.” They are corrupted…” to “Who shall give salvation to Israel from Zion? When the Lord turns away the captivity of his people,….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `salutare` → **salvation**.

Psalm 14

Chapter movement

Across 5 verses, the Psalm moves from “A Psalm of David. O Lord, who shall dwell in your tabernacle? Or who shall rest upon your holy mountain” to “he who has not given his money at usury nor accepted gifts against the innocent—he who does these things.…” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `justitia` → **justice / justices**; `veritas` → **truth**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `justitia` → **justice / justices**; `veritas` → **truth**; `tabernaculum` → **tabernacle**.

Psalm 15

Chapter movement

Across 10 verses, the Psalm moves from “The inscription of a title, for David himself. Preserve me, O Lord, because I have hoped in you” to “For you shall not abandon my soul in the lower regions, nor shall you permit your holy one to see….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Tituli inscriptio, ipsi David**.

Vulgate-specific readings

The Vulgate’s ‘holy one’ and ‘corruption’ remain visible in the hope expressed at the Psalm’s close.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**.

Psalm 16

Chapter movement

Across 15 verses, the Psalm moves from “A prayer of David. Hear my justice, O Lord; attend to my supplication. Receive my prayer with your ears,…” to “But I shall appear before your countenance in justice; I shall be satisfied when your glory appears.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**. The superscription is preserved as **Oratio David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Oratio David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**.

Psalm 17

Chapter movement

Across 51 verses, the Psalm moves from “Unto the end. For David, the servant of the Lord, who spoke to the Lord the words of this song on the…” to “magnifying the salvations of his king and showing mercy to his Christ David and to his seed forever.”.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `firmamentum` → **firmament**; `infernum / inferi` → **lower regions**; `christus` → **Christ / christs**. The superscription is preserved as **In finem. Puero Domini David, qui locutus est Domino verba cantici hujus, in die qua eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saul, et dixit :**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Puero Domini David, qui locutus est Domino verba cantici hujus, in die qua eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saul, et dixit :—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `firmamentum` → **firmament**; `infernum / inferi` → **lower regions**; `christus` → **Christ / christs**.

Psalm 18

Chapter movement

Across 15 verses, the Psalm moves from “Unto the end. A Psalm of David” to “And the words of my mouth and the meditation of my heart shall be made pleasing before you always, O….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `lex` → **law**; `testimonium` → **testimony**; `firmamentum` → **firmament**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `lex` → **law**; `testimonium` → **testimony**; `firmamentum` → **firmament**.

Psalm 19

Chapter movement

Across 10 verses, the Psalm moves from “Unto the end. A Psalm of David” to “O Lord, save the king and hear us on the day when we invoke you.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `christus` → **Christ / christs**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `christus` → **Christ / christs**; `salutare` → **salvation**.

Psalm 20

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end. A Psalm of David” to “Be exalted, O Lord, in your strength; we shall sing and chant psalms of your mighty works.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `misericordia` → **mercy**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `misericordia` → **mercy**; `salutare` → **salvation**.

Psalm 21

Chapter movement

Across 32 verses, the Psalm moves from “Unto the end, for the morning protection. A Psalm of David” to “The coming generation shall be announced to the Lord, and the heavens shall announce his justice to a….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `ecclesia` → **church / churches**. The superscription is preserved as **In finem, pro susceptione matutina. Psalmus David**.

Vulgate-specific readings

The Clementine reading ‘they dug my hands and feet’ is retained directly, together with the Psalm’s bodily and Christological imagery.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `ecclesia` → **church / churches**.

Psalm 22

Chapter movement

Across 6 verses, the Psalm moves from “A Psalm of David. The Lord governs me, and nothing shall be lacking to me” to “And your mercy shall follow me all the days of my life, that I may dwell in the house of the Lord for….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

The Vulgate’s governing image is direct: ‘The Lord governs me’; it is not conformed to another edition’s familiar wording.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**.

Psalm 23

Chapter movement

Across 10 verses, the Psalm moves from “On the first day of the week. A Psalm of David. The earth is the Lord’s, and its fullness; the whole…” to “Who is this King of glory? The Lord of hosts—he is the King of glory.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**. The superscription is preserved as **Prima sabbati. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Prima sabbati. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**.

Psalm 24

Chapter movement

Across 22 verses, the Psalm moves from “Unto the end. A Psalm of David. To you, O Lord, I have lifted up my soul” to “Deliver Israel, O God, from all his tribulations.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `testamentum` → **testament**; `lex` → **law**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `testamentum` → **testament**; `lex` → **law**.

Psalm 25

Chapter movement

Across 12 verses, the Psalm moves from “Unto the end. A Psalm of David. Judge me, O Lord, because I have entered in my innocence, and hoping in…” to “My foot has stood in the direct way; in the churches I shall bless you, O Lord.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `ecclesia` → **church / churches**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `ecclesia` → **church / churches**.

Psalm 26

Chapter movement

Across 14 verses, the Psalm moves from “A Psalm of David, before he was anointed. The Lord is my illumination and my salvation; whom shall I…” to “Await the Lord; act manfully, and let your heart be strengthened, and await the Lord.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `lex` → **law**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**. The superscription is preserved as **Psalmus David, priusquam liniretur**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, priusquam liniretur—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `lex` → **law**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**.

Psalm 27

Chapter movement

Across 9 verses, the Psalm moves from “A Psalm for David himself. To you, O Lord, I shall cry; my God, do not be silent toward me, lest at any…” to “Save your people, O Lord, and bless your inheritance; govern them and lift them up forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `christus` → **Christ / christs**. The superscription is preserved as **Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `christus` → **Christ / christs**.

Psalm 28

Chapter movement

Across 11 verses, the Psalm moves from “A Psalm of David, at the completion of the tabernacle. Bring to the Lord, sons of God; bring to the Lord…” to “The Lord shall give strength to his people; the Lord shall bless his people in peace.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Psalmus David, in consummatione tabernaculi**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, in consummatione tabernaculi—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**.

Psalm 29

Chapter movement

Across 13 verses, the Psalm moves from “A Psalm of song, at the dedication of the house of David” to “that my glory may sing to you and I may not be pierced with sorrow. O Lord my God, I shall confess to….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `veritas` → **truth**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Psalmus cantici, in dedicatione domus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus cantici, in dedicatione domus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `veritas` → **truth**; `infernum / inferi` → **lower regions**.

Psalm 30

Chapter movement

Across 25 verses, the Psalm moves from “Unto the end. A Psalm of David, for ecstasy” to “Act manfully, and let your heart be strengthened, all you who hope in the Lord.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem. Psalmus David, pro extasi**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David, pro extasi—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**; `tabernaculum` → **tabernacle**.

Psalm 31

Chapter movement

Across 11 verses, the Psalm moves from “Understanding, for David himself. Blessed are those whose iniquities are forgiven and whose sins are…” to “Be glad in the Lord and exult, you just; and glory, all you upright of heart.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `misericordia` → **mercy**. The superscription is preserved as **Ipsi David intellectus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Ipsi David intellectus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `misericordia` → **mercy**.

Psalm 32

Chapter movement

Across 22 verses, the Psalm moves from “A Psalm of David. Exult in the Lord, you just; praise becomes the upright” to “Let your mercy be upon us, O Lord, just as we have hoped in you.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

The Vulgate’s concrete language of guilt, confession, and forgiveness remains penitential rather than psychologically generalized.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `misericordia` → **mercy**.

Psalm 33

Chapter movement

Across 23 verses, the Psalm moves from “For David, when he changed his countenance before Achimelech, and he dismissed him, and he went away” to “The Lord shall redeem the souls of his servants, and none who hope in him shall offend.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Davidi, cum immutavit vultum suum coram Achimelech, et dimisit eum, et abiit**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Davidi, cum immutavit vultum suum coram Achimelech, et dimisit eum, et abiit—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 34

Chapter movement

Across 28 verses, the Psalm moves from “For David himself. Judge those who harm me, O Lord; conquer those who attack me” to “And my tongue shall meditate upon your justice and your praise all day.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `ecclesia` → **church / churches**; `salutare` → **salvation**. The superscription is preserved as **Ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `ecclesia` → **church / churches**; `salutare` → **salvation**.

Psalm 35

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end. For David himself, the servant of the Lord” to “There those who work iniquity have fallen; they were cast out and were unable to stand.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **In finem. Servo Domini ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Servo Domini ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 36

Chapter movement

Across 40 verses, the Psalm moves from “A Psalm for David himself. Do not emulate the malicious, nor be zealous for those who work iniquity,” to “And the Lord shall help them and deliver them; he shall rescue them from sinners and save them because….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `lex` → **law**. The superscription is preserved as **Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `lex` → **law**.

Psalm 37

Chapter movement

Across 23 verses, the Psalm moves from “A Psalm of David, in remembrance of the Sabbath” to “Attend to my help, O Lord God of my salvation.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **Psalmus David, in rememorationem de sabbato**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, in rememorationem de sabbato—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 38

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end, for Idithun himself. A Song of David” to “Forgive me, that I may be refreshed before I depart and shall be no more.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **In finem, ipsi Idithun. Canticum David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, ipsi Idithun. Canticum David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 39

Chapter movement

Across 18 verses, the Psalm moves from “Unto the end. A Psalm for David himself” to “But I am a beggar and poor; the Lord is concerned for me. You are my helper and my protector; my God, do….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `lex` → **law**; `ecclesia` → **church / churches**. The superscription is preserved as **In finem. Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `lex` → **law**; `ecclesia` → **church / churches**.

Psalm 40

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end. A Psalm for David himself” to “Blessed is the Lord God of Israel, from age and unto age. Let it be; let it be.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **In finem. Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 41

Chapter movement

Across 12 verses, the Psalm moves from “Unto the end. Understanding for the sons of Korah” to “Why are you sorrowful, my soul? And why do you trouble me? Hope in God, because I shall yet confess to….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**. The superscription is preserved as **In finem. Intellectus filiis Core**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Intellectus filiis Core—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**.

Psalm 42

Chapter movement

Across 5 verses, the Psalm moves from “A Psalm of David. Judge me, O God, and distinguish my cause from the nation that is not holy; rescue me…” to “Why are you sorrowful, my soul? And why do you trouble me? Hope in God, because I shall yet confess to….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `anima` → **soul**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `anima` → **soul**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**.

Psalm 43

Chapter movement

Across 26 verses, the Psalm moves from “Unto the end. For the sons of Korah, unto understanding” to “Arise, O Lord; help us and redeem us because of your name.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**. The superscription is preserved as **In finem. Filiis Core ad intellectum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Filiis Core ad intellectum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**.

Psalm 44

Chapter movement

Across 18 verses, the Psalm moves from “Unto the end, for those who shall be changed. For the sons of Korah, unto understanding. A song for the…” to “They shall remember your name in every generation and generation; therefore peoples shall confess to you….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `veritas` → **truth**. The superscription is preserved as **In finem, pro iis qui commutabuntur. Filiis Core, ad intellectum. Canticum pro dilecto**.

Vulgate-specific readings

The royal bridegroom, queen, daughters, and throne remain in their poetic and Christological openness.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `veritas` → **truth**.

Psalm 45

Chapter movement

Across 12 verses, the Psalm moves from “Unto the end, for the sons of Korah, for secret things. A Psalm” to “The Lord of hosts is with us; the God of Jacob is our upholder.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem, filiis Core, pro arcanis. Psalmus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, filiis Core, pro arcanis. Psalmus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**.

Psalm 46

Chapter movement

Across 10 verses, the Psalm moves from “Unto the end, for the sons of Korah. A Psalm” to “The princes of peoples have been gathered with the God of Abraham, because the strong gods of the earth.…” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**. The superscription is preserved as **In finem, pro filiis Core. Psalmus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro filiis Core. Psalmus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**.

Psalm 47

Chapter movement

Across 15 verses, the Psalm moves from “A Psalm of song. For the sons of Korah, on the second day of the week” to “For this is God, our God, forever and unto the age of ages; he shall govern us through the ages.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus cantici. Filiis Core, secunda sabbati**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus cantici. Filiis Core, secunda sabbati—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**.

Psalm 48

Chapter movement

Across 21 verses, the Psalm moves from “Unto the end, for the sons of Korah. A Psalm” to “Man, when he was in honor, did not understand. He has been compared with senseless beasts and made like….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**; `tabernaculum` → **tabernacle**; `scandalum` → **scandal**. The superscription is preserved as **In finem, filiis Core. Psalmus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, filiis Core. Psalmus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**; `tabernaculum` → **tabernacle**; `scandalum` → **scandal**.

Psalm 49

Chapter movement

Across 23 verses, the Psalm moves from “A Psalm of Asaph. The Lord, the God of gods, has spoken and called the earth from the rising of the sun…” to “A sacrifice of praise shall honor me, and there is the way by which I shall show him the salvation of….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `testamentum` → **testament**; `salutare` → **salvation**; `scandalum` → **scandal**. The superscription is preserved as **Psalmus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `testamentum` → **testament**; `salutare` → **salvation**; `scandalum` → **scandal**.

Psalm 50

Chapter movement

Across 21 verses, the Psalm moves from “Unto the end. A Psalm of David,” to “Then you shall accept a sacrifice of justice, oblations, and holocausts; then they shall place calves….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David,**.

Vulgate-specific readings

Hyssop, a clean heart, a principal spirit, holocaust, and sacrifice remain the Vulgate’s penitential and liturgical vocabulary.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**.

Psalm 51

Chapter movement

Across 11 verses, the Psalm moves from “Unto the end. Understanding of David,” to “I shall confess to you forever because you have acted, and I shall await your name because it is good….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem. Intellectus David,**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Intellectus David,—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**.

Psalm 52

Chapter movement

Across 7 verses, the Psalm moves from “Unto the end, for Maeleth. The understanding of David. The fool has said in his heart, “There is no God.”” to “Who shall give salvation to Israel from Zion? When God turns the captivity of his people, Jacob shall….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `salutare` → **salvation**. The superscription is preserved as **In finem, pro Maëleth intelligentiæ David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro Maëleth intelligentiæ David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `salutare` → **salvation**.

Psalm 53

Chapter movement

Across 9 verses, the Psalm moves from “Unto the end, in songs. The understanding of David,” to “For you have rescued me from every tribulation, and my eye has looked down upon my enemies.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `veritas` → **truth**. The superscription is preserved as **In finem, in carminibus. Intellectus David,**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in carminibus. Intellectus David,—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `veritas` → **truth**.

Psalm 54

Chapter movement

Across 24 verses, the Psalm moves from “Unto the end, in songs. The understanding of David” to “But you, O God, shall lead them down into the pit of destruction. Men of blood and deceit shall not.…” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `infernum / inferi` → **lower regions**. The superscription is preserved as **In finem, in carminibus. Intellectus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in carminibus. Intellectus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `infernum / inferi` → **lower regions**.

Psalm 55

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end, for the people who were made far from the holy ones. For David, as an inscription of a…” to “because you have rescued my soul from death and my feet from falling, that I may be pleasing before God.…” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **In finem, pro populo qui a sanctis longe factus est. David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro populo qui a sanctis longe factus est. David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 56

Chapter movement

Across 12 verses, the Psalm moves from “Unto the end, do not destroy. For David, as an inscription of a title, when he fled from the face of…” to “Be exalted above the heavens, O God, and your glory over all the earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **In finem, ne disperdas. David in tituli inscriptionem, cum fugeret a facie Saul in speluncam**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, ne disperdas. David in tituli inscriptionem, cum fugeret a facie Saul in speluncam—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 57

Chapter movement

Across 12 verses, the Psalm moves from “Unto the end, do not destroy. For David, as an inscription of a title” to “And man shall say, “If indeed there is fruit for the just, indeed there is a God who judges them upon….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**. The superscription is preserved as **In finem, ne disperdas. David in tituli inscriptionem**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, ne disperdas. David in tituli inscriptionem—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**.

Psalm 58

Chapter movement

Across 18 verses, the Psalm moves from “Unto the end, do not destroy. For David, as an inscription of a title, when Saul sent and watched his…” to “My helper, I shall sing psalms to you, because you, O God, are my upholder; my God, my mercy.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**. The superscription is preserved as **In finem, ne disperdas. David in tituli inscriptionem, quando misit Saul et custodivit domum ejus ut eum interficeret**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, ne disperdas. David in tituli inscriptionem, quando misit Saul et custodivit domum ejus ut eum interficeret—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**.

Psalm 59

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end, for those who shall be changed, as an inscription of a title for David himself, for…” to “In God we shall work strength, and he shall reduce those who trouble us to nothing.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem, pro his qui immutabuntur, in tituli inscriptionem ipsi David, in doctrinam,**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro his qui immutabuntur, in tituli inscriptionem ipsi David, in doctrinam,—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `tabernaculum` → **tabernacle**.

Psalm 60

Chapter movement

Across 9 verses, the Psalm moves from “Unto the end. Among the hymns of David” to “Thus I shall sing a psalm to your name unto the age of ages, that I may fulfill my vows from day to day.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem. In hymnis David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. In hymnis David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**.

Psalm 61

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end, for Idithun. A Psalm of David” to “and mercy to you, O Lord, because you shall repay each one according to his works.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**. The superscription is preserved as **In finem, pro Idithun. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro Idithun. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `salutare` → **salvation**.

Psalm 62

Chapter movement

Across 12 verses, the Psalm moves from “A Psalm of David, when he was in the desert of Edom” to “But the King shall be glad in God; all who swear by him shall be praised, because the mouth of those who….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus David, cum esset in deserto Idumææ**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, cum esset in deserto Idumææ—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**.

Psalm 63

Chapter movement

Across 11 verses, the Psalm moves from “Unto the end. A Psalm of David” to “The just shall be glad in the Lord and shall hope in him, and all the upright of heart shall be praised.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 64

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end. A Psalm of David, a song of Jeremiah and Ezekiel for the people of the transmigration,…” to “The rams of the sheep have been clothed, and the valleys shall abound with grain; they shall cry aloud,….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David, canticum Jeremiæ et Ezechielis populo transmigrationis, cum inciperent exire**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David, canticum Jeremiæ et Ezechielis populo transmigrationis, cum inciperent exire—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `salutare` → **salvation**.

Psalm 65

Chapter movement

Across 20 verses, the Psalm moves from “Unto the end. A song of a psalm of the resurrection. Jubilate to God, all the earth” to “Blessed is God, who has not removed my prayer or his mercy from me.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**. The superscription is preserved as **In finem. Canticum psalmi resurrectionis**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Canticum psalmi resurrectionis—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**.

Psalm 66

Chapter movement

Across 8 verses, the Psalm moves from “Unto the end, among hymns. A Psalm of a song of David” to “May God bless us, and let all the ends of the earth fear him.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**; `salutare` → **salvation**. The superscription is preserved as **In finem, in hymnis. Psalmus cantici David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in hymnis. Psalmus cantici David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**; `salutare` → **salvation**.

Psalm 67

Chapter movement

Across 36 verses, the Psalm moves from “Unto the end. A Psalm of a song for David himself” to “Wondrous is God in his holy ones; the God of Israel himself shall give power and strength to his people.….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `ecclesia` → **church / churches**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus cantici ipsi David**.

Vulgate-specific readings

‘Curdled mountains,’ ‘churches,’ and the Vulgate’s triumphal divine procession are preserved rather than normalized.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `ecclesia` → **church / churches**; `salutare` → **salvation**.

Psalm 68

Chapter movement

Across 37 verses, the Psalm moves from “Unto the end, for those who shall be changed. David” to “And the seed of his servants shall possess it, and those who love his name shall dwell in it.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `scandalum` → **scandal**. The superscription is preserved as **In finem, pro iis qui commutabuntur. David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro iis qui commutabuntur. David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `scandalum` → **scandal**.

Psalm 69

Chapter movement

Across 6 verses, the Psalm moves from “Unto the end. A Psalm of David in remembrance that the Lord saved him” to “But I am needy and poor; O God, help me. You are my helper and my deliverer; O Lord, do not delay.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `salutare` → **salvation**. The superscription is preserved as **In finem. Psalmus David in rememorationem, quod salvum fecerit eum Dominus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David in rememorationem, quod salvum fecerit eum Dominus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `salutare` → **salvation**.

Psalm 70

Chapter movement

Across 24 verses, the Psalm moves from “A Psalm of David, of the sons of Jonadab and the former captives. In you, O Lord, I have hoped; I shall…” to “And my tongue also shall meditate upon your justice all day when those who seek evils for me have been….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `veritas` → **truth**; `lex` → **law**; `firmamentum` → **firmament**; `salutare` → **salvation**. The superscription is preserved as **Psalmus David, filiorum Jonadab, et priorum captivorum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, filiorum Jonadab, et priorum captivorum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `veritas` → **truth**; `lex` → **law**; `firmamentum` → **firmament**; `salutare` → **salvation**.

Psalm 71

Chapter movement

Across 20 verses, the Psalm moves from “A Psalm concerning Solomon” to “The praises of David, son of Jesse, have come to an end.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `firmamentum` → **firmament**. The superscription is preserved as **Psalmus, in Salomonem**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus, in Salomonem—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `firmamentum` → **firmament**.

Psalm 72

Chapter movement

Across 28 verses, the Psalm moves from “A Psalm of Asaph. How good is the God of Israel to those who are upright of heart” to “But for me it is good to adhere to God, to place my hope in the Lord God, that I may announce all your….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `firmamentum` → **firmament**. The superscription is preserved as **Psalmus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `firmamentum` → **firmament**.

Psalm 73

Chapter movement

Across 23 verses, the Psalm moves from “The understanding of Asaph. Why, O God, have you rejected us unto the end? Why has your fury become…” to “Do not forget the voices of your enemies; the pride of those who hate you ascends always.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Intellectus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Intellectus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**.

Psalm 74

Chapter movement

Across 11 verses, the Psalm moves from “Unto the end, do not corrupt. A Psalm of a song of Asaph” to “And I shall break all the horns of sinners, and the horns of the just shall be exalted.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**. The superscription is preserved as **In finem, ne corrumpas. Psalmus cantici Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, ne corrumpas. Psalmus cantici Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**.

Psalm 75

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end, among praises. A Psalm of Asaph, a song to the Assyrians” to “to him who takes away the spirit of princes, terrible among the kings of the earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**. The superscription is preserved as **In finem, in laudibus. Psalmus Asaph, canticum ad Assyrios**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, in laudibus. Psalmus Asaph, canticum ad Assyrios—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**.

Psalm 76

Chapter movement

Across 21 verses, the Psalm moves from “Unto the end, for Idithun. A Psalm of Asaph” to “You led your people like sheep by the hand of Moses and Aaron.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**. The superscription is preserved as **In finem, pro Idithun. Psalmus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro Idithun. Psalmus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**.

Psalm 77

Chapter movement

Across 72 verses, the Psalm moves from “The understanding of Asaph. Attend to my law, my people; incline your ear to the words of my mouth” to “And he fed them in the innocence of his heart and led them by the understandings of his hands.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `lex` → **law**; `mandatum` → **commandment**; `testimonium` → **testimony**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Intellectus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Intellectus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `testamentum` → **testament**; `lex` → **law**; `mandatum` → **commandment**; `testimonium` → **testimony**; `tabernaculum` → **tabernacle**.

Psalm 78

Chapter movement

Across 13 verses, the Psalm moves from “A Psalm of Asaph. O God, the nations have come into your inheritance; they have polluted your holy…” to “But we are your people and the sheep of your pasture; we shall confess to you forever; from generation….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `salutare` → **salvation**. The superscription is preserved as **Psalmus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `salutare` → **salvation**.

Psalm 79

Chapter movement

Across 20 verses, the Psalm moves from “Unto the end, for those who shall be changed. A testimony of Asaph, a Psalm” to “O Lord God of hosts, convert us and show your face, and we shall be saved.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `testimonium` → **testimony**. The superscription is preserved as **In finem, pro iis qui commutabuntur. Testimonium Asaph, psalmus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro iis qui commutabuntur. Testimonium Asaph, psalmus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `testimonium` → **testimony**.

Psalm 80

Chapter movement

Across 17 verses, the Psalm moves from “Unto the end, for the winepresses. A Psalm for Asaph himself” to “And he fed them from the fat of grain and satisfied them with honey from the rock.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `testimonium` → **testimony**. The superscription is preserved as **In finem, pro torcularibus. Psalmus ipsi Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, pro torcularibus. Psalmus ipsi Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `testimonium` → **testimony**.

Psalm 81

Chapter movement

Across 8 verses, the Psalm moves from “A Psalm of Asaph. God has stood in the synagogue of gods, and in their midst he judges gods” to “Arise, O God; judge the earth, because you shall inherit among all nations.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Deus` → **God**. The superscription is preserved as **Psalmus Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Deus` → **God**.

Psalm 82

Chapter movement

Across 19 verses, the Psalm moves from “A song of a Psalm of Asaph” to “And let them know that your name is the Lord; you alone are the Most High over all the earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Canticum Psalmi Asaph**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum Psalmi Asaph—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**.

Psalm 83

Chapter movement

Across 13 verses, the Psalm moves from “Unto the end, for the winepresses, for the sons of Core. A Psalm” to “He shall not deprive those who walk in innocence of good things. O Lord of hosts, blessed is the man who….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `christus` → **Christ / christs**; `tabernaculum` → **tabernacle**. The superscription is preserved as **In finem, pro torcularibus filiis Core. Psalmus**.

Vulgate-specific readings

The face of ‘your Christ’ and the ascent from strength to strength remain explicit.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `christus` → **Christ / christs**; `tabernaculum` → **tabernacle**.

Psalm 84

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end, for the sons of Core. A Psalm” to “Justice shall walk before him and shall set his steps upon the way.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**. The superscription is preserved as **In finem, filiis Core. Psalmus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, filiis Core. Psalmus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**.

Psalm 85

Chapter movement

Across 17 verses, the Psalm moves from “A prayer of David himself. Incline your ear, O Lord, and hear me, for I am needy and poor” to “Work with me a sign for good, that those who hate me may see and be confounded, because you, O Lord,….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Oratio ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Oratio ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**.

Psalm 86

Chapter movement

Across 7 verses, the Psalm moves from “For the sons of Core. A Psalm of a canticle. His foundations are in the holy mountains” to “As the habitation of all who rejoice is in you.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Filiis Core. Psalmus cantici**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Filiis Core. Psalmus cantici—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `tabernaculum` → **tabernacle**.

Psalm 87

Chapter movement

Across 19 verses, the Psalm moves from “A Canticle of a Psalm, for the sons of Core, unto the end, for Maheleth, to respond. The understanding…” to “You have put friend and neighbor far from me, and my acquaintances because of misery.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Canticum Psalmi, filiis Core, in finem, pro Maheleth ad respondendum. Intellectus Eman Ezrahitæ**.

Vulgate-specific readings

The exceptionally dark ending and the lower-regions imagery are not relieved by an invented resolution.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**.

Psalm 88

Chapter movement

Across 53 verses, the Psalm moves from “The understanding of Ethan the Ezrahite” to “Blessed be the Lord forever. Let it be; let it be.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `testamentum` → **testament**. The superscription is preserved as **Intellectus Ethan Ezrahitæ**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Intellectus Ethan Ezrahitæ—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `testamentum` → **testament**.

Psalm 89

Chapter movement

Across 17 verses, the Psalm moves from “A prayer of Moses, the man of God. O Lord, you have become our refuge from generation to generation” to “And let the splendor of the Lord our God be upon us, and direct the works of our hands over us; and….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**. The superscription is preserved as **Oratio Moysi, hominis Dei**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Oratio Moysi, hominis Dei—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**.

Psalm 90

Chapter movement

Across 16 verses, the Psalm moves from “A praise of a canticle of David. He who dwells in the help of the Most High shall abide under the…” to “I shall fill him with length of days, and I shall show him my salvation.”.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**. The superscription is preserved as **Laus cantici David**.

Vulgate-specific readings

Asp, basilisk, lion, dragon, angels, and the noonday demon retain the Clementine protective catalogue.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `veritas` → **truth**; `tabernaculum` → **tabernacle**; `salutare` → **salvation**.

Psalm 91

Chapter movement

Across 16 verses, the Psalm moves from “A Psalm of a canticle, on the sabbath day” to “that they may proclaim that the Lord our God is upright, and there is no iniquity in him.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **Psalmus cantici, in die sabbati**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus cantici, in die sabbati—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 92

Chapter movement

Across 5 verses, the Psalm moves from “A praise of a canticle of David himself, on the day before the sabbath, when the earth was founded. The…” to “Your testimonies have been made exceedingly credible; holiness befits your house, O Lord, unto length of….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `testimonium` → **testimony**. The superscription is preserved as **Laus cantici ipsi David, in die ante sabbatum, quando fundata est terra**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Laus cantici ipsi David, in die ante sabbatum, quando fundata est terra—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `testimonium` → **testimony**.

Psalm 93

Chapter movement

Across 23 verses, the Psalm moves from “A Psalm of David himself, on the fourth day of the sabbath. The Lord is the God of vengeance; the God of…” to “And he shall repay them their own iniquity, and in their malice he shall destroy them; the Lord our God….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `lex` → **law**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Psalmus ipsi David, quarta sabbati**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David, quarta sabbati—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `lex` → **law**; `infernum / inferi` → **lower regions**.

Psalm 94

Chapter movement

Across 11 verses, the Psalm moves from “A praise of a canticle of David himself. Come, let us rejoice in the Lord; let us jubilate to God our…” to “And they did not know my ways; so I swore in my anger: “They shall not enter into my rest.”.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `salutare` → **salvation**. The superscription is preserved as **Laus cantici ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Laus cantici ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `salutare` → **salvation**.

Psalm 95

Chapter movement

Across 13 verses, the Psalm moves from “A canticle of David himself, when the house was built after the captivity. Sing a new canticle to the…” to “before the face of the Lord, because he comes, because he comes to judge the earth. He shall judge the….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `veritas` → **truth**; `salutare` → **salvation**. The superscription is preserved as **Canticum ipsi David, quando domus ædificabatur post captivitatem**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum ipsi David, quando domus ædificabatur post captivitatem—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `veritas` → **truth**; `salutare` → **salvation**.

Psalm 96

Chapter movement

Across 12 verses, the Psalm moves from “For this David, when his land was restored. The Lord has reigned; let the earth exult; let the many…” to “Rejoice, you just, in the Lord, and confess to the memory of his sanctification.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**. The superscription is preserved as **Huic David, quando terra ejus restituta est**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Huic David, quando terra ejus restituta est—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**.

Psalm 97

Chapter movement

Across 9 verses, the Psalm moves from “A Psalm of David himself. Sing a new canticle to the Lord, because he has worked wonders. His right hand…” to “before the face of the Lord, because he comes to judge the earth. He shall judge the world in justice.…” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**. The superscription is preserved as **Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `veritas` → **truth**; `salutare` → **salvation**.

Psalm 98

Chapter movement

Across 9 verses, the Psalm moves from “A Psalm of David himself. The Lord has reigned; let the peoples be angry. He sits above the cherubim;…” to “Exalt the Lord our God, and adore upon his holy mountain, for the Lord our God is holy.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `testimonium` → **testimony**. The superscription is preserved as **Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**; `testimonium` → **testimony**.

Psalm 99

Chapter movement

Across 5 verses, the Psalm moves from “A Psalm in confession” to “for the Lord is sweet; his mercy is forever, and his truth unto generation and generation.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **Psalmus in confessione**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus in confessione—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 100

Chapter movement

Across 8 verses, the Psalm moves from “A Psalm of David himself. I shall sing mercy and judgment to you, O Lord; I shall sing psalms,” to “In the morning I slew all the sinners of the earth, that I might destroy from the city of the Lord all….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `judicium` → **judgment**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `judicium` → **judgment**; `misericordia` → **mercy**.

Psalm 101

Chapter movement

Across 29 verses, the Psalm moves from “A prayer of the poor man, when he is anxious and pours out his supplication before the Lord” to “The sons of your servants shall dwell, and their seed shall be directed forever.”.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Oratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 102

Chapter movement

Across 22 verses, the Psalm moves from “Of David himself. Bless the Lord, O my soul, and all that is within me, bless his holy name” to “Bless the Lord, all his works, in every place of his dominion. Bless the Lord, O my soul.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `testamentum` → **testament**; `mandatum` → **commandment**. The superscription is preserved as **Ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `testamentum` → **testament**; `mandatum` → **commandment**.

Psalm 103

Chapter movement

Across 35 verses, the Psalm moves from “Of David himself. Bless the Lord, O my soul. O Lord my God, you have been magnified exceedingly. You…” to “Let sinners fail from the earth, and the iniquitous, so that they are no more. Bless the Lord, O my soul.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **Ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 104

Chapter movement

Across 45 verses, the Psalm moves from “Alleluia. Confess to the Lord and call upon his name; proclaim his works among the nations” to “that they might keep his justifications and seek his law.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `testamentum` → **testament**; `lex` → **law**; `justificatio` → **justification**; `firmamentum` → **firmament**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `testamentum` → **testament**; `lex` → **law**; `justificatio` → **justification**; `firmamentum` → **firmament**.

Psalm 105

Chapter movement

Across 48 verses, the Psalm moves from “Alleluia. Confess to the Lord, for he is good, for his mercy is forever” to “Blessed be the Lord, the God of Israel, from age and unto age; and all the people shall say: Let it be;….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `testamentum` → **testament**; `tabernaculum` → **tabernacle**.

Psalm 106

Chapter movement

Across 43 verses, the Psalm moves from “Alleluia. Confess to the Lord, for he is good, for his mercy is forever” to “Who is wise and shall keep these things, and shall understand the mercies of the Lord.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `ecclesia` → **church / churches**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**; `ecclesia` → **church / churches**.

Psalm 107

Chapter movement

Across 14 verses, the Psalm moves from “A Canticle of a Psalm, of David himself” to “In God we shall work strength, and he shall bring our enemies to nothing.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Canticum Psalmi, ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum Psalmi, ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

Review corrected the closing boundary of God’s quoted territorial declaration after verse 10; this prevents the psalmist’s next question from being assigned to God.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `tabernaculum` → **tabernacle**.

Psalm 108

Chapter movement

Across 31 verses, the Psalm moves from “Unto the end. A Psalm of David” to “for he has stood at the right hand of the poor man, that he might save my soul from its persecutors.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

‘Episcopate’ remains the Vulgate’s ecclesial term, and the imprecation is neither softened nor editorially endorsed.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `misericordia` → **mercy**.

Psalm 109

Chapter movement

Across 7 verses, the Psalm moves from “A Psalm of David. The Lord said to my Lord, “Sit at my right hand until I make your enemies the…” to “He shall drink from the torrent on the way; therefore he shall exalt the head.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

‘Before the daystar, I begot you’ and the eternal priesthood according to Melchisedech remain the Clementine Christological reading.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 110

Chapter movement

Across 10 verses, the Psalm moves from “Alleluia. I shall confess to you, O Lord, with my whole heart, in the council of the just and in the…” to “The fear of the Lord is the beginning of wisdom; good understanding belongs to all who do it. His praise….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `justitia` → **justice / justices**; `judicium` → **judgment**; `veritas` → **truth**; `testamentum` → **testament**; `mandatum` → **commandment**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `justitia` → **justice / justices**; `judicium` → **judgment**; `veritas` → **truth**; `testamentum` → **testament**; `mandatum` → **commandment**.

Psalm 111

Chapter movement

Across 10 verses, the Psalm moves from “Alleluia, of the return of Aggeus and Zacharias. Blessed is the man who fears the Lord; he shall delight…” to “The sinner shall see and be angry; he shall gnash with his teeth and waste away. The desire of sinners….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `justitia` → **justice / justices**; `judicium` → **judgment**; `mandatum` → **commandment**. The superscription is preserved as **Alleluja, reversionis Aggæi et Zachariæ**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja, reversionis Aggæi et Zachariæ—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `justitia` → **justice / justices**; `judicium` → **judgment**; `mandatum` → **commandment**.

Psalm 112

Chapter movement

Across 9 verses, the Psalm moves from “Alleluia. Praise the Lord, you servants; praise the name of the Lord” to “He makes the barren woman dwell in a house, a mother rejoicing in her sons.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**.

Psalm 113

Chapter movement

Across 26 verses, the Psalm moves from “Alleluia. At Israel’s departure from Egypt, the house of Jacob from a barbarous people,” to “but we who live bless the Lord, from this moment and forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**; `veritas` → **truth**; `infernum / inferi` → **lower regions**.

Psalm 114

Chapter movement

Across 9 verses, the Psalm moves from “Alleluia. I have loved, because the Lord shall hear the voice of my prayer” to “I shall please the Lord in the region of the living.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**.

Psalm 115

Chapter movement

Across 10 verses, the Psalm moves from “Alleluia. I believed; therefore I spoke. But I was exceedingly humbled” to “in the courts of the house of the Lord, in the midst of you, O Jerusalem.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `salutare` → **salvation**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `salutare` → **salvation**.

Psalm 116

Chapter movement

Across 2 verses, the Psalm moves from “Alleluia. Praise the Lord, all nations; praise him, all peoples” to “For his mercy has been strengthened over us, and the truth of the Lord remains forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 117

Chapter movement

Across 29 verses, the Psalm moves from “Alleluia. Confess to the Lord, for he is good, for his mercy is forever” to “Confess to the Lord, for he is good, for his mercy is forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `misericordia` → **mercy**; `tabernaculum` → **tabernacle**.

Psalm 118

Chapter movement

Across 176 verses, the Psalm moves from “Alleluia. Aleph. Blessed are the immaculate in the way, who walk in the law of the Lord” to “I have strayed like a sheep that has perished; seek your servant, for I have not forgotten your….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `lex` → **law**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

All 22 Clementine alphabetic markers and the distinctions among law, commandments, testimonies, judgments, justifications, sayings, and words remain visible.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**; `lex` → **law**.

Psalm 119

Chapter movement

Across 7 verses, the Psalm moves from “A Canticle of Degrees. To the Lord I cried when I was troubled, and he heard me” to “With those who hated peace I was peaceful; when I spoke to them, they fought against me without cause.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 120

Chapter movement

Across 8 verses, the Psalm moves from “A Canticle of Degrees. I have lifted up my eyes to the mountains, from where help shall come to me” to “May the Lord guard your entrance and your departure, from this moment and forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 121

Chapter movement

Across 9 verses, the Psalm moves from “A Canticle of Degrees. I rejoiced in the things that were said to me: “We shall go into the house of the…” to “For the sake of the house of the Lord our God, I sought good things for you.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `testimonium` → **testimony**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `testimonium` → **testimony**.

Psalm 122

Chapter movement

Across 4 verses, the Psalm moves from “A Canticle of Degrees. To you I have lifted up my eyes, you who dwell in the heavens” to “for our soul is greatly filled: reproach for those who abound, and contempt for the proud.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**.

Psalm 123

Chapter movement

Across 8 verses, the Psalm moves from “A Canticle of Degrees. Unless the Lord had been within us—let Israel now say—” to “Our help is in the name of the Lord, who made heaven and earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 124

Chapter movement

Across 5 verses, the Psalm moves from “A Canticle of Degrees. Those who trust in the Lord are like Mount Sion: he who dwells” to “But those who turn aside into obligations, the Lord shall lead away with those who work iniquity. Peace….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 125

Chapter movement

Across 6 verses, the Psalm moves from “A Canticle of Degrees. When the Lord turned the captivity of Sion, we became like those who are…” to “Going, they went and wept, casting their seeds. But coming, they shall come with exultation, bearing….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 126

Chapter movement

Across 5 verses, the Psalm moves from “A Canticle of Degrees of Solomon. Unless the Lord builds the house, those who build it have labored in…” to “Blessed is the man who has fulfilled his desire from them; he shall not be confounded when he speaks….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum Salomonis**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum Salomonis—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 127

Chapter movement

Across 6 verses, the Psalm moves from “A Canticle of Degrees. Blessed are all who fear the Lord, who walk in his ways” to “And may you see the sons of your sons: peace upon Israel.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 128

Chapter movement

Across 8 verses, the Psalm moves from “A Canticle of Degrees. Often they have fought against me from my youth—let Israel now say—” to “And those passing by have not said, “The blessing of the Lord be upon you. We have blessed you in the….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 129

Chapter movement

Across 8 verses, the Psalm moves from “A Canticle of Degrees. From the depths I have cried to you, O Lord” to “And he shall redeem Israel from all his iniquities.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `lex` → **law**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `lex` → **law**.

Psalm 130

Chapter movement

Across 3 verses, the Psalm moves from “A Canticle of Degrees of David. O Lord, my heart has not been exalted, nor have my eyes been lifted…” to “Let Israel hope in the Lord, from this moment and forever.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Canticum graduum David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 131

Chapter movement

Across 18 verses, the Psalm moves from “A Canticle of Degrees. Remember David, O Lord, and all his gentleness,” to “I shall clothe his enemies with confusion, but upon him my sanctification shall flower.”.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `veritas` → **truth**; `testamentum` → **testament**; `testimonium` → **testimony**; `christus` → **Christ / christs**; `tabernaculum` → **tabernacle**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `veritas` → **truth**; `testamentum` → **testament**; `testimonium` → **testimony**; `christus` → **Christ / christs**; `tabernaculum` → **tabernacle**.

Psalm 132

Chapter movement

Across 3 verses, the Psalm moves from “A Canticle of Degrees of David. Behold, how good and how delightful it is for brothers to dwell as one” to “like the dew of Hermon, which descends upon Mount Sion. For there the Lord commanded blessing and life….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Canticum graduum David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 133

Chapter movement

Across 3 verses, the Psalm moves from “A Canticle of Degrees. Behold, now bless the Lord, all you servants of the Lord who stand in the house…” to “May the Lord bless you from Sion, he who made heaven and earth.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**. The superscription is preserved as **Canticum graduum**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Canticum graduum—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**.

Psalm 134

Chapter movement

Across 21 verses, the Psalm moves from “Alleluia. Praise the name of the Lord; praise the Lord, you servants,” to “Blessed be the Lord from Sion, who dwells in Jerusalem.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**.

Psalm 135

Chapter movement

Across 26 verses, the Psalm moves from “Alleluia. Confess to the Lord, for he is good, for his mercy is eternal” to “Confess to the God of heaven, for his mercy is eternal. Confess to the Lord of lords, for his mercy is….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**.

Psalm 136

Chapter movement

Across 9 verses, the Psalm moves from “A Psalm of David, of Jeremias. Upon the rivers of Babylon, there we sat and wept when we remembered Sion” to “Blessed is he who shall seize your little ones and dash them against the rock.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Psalmus David, Jeremiæ**.

Vulgate-specific readings

The captivity setting and the final violent beatitude remain unsoftened and attributed to the Psalm’s exiled voice.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 137

Chapter movement

Across 8 verses, the Psalm moves from “Of David himself. I shall confess to you, O Lord, with my whole heart, for you have heard the words of…” to “The Lord shall repay for me. O Lord, your mercy is forever; do not despise the works of your hands.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **Ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 138

Chapter movement

Across 24 verses, the Psalm moves from “Unto the end, a Psalm of David. O Lord, you have proved me and known me” to “And see whether the way of iniquity is in me, and lead me in the eternal way.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**. The superscription is preserved as **In finem, psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem, psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `infernum / inferi` → **lower regions**.

Psalm 139

Chapter movement

Across 14 verses, the Psalm moves from “Unto the end. A Psalm of David” to “Nevertheless, the just shall confess your name, and the upright shall dwell with your countenance.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `scandalum` → **scandal**. The superscription is preserved as **In finem. Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—In finem. Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `scandalum` → **scandal**.

Psalm 140

Chapter movement

Across 10 verses, the Psalm moves from “A Psalm of David. O Lord, I have cried to you; hear me. Attend to my voice when I cry to you” to “Sinners shall fall into his net; I am alone until I pass over.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `infernum / inferi` → **lower regions**; `scandalum` → **scandal**. The superscription is preserved as **Psalmus David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**; `misericordia` → **mercy**; `infernum / inferi` → **lower regions**; `scandalum` → **scandal**.

Psalm 141

Chapter movement

Across 8 verses, the Psalm moves from “The understanding of David, when he was in the cave. A prayer” to “Lead my soul out of custody, that I may confess your name; the just await me until you repay me.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `anima` → **soul**. The superscription is preserved as **Intellectus David, cum esset in spelunca, oratio**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Intellectus David, cum esset in spelunca, oratio—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `anima` → **soul**.

Psalm 142

Chapter movement

Across 12 verses, the Psalm moves from “A Psalm of David, when Absalom his son persecuted him. O Lord, hear my prayer; give ear to my entreaty…” to “and in your mercy you shall destroy my enemies and ruin all who trouble my soul, for I am your servant.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**. The superscription is preserved as **Psalmus David, quando persequebatur eum Absalom filius ejus**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David, quando persequebatur eum Absalom filius ejus—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `judicium` → **judgment**; `misericordia` → **mercy**; `veritas` → **truth**.

Psalm 143

Chapter movement

Across 15 verses, the Psalm moves from “A Psalm of David. Against Goliath. Blessed be the Lord my God, who teaches my hands for battle and my…” to “They have called the people who possess these things blessed; blessed is the people whose God is the….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**. The superscription is preserved as **Psalmus David. Adversus Goliath**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Psalmus David. Adversus Goliath—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**.

Psalm 144

Chapter movement

Across 21 verses, the Psalm moves from “A praise of David himself. I shall exalt you, my God the King, and I shall bless your name forever and…” to “My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and unto the….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `veritas` → **truth**. The superscription is preserved as **Laudatio ipsi David**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Laudatio ipsi David—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `justitia` → **justice / justices**; `veritas` → **truth**.

Psalm 145

Chapter movement

Across 10 verses, the Psalm moves from “Alleluia, of Aggeus and Zacharias” to “The Lord shall reign unto the ages; your God, O Sion, unto generation and generation.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `veritas` → **truth**. The superscription is preserved as **Alleluja, Aggæi et Zachariæ**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja, Aggæi et Zachariæ—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `anima` → **soul**; `judicium` → **judgment**; `veritas` → **truth**.

Psalm 146

Chapter movement

Across 11 verses, the Psalm moves from “Alleluia. Praise the Lord, for a psalm is good; let praise be delightful and beautiful to our God” to “The Lord is well pleased in those who fear him and in those who hope upon his mercy.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `misericordia` → **mercy**.

Psalm 147

Chapter movement

Across 9 verses, the Psalm moves from “Alleluia. Praise the Lord, O Jerusalem; praise your God, O Sion” to “He has not dealt in this way with every nation, and he has not manifested his judgments to them.….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `justitia` → **justice / justices**; `judicium` → **judgment**.

Psalm 148

Chapter movement

Across 14 verses, the Psalm moves from “Alleluia. Praise the Lord from the heavens; praise him in the heights” to “His confession is above heaven and earth, and he has exalted the horn of his people. A hymn for all his….” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**.

Psalm 149

Chapter movement

Across 9 verses, the Psalm moves from “Alleluia. Sing a new canticle to the Lord; his praise is in the church of the saints” to “that they may execute upon them the judgment that is written. This glory belongs to all his saints.....” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `ecclesia` → **church / churches**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

Vulgate numbering and the verse-1 superscription—Alleluja—are retained; concrete images are not conformed to another textual tradition.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `Deus` → **God**; `judicium` → **judgment**; `ecclesia` → **church / churches**.

Psalm 150

Chapter movement

Across 6 verses, the Psalm moves from “Alleluia. Praise the Lord in his saints; praise him in the firmament of his strength” to “Let every spirit praise the Lord! Alleluia.” Its petitions, declarations, contrasts, and/or praise remain in the Latin order without an invented transition.

Governing Latin

The governing recurring vocabulary includes `Dominus` → **Lord**; `firmamentum` → **firmament**. The superscription is preserved as **Alleluja**.

Vulgate-specific readings

The firmament, named instruments, cymbals of jubilation, and final summons to every spirit remain literal.

Ambiguities preserved

Pronoun antecedents, abrupt shifts of address, title meanings, poetic correspondences, and attributed theological claims remain no more definite than the Latin permits. No explanatory speaker or doctrine is inserted into the Scripture text.

Clarity decisions

Latin clauses continuing across verse boundaries are punctuated as continuous English while every verse key remains independently auditable. Parallel and repeated wording is retained rather than varied for style.

Corrections and reasons

The Psalm passed ordered source-key, terminology, speaker-boundary, image, and omission review with no separately recorded lexical correction required.

Canonical terminology

`Dominus` → **Lord**; `firmamentum` → **firmament**.

Proverbs — Codici Editorial

Chapter 1

Chapter movement

The chapter’s 33 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 1:1–1:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `scientia` → “knowledge”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 2

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 2:1–2:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `justitia` → “justice”, `judicium` → “judgment”, `infer` → “lower regions”.

Chapter 3

Chapter movement

The chapter’s 35 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 3:1–3:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `prudentia` → “prudence”, `misericordia` → “mercy”, `Dominum` → “Lord”.

Chapter 4

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 4:1–4:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `prudentia` → “prudence”.

Chapter 5

Chapter movement

The chapter’s 23 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 5:1–5:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `infer` → “lower regions”.

Chapter 6

Chapter movement

The chapter’s 35 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 6:1–6:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `anima` → “soul”.

Chapter 7

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 7:1–7:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`prudentia` → “prudence”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 8

Chapter movement

The chapter’s 36 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 8:1–8:36 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 36 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `prudentia` → “prudence”, `scientia` → “knowledge”, `justitia` → “justice”, `anima` → “soul”.

Chapter 9

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 9:1–9:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `infer` → “lower regions”.

Chapter 10

Chapter movement

The chapter’s 32 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 10:1–10:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `prudentia` → “prudence”, `scientia` → “knowledge”, `justitia` → “justice”, `anima` → “soul”.

Chapter 11

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 11:1–11:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `justitia` → “justice”, `anima` → “soul”, `Dominum` → “Lord”.

Chapter 12

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 12:1–12:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`disciplina` → “discipline”, `scientia` → “knowledge”, `anima` → “soul”.

Chapter 13

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 13:1–13:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `justitia` → “justice”, `anima` → “soul”.

Chapter 14

Chapter movement

The chapter’s 35 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 14:1–14:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `justitia` → “justice”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 15

Chapter movement

The chapter’s 33 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 15:1–15:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`disciplina` → “discipline”, `scientia` → “knowledge”, `justitia` → “justice”, `misericordia` → “mercy”, `anima` → “soul”, `spiritus` → “spirit”, `infer` → “lower regions”.

Chapter 16

Chapter movement

The chapter’s 33 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 16:1–16:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `justitia` → “justice”, `misericordia` → “mercy”, `anima` → “soul”, `spiritus` → “spirit”.

Chapter 17

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 17:1–17:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `judicium` → “judgment”, `spiritus` → “spirit”, `infer` → “lower regions”.

Chapter 18

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 18:1–18:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`scientia` → “knowledge”, `spiritus` → “spirit”.

Chapter 19

Chapter movement

The chapter’s 29 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 19:1–19:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`disciplina` → “discipline”, `scientia` → “knowledge”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 20

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 20:1–20:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`misericordia` → “mercy”, `anima` → “soul”, `Dominum` → “Lord”.

Chapter 21

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 21:1–21:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `justitia` → “justice”, `judicium` → “judgment”, `misericordia` → “mercy”, `anima` → “soul”, `Dominum` → “Lord”.

Chapter 22

Chapter movement

The chapter’s 29 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 22:1–22:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`scientia` → “knowledge”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 23

Chapter movement

The chapter’s 35 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 23:1–23:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 24

Chapter movement

The chapter’s 34 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 24:1–24:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `disciplina` → “discipline”, `prudentia` → “prudence”, `Dominum` → “Lord”.

Chapter 25

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 25:1–25:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`justitia` → “justice”, `anima` → “soul”.

Chapter 26

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 26:1–26:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`judicium` → “judgment”.

Chapter 27

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 27:1–27:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`scientia` → “knowledge”, `misericordia` → “mercy”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 28

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 28:1–28:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `judicium` → “judgment”, `misericordia` → “mercy”, `anima` → “soul”, `Dominum` → “Lord”.

Chapter 29

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 29:1–29:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 30

Chapter movement

The chapter’s 33 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 30:1–30:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `Dominum` → “Lord”, `infer` → “lower regions”.

Chapter 31

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Proverbs 31:1–31:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`Dominum` → “Lord”.

Ecclesiastes — Codici Editorial

Chapter 1

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 1:1–1:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `prudentia` → “prudence”, `scientia` → “knowledge”, `spiritus` → “spirit”.

Chapter 2

Chapter movement

The chapter’s 26 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 2:1–2:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `anima` → “soul”, `spiritus` → “spirit”.

Chapter 3

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 3:1–3:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`spiritus` → “spirit”.

Chapter 4

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 4:1–4:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”, `spiritus` → “spirit”.

Chapter 5

Chapter movement

The chapter’s 19 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 5:1–5:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`justitia` → “justice”.

Chapter 6

Chapter movement

The chapter’s 11 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 6:1–6:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”, `spiritus` → “spirit”.

Chapter 7

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 7:1–7:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `justitia` → “justice”, `anima` → “soul”.

Chapter 8

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 8:1–8:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”.

Chapter 9

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 9:1–9:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `scientia` → “knowledge”, `infer` → “lower regions”.

Chapter 10

Chapter movement

The chapter’s 20 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 10:1–10:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`sapientia` → “Wisdom”, `spiritus` → “spirit”.

Chapter 11

Chapter movement

The chapter’s 10 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 11:1–11:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`judicium` → “judgment”, `spiritus` → “spirit”.

Chapter 12

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, shifts of voice, parallel sayings, repetitions, contrasts, and numerical progressions.

Governing Latin

The frozen Clementine text for Ecclesiastes 12:1–12:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`judicium` → “judgment”, `spiritus` → “spirit”.

Song of Songs — Codici Editorial

Chapter 1

Chapter movement

The chapter’s 16 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 1:1–1:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”.

Chapter 2

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 2:1–2:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

The chapter’s concrete moral and poetic vocabulary was translated without importing terminology from another English edition..

Chapter 3

Chapter movement

The chapter’s 11 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 3:1–3:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”.

Chapter 4

Chapter movement

The chapter’s 16 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 4:1–4:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

The chapter’s concrete moral and poetic vocabulary was translated without importing terminology from another English edition..

Chapter 5

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 5:1–5:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”.

Chapter 6

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 6:1–6:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`anima` → “soul”.

Chapter 7

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 7:1–7:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

The chapter’s concrete moral and poetic vocabulary was translated without importing terminology from another English edition..

Chapter 8

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, shifts among Bride, Bridegroom, and Chorus, lyric parallelism, repetitions, and movements of desire and response.

Governing Latin

The frozen Clementine text for Song of Songs 8:1–8:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Names, theological terms, concrete images, and clauses distinctive to the Clementine Vulgate were retained, including expressions that differ from familiar modern editions.

Ambiguities preserved

Compressed pronouns, proverbial ellipses, and polyvalent images remain no more definite than the Latin permits; explanatory guesses were not inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for immediate reading while preserving verse boundaries, antithesis, agency, imperatives, questions, and direct speech.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, speaker changes, divine names, images, and moral distinctions. Bracket characters inherited from source paragraph groupings were treated as structure, not translated words.

Canonical terminology

`infer` → “lower regions”.

Isaiah — Codici Editorial

Chapter 1

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 1:1–1:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”, `holocaust` → “holocaust”.

Chapter 2

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 2:1–2:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “Spirit/spirit”.

Chapter 3

Chapter movement

The chapter’s 26 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 3:1–3:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 4

Chapter movement

The chapter’s 6 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 4:1–4:6 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 6 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `sanctus` → “Holy/holy”.

Chapter 5

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 5:1–5:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”, `sanctus` → “Holy/holy”, `infer` → “lower regions”.

Chapter 6

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 6:1–6:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `sanctus` → “Holy/holy”.

Chapter 7

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 7:1–7:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `infer` → “lower regions”, `emmanuel` → “Emmanuel”.

Chapter 8

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 8:1–8:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `emmanuel` → “Emmanuel”.

Chapter 9

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 9:1–9:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”.

Chapter 10

Chapter movement

The chapter’s 34 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 10:1–10:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 11

Chapter movement

The chapter’s 16 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 11:1–11:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `spiritus` → “Spirit/spirit”.

Chapter 12

Chapter movement

The chapter’s 6 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 12:1–12:6 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 6 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `sanctus` → “Holy/holy”.

Chapter 13

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 13:1–13:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 14

Chapter movement

The chapter’s 32 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 14:1–14:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `infer` → “lower regions”.

Chapter 15

Chapter movement

The chapter’s 9 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 15:1–15:9 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 9 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → “soul”.

Chapter 16

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 16:1–16:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `judicium` → “judgment”, `misericordia` → “mercy”.

Chapter 17

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 17:1–17:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 18

Chapter movement

The chapter’s 7 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 18:1–18:7 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 7 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 19

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 19:1–19:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”.

Chapter 20

Chapter movement

The chapter’s 6 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 20:1–20:6 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 6 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 21

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 21:1–21:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 22

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 22:1–22:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `infer` → “lower regions”.

Chapter 23

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 23:1–23:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 24

Chapter movement

The chapter’s 23 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 24:1–24:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 25

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 25:1–25:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”.

Chapter 26

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 26:1–26:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `anima` → “soul”.

Chapter 27

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 27:1–27:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 28

Chapter movement

The chapter’s 29 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 28:1–28:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `spiritus` → “Spirit/spirit”, `infer` → “lower regions”.

Chapter 29

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 29:1–29:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 30

Chapter movement

The chapter’s 33 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 30:1–30:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”, `sanctus` → “Holy/holy”.

Chapter 31

Chapter movement

The chapter’s 9 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 31:1–31:9 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 9 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”.

Chapter 32

Chapter movement

The chapter’s 20 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 32:1–32:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`justitia` → “justice”, `judicium` → “judgment”, `spiritus` → “Spirit/spirit”, `anima` → “soul”.

Chapter 33

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 33:1–33:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `salus` → “salvation”, `spiritus` → “Spirit/spirit”.

Chapter 34

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 34:1–34:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`judicium` → “judgment”, `spiritus` → “Spirit/spirit”.

Chapter 35

Chapter movement

The chapter’s 10 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 35:1–35:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”.

Chapter 36

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 36:1–36:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 37

Chapter movement

The chapter’s 38 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 37:1–37:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 38

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 38:1–38:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 39

Chapter movement

The chapter’s 8 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 39:1–39:8 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 8 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 40

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 40:1–40:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `spiritus` → “Spirit/spirit”, `anima` → “soul”, `sanctus` → “Holy/holy”, `holocaust` → “holocaust”.

Chapter 41

Chapter movement

The chapter’s 29 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 41:1–41:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `redemptor` → “Redeemer”, `sanctus` → “Holy/holy”.

Chapter 42

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 42:1–42:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 43

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 43:1–43:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `redemptor` → “Redeemer”, `anima` → “soul”, `sanctus` → “Holy/holy”, `holocaust` → “holocaust”.

Chapter 44

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 44:1–44:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `misericordia` → “mercy”, `redemptor` → “Redeemer”, `anima` → “soul”.

Chapter 45

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 45:1–45:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `sanctus` → “Holy/holy”.

Chapter 46

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 46:1–46:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `justitia` → “justice”, `salus` → “salvation”, `anima` → “soul”.

Chapter 47

Chapter movement

The chapter’s 15 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 47:1–47:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `misericordia` → “mercy”, `redemptor` → “Redeemer”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 48

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 48:1–48:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `redemptor` → “Redeemer”, `spiritus` → “Spirit/spirit”, `sanctus` → “Holy/holy”.

Chapter 49

Chapter movement

The chapter’s 26 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 49:1–49:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `salus` → “salvation”, `redemptor` → “Redeemer”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 50

Chapter movement

The chapter’s 11 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 50:1–50:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 51

Chapter movement

The chapter’s 23 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 51:1–51:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `salus` → “salvation”.

Chapter 52

Chapter movement

The chapter’s 15 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 52:1–52:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 53

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 53:1–53:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 54

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 54:1–54:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `misericordia` → “mercy”, `redemptor` → “Redeemer”, `sanctus` → “Holy/holy”.

Chapter 55

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 55:1–55:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 56

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 56:1–56:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `salus` → “salvation”, `holocaust` → “holocaust”.

Chapter 57

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 57:1–57:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `spiritus` → “Spirit/spirit”, `infer` → “lower regions”.

Chapter 58

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 58:1–58:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 59

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 59:1–59:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `judicium` → “judgment”, `redemptor` → “Redeemer”, `spiritus` → “Spirit/spirit”.

Chapter 60

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 60:1–60:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `salus` → “salvation”, `redemptor` → “Redeemer”.

Chapter 61

Chapter movement

The chapter’s 11 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 61:1–61:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `spiritus` → “Spirit/spirit”, `anima` → “soul”, `holocaust` → “holocaust”.

Chapter 62

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 62:1–62:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `sanctus` → “Holy/holy”.

Chapter 63

Chapter movement

The chapter’s 19 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 63:1–63:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `misericordia` → “mercy”, `redemptor` → “Redeemer”, `spiritus` → “Spirit/spirit”, `anima` → “soul”.

Chapter 64

Chapter movement

The chapter’s 12 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 64:1–64:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `justitia` → “justice”.

Chapter 65

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 65:1–65:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”.

Chapter 66

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Isaias 66:1–66:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `infer` → “lower regions”.

Jeremiah — Codici Editorial

Chapter 1

Chapter movement

The chapter’s 19 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 1:1–1:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 2

Chapter movement

The chapter’s 37 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 2:1–2:37 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 37 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 3

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 3:1–3:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `salus` → “salvation”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 4

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 4:1–4:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `spiritus` → “Spirit/spirit”, `anima` → “soul”.

Chapter 5

Chapter movement

The chapter’s 31 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 5:1–5:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 6

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 6:1–6:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 7

Chapter movement

The chapter’s 34 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 7:1–7:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 8

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 8:1–8:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 9

Chapter movement

The chapter’s 26 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 9:1–9:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 10

Chapter movement

The chapter’s 25 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 10:1–10:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “Spirit/spirit”.

Chapter 11

Chapter movement

The chapter’s 23 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 11:1–11:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 12

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 12:1–12:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 13

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 13:1–13:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `infer` → “lower regions”.

Chapter 14

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 14:1–14:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 15

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 15:1–15:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 16

Chapter movement

The chapter’s 21 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 16:1–16:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `misericordia` → “mercy”.

Chapter 17

Chapter movement

The chapter’s 27 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 17:1–17:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”, `holocaust` → “holocaust”, `infer` → “lower regions”.

Chapter 18

Chapter movement

The chapter’s 23 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 18:1–18:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 19

Chapter movement

The chapter’s 15 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 19:1–19:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `holocaust` → “holocaust”.

Chapter 20

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 20:1–20:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 21

Chapter movement

The chapter’s 14 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 21:1–21:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 22

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 22:1–22:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 23

Chapter movement

The chapter’s 40 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 23:1–23:40 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 40 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”.

Chapter 24

Chapter movement

The chapter’s 10 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 24:1–24:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 25

Chapter movement

The chapter’s 38 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 25:1–25:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 26

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 26:1–26:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 27

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 27:1–27:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 28

Chapter movement

The chapter’s 17 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 28:1–28:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 29

Chapter movement

The chapter’s 32 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 29:1–29:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 30

Chapter movement

The chapter’s 24 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 30:1–30:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 31

Chapter movement

The chapter’s 40 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 31:1–31:40 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 40 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `misericordia` → “mercy”, `anima` → “soul”, `sanctus` → “Holy/holy”.

Chapter 32

Chapter movement

The chapter’s 44 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 32:1–32:44 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 44 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 33

Chapter movement

The chapter’s 26 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 33:1–33:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `misericordia` → “mercy”.

Chapter 34

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 34:1–34:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 35

Chapter movement

The chapter’s 19 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 35:1–35:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 36

Chapter movement

The chapter’s 32 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 36:1–36:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 37

Chapter movement

The chapter’s 20 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 37:1–37:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 38

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 38:1–38:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 39

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 39:1–39:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 40

Chapter movement

The chapter’s 16 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 40:1–40:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 41

Chapter movement

The chapter’s 18 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 41:1–41:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

Concrete prophetic vocabulary was retained without importing wording from another English edition.

Chapter 42

Chapter movement

The chapter’s 22 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 42:1–42:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `misericordia` → “mercy”, `anima` → “soul”.

Chapter 43

Chapter movement

The chapter’s 13 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 43:1–43:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 44

Chapter movement

The chapter’s 30 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 44:1–44:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 45

Chapter movement

The chapter’s 5 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 45:1–45:5 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 5 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 46

Chapter movement

The chapter’s 28 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 46:1–46:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 47

Chapter movement

The chapter’s 7 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 47:1–47:7 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 7 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 48

Chapter movement

The chapter’s 47 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 48:1–48:47 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 47 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 49

Chapter movement

The chapter’s 39 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 49:1–49:39 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 39 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `anima` → “soul”.

Chapter 50

Chapter movement

The chapter’s 46 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 50:1–50:46 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 46 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `redemptor` → “Redeemer”, `anima` → “soul”.

Chapter 51

Chapter movement

The chapter’s 64 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 51:1–51:64 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 64 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `judicium` → “judgment”, `spiritus` → “Spirit/spirit”, `anima` → “soul”.

Chapter 52

Chapter movement

The chapter’s 34 Vulgate verses retain their original sequence, oracle boundaries, speaker shifts, poetic parallelism, repetitions, judgments, consolations, and prophetic movement.

Governing Latin

The frozen Clementine text for Jeremias 52:1–52:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Vulgate names, divine titles, Christological readings, concrete images, and clauses were retained even where familiar modern editions phrase or number the passage differently.

Ambiguities preserved

Compressed prophetic syntax, pronoun referents, temporal shifts, and polyvalent images remain no more definite than the Latin permits; interpretation was not silently inserted into the biblical text.

Clarity decisions

English syntax and punctuation were refined for direct reading while preserving verse boundaries, agency, imperatives, questions, direct speech, repetitions, and rhetorical force.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → “soul”.

Lamentations — Codici Editorial

Chapter 1

Chapter movement

Jerusalem moves from narrated desolation into her own first-person plea. The solitary widow, violated sanctuary, vanished consolers, and confessed rebellion remain bound together rather than softened into detached history.
The chapter's 22 Vulgate verses retain their exact sequence and acrostic position.

Governing Latin

The frozen Clementine text for Lamentationes 1:1–1:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Clementine prologue embedded in 1:1 is translated, not discarded. The repeated forms in *plorans ploravit* and *peccatum peccavit* are represented as "weeping, she has wept" and "has sinned a sin." *Ecclesiam tuam* is rendered "your assembly," while the concrete menstrual-pollution comparison in 1:17 is not euphemized.

Ambiguities preserved

Compressed lament syntax, shifting voices, uncertain pronoun referents, visceral metaphors, and polyvalent images remain no more definite than the Latin permits. Where a literal construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, and the pressure of the lament. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `justus` → "just", `anima` → "soul", `peccatum` → "sin", `converte` → "turn".

Chapter 2

Chapter movement

The lament names the Lord's judgment without muting its terror, then turns the shattered city toward tears and prayer. Questions, accusations, imperatives, and the starving children retain their abrupt poetic force.
The chapter's 22 Vulgate verses retain their exact sequence and acrostic position.

Governing Latin

The frozen Clementine text for Lamentationes 2:1–2:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Jecur meum remains the startling bodily image "my liver" in 2:11. *Ad pœnitentiam provocarent* explicitly becomes "provoke you to repentance" in 2:14, and the palm-sized little ones, sanctuary deaths, and divine agency remain intact.

Ambiguities preserved

Compressed lament syntax, shifting voices, uncertain pronoun referents, visceral metaphors, and polyvalent images remain no more definite than the Latin permits. Where a literal construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, and the pressure of the lament. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 3

Chapter movement

The afflicted man descends through darkness, gall, ridicule, and the pit, then recalls mercy and rises into hope, repentance, petition, and appeal for judgment. Each Hebrew letter heads three consecutive verses, preserving the Clementine triple acrostic.
The chapter’s 66 Vulgate verses retain their exact sequence and acrostic position.

Governing Latin

The frozen Clementine text for Lamentationes 3:1–3:66 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The threefold letter headings are printed on all sixty-six verses. *Misericordiæ Domini* and *miserationes* are distinguished as “mercies” and “tender mercies”; *salutare Dei* is “the salvation of God”; *Altissimi* is “the Most High”; and *redemptor vitæ meæ* is “Redeemer of my life.”

Ambiguities preserved

Compressed lament syntax, shifting voices, uncertain pronoun referents, visceral metaphors, and polyvalent images remain no more definite than the Latin permits. Where a literal construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, and the pressure of the lament. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 66 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `judicium` → “judgment”, `misericordia` → “mercy/mercies”, `miserationes` → “tender mercies”, `salutare` → “salvation”, `redemptor` → “Redeemer”, `anima` → “soul”, `altissimi` → “Most High”.

Chapter 4

Chapter movement

Gold, sanctuary stones, starving children, corrupted prophets and priests, flight, the captured anointed one, and the cup of Edom form a severe sequence from lost splendor to judgment and promised completion.
The chapter’s 22 Vulgate verses retain their exact sequence and acrostic position.

Governing Latin

The frozen Clementine text for Lamentationes 4:1–4:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Lamiæ is transliterated “lamias” rather than silently replaced with another creature. *Nazaræi* remains “Nazarites.” Most importantly, *spiritus oris nostri, christus Dominus* is translated directly as “the breath of our mouth, Christ the Lord,” preserving the Clementine Christological wording.

Ambiguities preserved

Compressed lament syntax, shifting voices, uncertain pronoun referents, visceral metaphors, and polyvalent images remain no more definite than the Latin permits. Where a literal construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, and the pressure of the lament. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `christus` → “Christ”, `iniquitas` → “iniquity”.

Chapter 5

Chapter movement

The Prayer of Jeremiah speaks in the first-person plural: dispossession, famine, violation, forced labor, lost worship, confession, God’s eternal throne, and the final plea for conversion remain a single communal supplication.
The chapter’s 22 Vulgate verses retain their exact sequence and acrostic position.

Governing Latin

The frozen Clementine text for Lamentationes 5:1–5:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The superscription *Oratio Jeremiæ prophetæ* is preserved in 5:1. The violence of 5:11–13 is stated without ornamental expansion. The reciprocal force of *Converte nos… et convertemur* is retained as “Turn us… and we shall be turned,” rather than reduced to self-directed reform.

Ambiguities preserved

Compressed lament syntax, shifting voices, uncertain pronoun referents, visceral metaphors, and polyvalent images remain no more definite than the Latin permits. Where a literal construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, and the pressure of the lament. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → “soul”, `converte` → “turn”.

Ezekiel — Codici Editorial

Chapter 1

Chapter movement

The heavens open beside the Chobar: living creatures, wheels, firmament, and enthroned glory culminate in Ezekiel's fall before the divine voice.
The chapter's 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 1:1–1:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The four living creatures, intersecting wheels, crystal-like firmament, rainbow, and human likeness upon the throne remain layered as successive likenesses; the English does not collapse Ezekiel's guarded comparisons into literal identifications.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → "breath/spirit", `anima` → "soul", `firmament` → "firmament".

Chapter 2

Chapter movement

The prophet receives his commission as son of man, is warned of a rebellious house, and eats the scroll filled with lamentation, mourning, and woe.
The chapter's 9 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 2:1–2:9 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 9 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `pactum` → “pact”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 3

Chapter movement

Ezekiel eats the scroll, is appointed watchman, encounters the glory again, and is bound into a disciplined pattern of speech and silence.
The chapter’s 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 3:1–3:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `anima` → “soul”, `justitia` → “justice”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `fili hominis` → “son of man”.

Chapter 4

Chapter movement

The brick siege, bodily posture, rationed food, and defiled bread make Jerusalem’s coming siege visible through enacted signs.
The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 4:1–4:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 5

Chapter movement

Hair divided by sword, fire, and wind embodies the remnant and its peril as famine, pestilence, sword, and dispersion answer Jerusalem’s abominations.
The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 5:1–5:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `fili hominis` → “son of man”.

Chapter 6

Chapter movement

The word turns toward Israel’s mountains, demolishing high places and idols while preserving a remnant who will remember the Lord among the nations.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 6:1–6:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 7

Chapter movement

The end has come: violence, pride, failed commerce, silenced priest and prophet, and a profaned sanctuary converge under irreversible judgment.
The chapter’s 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 7:1–7:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 8

Chapter movement

The elders sit before Ezekiel while the Spirit carries him to Jerusalem, where hidden images, corrupted worship, and women weeping for Adonis are exposed.
The chapter’s 18 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 8:1–8:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `iniqu` → “iniquity”, `gloria` → “glory”, `fili hominis` → “son of man”.

Chapter 9

Chapter movement

Executioners enter the city, but the man clothed in linen marks the mourners with Thau; judgment begins at the sanctuary while the prophet intercedes.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 9:1–9:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Vulgate's *Thau* is retained as "Thau," preserving the named mark rather than replacing it with a modern graphic character.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `iniqu` → "iniquity", `gloria` → "glory", `cherub` → "cherub/cherubim".

Chapter 10

Chapter movement

Fire is taken from between the cherubim, the wheels and living creatures are identified, and the glory of the Lord departs toward the eastern gate.
The chapter's 22 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 10:1–10:22 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 22 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `anima` → “soul”, `gloria` → “glory”, `cherub` → “cherub/cherubim”, `firmament` → “firmament”, `convert` → “turn/be converted”.

Chapter 11

Chapter movement

Judgment falls upon Jerusalem’s corrupt princes; Pelatiah dies, the exiles receive the promise of one heart and a new spirit, and the glory leaves the city.
The chapter’s 25 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 11:1–11:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `iniqu` → “iniquity”, `gloria` → “glory”, `cherub` → “cherub/cherubim”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 12

Chapter movement

Ezekiel enacts exile through the wall, trembles over measured food, and explains that delayed visions will now be fulfilled.
The chapter’s 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 12:1–12:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 13

Chapter movement

False prophets whitewash a failing wall and hunt souls, but the Lord promises to deliver his people from deceptive visions and divinations.
The chapter’s 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 13:1–13:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 14

Chapter movement

Idolatrous elders are confronted, individual accountability is sharpened through Noah, Daniel, and Job, and deceptive prophecy is placed under divine judgment.
The chapter’s 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 14:1–14:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The direct force of *ego Dominus decepi prophetam illum* remains “I, the Lord, have deceived that prophet.” The rendering does not transfer the stated agency away from God.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `justitia` → “justice”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 15

Chapter movement

Jerusalem is compared to useless vine wood: once given to fire at both ends, its remaining center cannot serve ordinary work.
The chapter's 8 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 15:1–15:8 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 8 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `fili hominis` → "son of man".

Chapter 16

Chapter movement

Jerusalem's history is narrated as an abandoned infant raised, adorned, and covenanted by God, then as a wife whose explicit harlotry violates every gift.
The chapter's 63 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 16:1–16:63 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's exposure, blood, breasts, nakedness, emissions, and prostitution are translated without euphemism because the prophetic accusation depends upon their bodily force.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 63 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `pactum` → “pact”, `peccat` → “sin”, `iniqu` → “iniquity”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 17

Chapter movement

Two eagles and a transplanted vine interpret Zedekiah’s broken oath; above political ruin, God promises to plant a tender cedar shoot on Israel’s high mountain.
The chapter’s 24 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 17:1–17:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Fœdus is consistently “covenant,” while *pactum* is “pact.” The political oath, its violation, and God’s promised planting retain their distinct legal and prophetic contours.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `pactum` → “pact”, `fœdus` → “covenant”, `fili hominis` → “son of man”.

Chapter 18

Chapter movement

The proverb about fathers and children is rejected: each soul answers for its own sin, while repentance, conversion, and a new heart are urgently commanded.
The chapter’s 32 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 18:1–18:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Pœnitentiam egerit is rendered with the direct Vulgate wording “does penance.” Soul, justice, iniquity, conversion, and personal accountability are kept distinct rather than harmonized into a later English formula.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”, `justitia` → “justice”, `peccat` → “sin”, `iniqu` → “iniquity”, `convert` → “turn/be converted”, `pœnit` → “penance”.

Chapter 19

Chapter movement

A lament portrays Israel’s princes as lion cubs captured by nations and as a fruitful vine uprooted, dried, and consumed by fire.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 19:1–19:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

Concrete prophetic vocabulary was retained without importing wording from another English edition.

Chapter 20

Chapter movement

Israel’s repeated rebellions in Egypt, wilderness, and land are rehearsed; even severe commandments and scattering stand within God’s concern for his name.
The chapter’s 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 20:1–20:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The severe statement that God gave “commandments that were not good” is retained without explanatory mitigation, while the surrounding concern for his name and the people’s rebellion remains explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 21

Chapter movement

The sharpened sword moves toward Jerusalem and Ammon; the overturned diadem awaits the one whose judgment it is.
The chapter’s 32 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 21:1–21:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The messianic-judicial wording *donec veniret cujus est judicium* remains “until he comes whose judgment it is,” preserving the Vulgate’s forward-looking formulation.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `judicium` → “judgment”, `peccat` → “sin”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 22

Chapter movement

Jerusalem is indicted as a city of blood, melted like metal in a furnace, while prophets, priests, princes, and people share in the corruption.
The chapter’s 31 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 22:1–22:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 23

Chapter movement

Oholah and Oholibah embody Samaria and Jerusalem in an intentionally explicit account of political and religious prostitution and its judicial consequences.
The chapter’s 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 23:1–23:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s breasts, lovers, nakedness, lust, and prostitution remain explicit. Political alliances and religious infidelity are allowed to operate together within Ezekiel’s sustained figure.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”, `sanctuarium` → “sanctuary”, `peccat` → “sin”, `fili hominis` → “son of man”.

Chapter 24

Chapter movement

The boiling pot signifies the besieged city, and the death of Ezekiel’s wife becomes a sign that the sanctuary and the people’s delight will be profaned.
The chapter’s 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 24:1–24:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `sanctuarium` → “sanctuary”, `iniqu` → “iniquity”, `fili hominis` → “son of man”.

Chapter 25

Chapter movement

Brief oracles against Ammon, Moab, Seir, Edom, and the Philistines expose rejoicing over Judah and promise that the nations will know the Lord.
The chapter's 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 25:1–25:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `sanctuarium` → "sanctuary", `propheta` → "prophet", `fili hominis` → "son of man".

Chapter 26

Chapter movement

Tyre's claim to perfection becomes a lament over a magnificent trading ship whose pilots, merchandise, and multinational crew sink in the sea.
The chapter's 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 26:1–26:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `gloria` → “glory”, `fili hominis` → “son of man”.

Chapter 27

Chapter movement

Tyre’s prince is judged for claiming divinity, while the king’s Edenic beauty and protecting cherub imagery descend into ruin; Sidon is judged and Israel regathered.
The chapter’s 36 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 27:1–27:36 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Vulgate trade geography and goods—including Carthaginians, Italian islands, Pygmies, and *chodchod*—remain visible instead of being silently conformed to a different textual tradition.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 36 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `fili hominis` → “son of man”.

Chapter 28

Chapter movement

Pharaoh is called a great dragon in the Nile; Egypt’s pride brings desolation, dispersion, and eventual restoration as a lowly kingdom.
The chapter’s 26 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 28:1–28:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The “protecting cherub,” Eden, precious stones, anointed status, created perfection, and subsequent iniquity retain their elevated and enigmatic Vulgate texture.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `cherub` → “cherub/cherubim”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 29

Chapter movement

Egypt is assigned to Nebuchadnezzar as wages for the labor against Tyre, and Israel receives the budding of a horn.
The chapter’s 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 29:1–29:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 30

Chapter movement

The day of the Lord comes upon Egypt and its allies; idols, cities, rivers, and military strength fall under Babylon’s sword.
The chapter’s 26 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 30:1–30:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 31

Chapter movement

Assyria’s cedar-like greatness and descent warn Pharaoh that no exalted tree escapes death and the realm below.
The chapter’s 18 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 31:1–31:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `fili hominis` → “son of man”.

Chapter 32

Chapter movement

Laments over Pharaoh depict him first as a captured sea creature and then among the slain nations in the depths of the earth.
The chapter’s 32 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 32:1–32:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `iniqu` → “iniquity”, `fili hominis` → “son of man”.

Chapter 33

Chapter movement

The watchman’s responsibility is restated, personal conversion is defended, Jerusalem’s fall is reported, and hearers who enjoy Ezekiel’s words are exposed for not doing them.
The chapter’s 33 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 33:1–33:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”, `justitia` → “justice”, `peccat` → “sin”, `iniqu` → “iniquity”, `fili hominis` → “son of man”, `convert` → “turn/be converted”, `pœnit` → “penance”.

Chapter 34

Chapter movement

False shepherds are condemned; God himself seeks and feeds the flock, appoints one shepherd—his servant David—and establishes a pact of peace.
The chapter’s 31 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 34:1–34:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

God’s personal shepherding, the one shepherd “my servant David,” the prince, and the pact of peace remain separate promises within one restoration oracle.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `pactum` → “pact”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 35

Chapter movement

Mount Seir is sentenced for perpetual hatred, bloodshed, and the attempted possession of Israel's lands.
The chapter's 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 35:1–35:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `iniqu` → "iniquity", `propheta` → "prophet", `fili hominis` → "son of man".

Chapter 36

Chapter movement

Israel's mountains are promised fruit and repopulation; God vindicates his holy name through clean water, a new heart, and a new spirit.
The chapter's 38 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 36:1–36:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Clean water, a new heart, a new spirit, removal of the stony heart, and God's Spirit are rendered as a connected divine action while preserving each image and promise.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 37

Chapter movement

Dry bones live by the Spirit, two sticks become one, David shepherds the reunited people, and covenant of peace joins an everlasting pact.
The chapter’s 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 37:1–37:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The opening of tombs, enlivening breath or Spirit, one shepherd David, “covenant of peace,” and “everlasting pact” remain distinct elements of the two joined visions.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `pactum` → “pact”, `fœdus` → “covenant”, `iniqu` → “iniquity”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 38

Chapter movement

Gog’s assault from the far north gathers many nations, but divine fury, earthquake, sword, pestilence, and fire reveal the Lord’s holiness.
The chapter’s 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 38:1–38:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `propheta` → “prophet”, `fili hominis` → “son of man”.

Chapter 39

Chapter movement

Gog’s defeat fills Israel with weapons for fuel and requires seven months of burial; restoration, mercy, and the poured-out Spirit close the oracle.
The chapter’s 29 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 39:1–39:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, judgments, repetitions, and prophetic images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `iniqu` → “iniquity”, `gloria` → “glory”, `fili hominis` → “son of man”.

Chapter 40

Chapter movement

A bronze-like guide measures the future sanctuary’s gates, courts, chambers, porch, and altar in reeds and cubits.
The chapter’s 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 40:1–40:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Reeds and cubits are retained as different Vulgate units. Repeated measurements, thresholds, jambs, gates, chambers, and courts are not compressed, because architectural repetition is part of the vision’s precision.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`holocaust` → “holocaust/whole burnt offering”, `peccat` → “sin”, `fili hominis` → “son of man”.

Chapter 41

Chapter movement

The temple proper, side chambers, separate building, carved cherubim and palms, doors, and measured courts define the sacred structure.
The chapter’s 26 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 41:1–41:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Architectural clauses are clarified through punctuation, but repeated widths, side chambers, winding ascent, cherubim, palms, doors, and the wooden altar remain within their verse boundaries.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`cherub` → “cherub/cherubim”.

Chapter 42

Chapter movement

Priestly chambers and the outer wall complete the measured precinct and distinguish what is holy from what is common.
The chapter’s 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 42:1–42:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chambers’ orientations and dimensions remain as exact as the Latin permits. Where compressed spatial relations remain uncertain, the English does not manufacture a modern floor plan.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`sanctuarium` → “sanctuary”, `peccat` → “sin”.

Chapter 43

Chapter movement

The glory of Israel’s God returns through the eastern gate, fills the house, and consecrates the altar through a seven-day rite.
The chapter’s 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 43:1–43:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The returning glory, eastern approach, law of the house, and altar consecration retain their ritual sequence and repeated measurements.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `sanctuarium` → “sanctuary”, `holocaust` → “holocaust/whole burnt offering”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `fili hominis` → “son of man”.

Chapter 44

Chapter movement

The shut eastern gate belongs to the Lord; the prince, Levites, and sons of Zadok receive distinct duties, boundaries, garments, and inheritance.
The chapter’s 31 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 44:1–44:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The permanently shut eastern gate, the prince’s access, Levitical restrictions, Zadokite service, garments, marriage rules, judgments, and inheritance are kept without collapsing their distinct regulations.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `pactum` → “pact”, `sanctuarium` → “sanctuary”, `holocaust` → “holocaust/whole burnt offering”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 45

Chapter movement

A holy land portion, sanctuary, city, priests, Levites, prince, offerings, feasts, and just measures order worship and public life.
The chapter's 25 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 45:1–45:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The holy portion's dimensions, land divisions, just measures, offerings, Passover, and seventh-month observance retain the Vulgate's numerical and cultic specificity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `judicium` → "judgment", `justitia` → "justice", `sanctuarium` → "sanctuary", `holocaust` → "holocaust/whole burnt offering", `peccat` → "sin", `iniqu` → "iniquity".

Chapter 46

Chapter movement

The prince's offerings, inheritance limits, festival worship, and temple kitchens protect both holiness and the people from coercive rule.
The chapter's 24 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 46:1–46:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The prince remains subject to defined worship, offering, and inheritance rules. The kitchens and boiling places are described concretely without importing later architectural labels.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `holocaust` → “holocaust/whole burnt offering”, `peccat` → “sin”.

Chapter 47

Chapter movement

Life-giving water deepens from the temple, heals the sea, nourishes medicinal trees, and frames land inheritance that includes resident strangers.
The chapter’s 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 47:1–47:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The river’s measured deepening, healed waters, fish, salt marshes, fruit, medicinal leaves, tribal borders, and equal inheritance for resident strangers all remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `fili hominis` → “son of man”, `convert` → “turn/be converted”.

Chapter 48

Chapter movement

The tribes, sanctuary, city gates, and holy portion are distributed around the city whose final name is “The Lord Is There.”
The chapter’s 35 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Ezechiel 48:1–48:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The final allotments and gates preserve tribal names and dimensions, and *Dominus ibidem* is rendered as the city’s climactic name, “The Lord Is There.”

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, repetitions, parallelism, symbolic actions, and measured architecture. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `sanctuarium` → “sanctuary”.

Daniel — Codici Editorial

Chapter 1

Chapter movement

Daniel and his companions enter Babylonian service without defiling themselves; God grants them knowledge, discipline, wisdom, and Daniel's understanding of visions and dreams.
The chapter's 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 1:1–1:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The names Daniel, Ananias, Misael, and Azarias and their imposed names Baltassar, Sidrach, Misach, and Abdenago follow the Clementine forms. The first divine *Dominus* is transparently identified as "the Lord (YHWH)" at 1:2.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God".

Chapter 2

Chapter movement

The forgotten dream threatens Babylon's wise men until God reveals the statue and its meaning; the stone cut without hands becomes an everlasting kingdom filling the earth.
The chapter's 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 2:1–2:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Sacramentum is “mystery,” and the Vulgate’s stone cut “from the mountain without hands” remains explicit. The sequence earthenware, iron, bronze, silver, and gold is preserved where the Latin repeats it.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `gloria` → “glory”.

Chapter 3

Chapter movement

The golden statue and burning furnace frame the steadfast refusal of the three, Azarias’s prayer, the creation-wide hymn, angelic deliverance, and royal confession.
The chapter’s 100 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 3:1–3:100 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

All one hundred Clementine verses remain in their Vulgate chapter positions, including the bracketed Prayer of Azarias and Song of the Three. *Infernum* at 3:88 is “the realm of the dead,” and 3:92 remains “like a son of God.”

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 100 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `holocaust` → “holocaust/whole burnt offering”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `cherub` → “cherub/cherubim”, `firmament` → “firmament”, `propheta` → “prophet”.

Chapter 4

Chapter movement

Nabuchodonosor’s tree vision becomes his own humiliation among beasts; restored understanding leads him to praise the King of heaven who humbles pride.
The chapter’s 34 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 4:1–4:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Vulgate’s *vigil* is retained as “watcher.” Daniel’s counsel, “redeem your sins with alms and your iniquities with mercies to the poor,” remains direct and is not conformed to a shorter textual tradition.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `anima` → “soul”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”.

Chapter 5

Chapter movement

Baltassar profanes the temple vessels; the writing Mane, Thecel, Phares announces a numbered, weighed, and divided kingdom fulfilled that same night.
The chapter’s 31 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 5:1–5:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The written words remain *Mane, Thecel, Phares*, followed by the Clementine interpretations “numbered,” “weighed,” and “divided.” The bodily terror of loosened loins and striking knees is retained.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `spiritus` → “breath/spirit”, `gloria` → “glory”.

Chapter 6

Chapter movement

Daniel’s unwavering prayer brings him into the lions’ den, where God’s angel shuts their mouths and Darius proclaims the living, eternal, delivering God.
The chapter’s 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 6:1–6:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Daniel’s three daily prayers toward Jerusalem, the sealed stone, the angel shutting the lions’ mouths, and the violent fate of the accusers with their families remain without mitigation.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `spiritus` → “breath/spirit”, `justitia` → “justice”.

Chapter 7

Chapter movement

Four beasts rise from the sea, but the Ancient of Days sits in judgment and one like a son of man receives everlasting power, honor, kingdom, and universal service.
The chapter’s 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 7:1–7:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Ancient of Days, fiery throne and wheels, opened books, one “like a son of man,” universal service, and everlasting kingdom preserve the Vulgate’s explicit messianic and judicial language.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `judicium` → “judgment”.

Chapter 8

Chapter movement

The ram, he-goat, horns, perpetual sacrifice, desolation, and cleansing of the sanctuary unfold under Gabriel's explanation of the vision's appointed end.
The chapter's 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 8:1–8:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Juge sacrificium is consistently "the perpetual sacrifice." The Vulgate counts "evening and morning, two thousand three hundred days," and names Gabriel as the interpreter.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`sanctuarium` → "sanctuary", `peccat` → "sin", `iniqu` → "iniquity", `fili hominis` → "son of man".

Chapter 9

Chapter movement

Daniel confesses Israel's sin and pleads for Jerusalem; Gabriel announces seventy weeks, Christ the leader, Christ slain, everlasting justice, and the abomination of desolation.
The chapter's 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 9:1–9:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Latin *pactum* remains "pact." *Christum ducem* is "Christ the leader," and *occidetur christus* is "Christ shall be slain"; these Clementine readings are not neutralized into a generic title.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `justitia` → “justice”, `pactum` → “pact”, `sanctuarium` → “sanctuary”, `peccat` → “sin”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 10

Chapter movement

After three weeks of mourning, Daniel sees a radiant man, is repeatedly strengthened, and hears of heavenly conflict involving the princes of Persia, Greece, and Michael.
The chapter’s 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 10:1–10:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The enigmatic “man of desires,” radiant bodily description, Michael, and the princes of Persia and Greece remain as stated. The English preserves Daniel’s repeated collapse, touch, and strengthening.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

Concrete prophetic vocabulary was retained without importing wording from another English edition.

Chapter 11

Chapter movement

A dense succession of northern and southern kings moves through alliances, deceit, war, profanation, and the abomination unto desolation toward an unhelped end.
The chapter's 45 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 11:1–11:45 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Testamentum remains "testament," distinct here from *fœdus* as covenant elsewhere. The Vulgate-specific Romans, Maozim, Apadno, triremes, and tightly compressed political transitions are retained.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 45 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`sanctuarium` → "sanctuary", `gloria` → "glory", `convert` → "turn/be converted".

Chapter 12

Chapter movement

Michael arises amid unparalleled distress; the written people are saved, the dead awaken, the learned shine, and sealed times lead Daniel toward rest and his allotted end.
The chapter's 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 12:1–12:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The awakening to everlasting life or perpetual reproach, brightness of the firmament, 1,290 days, 1,335 days, and Daniel's rest and lot remain explicit and numerically exact.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`justitia` → “justice”, `firmament` → “firmament”.

Chapter 13

Chapter movement

Susanna refuses sexual coercion, is condemned by false testimony, cries to God, and is vindicated when the young Daniel separates and exposes the two corrupt elders.
The chapter’s 65 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 13:1–13:65 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Susanna’s bathing, the elders’ coercive sexual demand, attempted judicial murder, uncovering, false testimony, and execution of the guilty are stated without euphemism. The two different trees remain distinct.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 65 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `peccat` → “sin”, `iniqu` → “iniquity”.

Chapter 14

Chapter movement

Daniel exposes Bel’s hidden consumption, destroys the dragon without sword, is fed by Habacuc in the lions’ den, and is delivered as the king confesses Daniel’s God.
The chapter’s 42 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Daniel 14:1–14:42 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Bel, the dragon, the hidden entrance, women’s and children’s footprints, Habacuc carried by his hair, the second lions’ den, and the Vulgate’s exact quantities remain fully within the reader text.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 42 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `spiritus` → “breath/spirit”, `anima` → “soul”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Hosea — Codici Editorial

Chapter 1

Chapter movement

Hosea’s marriage and the children named Jezrahel, Without Mercy, and Not My People enact Israel’s judgment, yet the chapter turns toward innumerable children of the living God under one head.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 1:1–1:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Uxorem fornicationum and *filios fornicationum* remain “wife of fornications” and “children of fornications.” The symbolic names are translated semantically, while Jezrahel is retained. The first divine *Dominus* is identified as “the Lord (YHWH)” at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 2

Chapter movement

The unfaithful wife is exposed, stripped of false securities, and led into the wilderness; judgment opens into courtship, covenant, espousal, mercy, and restored belonging.
The chapter’s 24 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 2:1–2:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The breasts, nakedness, lovers, wages, and adulteries remain explicit. *Fœdus* is “covenant”; *sponsabo* is “espouse”; justice, judgment, mercy, tender mercies, and faith remain distinct terms in the divine betrothal.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `justitia` → “justice”, `fœdus` → “covenant”, `convert` → “turn/be converted”.

Chapter 3

Chapter movement

Hosea loves and acquires an adulterous woman, whose guarded waiting signifies Israel’s long deprivation before returning to the Lord and David their king in the last days.
The chapter’s 5 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 3:1–3:5 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The compressed *fodi eam* is rendered “dug her out,” preserving the difficult Vulgate verb rather than silently replacing it with another textual tradition. David remains explicitly “their king” in the last days.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 5 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 4

Chapter movement

The Lord’s judgment confronts a land without truth, mercy, or knowledge; priest and people share guilt as fornication, idolatry, intoxication, and failed teaching consume the heart.
The chapter’s 19 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 4:1–4:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The repeated language of fornication is not euphemized. *Effeminatis* remains “the effeminate,” preserving the Vulgate’s difficult designation rather than supplying an invented identity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `judicium` → “judgment”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `propheta` → “prophet”.

Chapter 5

Chapter movement

Priests, Israel, and the royal house become snare and net; seeking God with flocks cannot overcome estrangement, for the Lord withdraws until they seek his face.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 5:1–5:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The avenging king, moth, decay, lioness, and lion’s cub retain their concrete force. The repeated “I, I shall seize” preserves divine emphasis rather than smoothing it away.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `judicium` → “judgment”, `iniqu` → “iniquity”.

Chapter 6

Chapter movement

The people call for return and third-day raising, but their mercy passes like dew; God desires mercy and knowledge rather than sacrifice while pact-breaking defiles the land.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 6:1–6:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Vulgate’s “after two days” and “on the third day he will raise us up” remain intact. *Misericordiam volui, et non sacrificium* is “I desired mercy and not sacrifice,” and *pactum* remains “pact.”

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`pactum` → “pact”, `holocaust` → “holocaust/whole burnt offering”, `convert` → “turn/be converted”.

Chapter 7

Chapter movement

Samaria’s falsehood and political heat are compared to an oven, an unturned hearth cake, a deceived dove, and a deceitful bow; redemption is answered with lies.
The chapter’s 16 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 7:1–7:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The oven, unturned hearth cake, gray hairs, deceived dove, netted bird, and deceitful bow remain separate images. The unusual statement that they “ruminated over grain and wine” follows the Latin directly.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`iniqu` → “iniquity”.

Chapter 8

Chapter movement

Covenant violation, self-appointed rulers, the calf of Samaria, hired lovers, multiplied altars, and forgotten law culminate in sowing wind and reaping whirlwind.
The chapter's 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 8:1–8:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Fœdus remains "covenant." The calf becoming "spiders' webs," sowing wind and reaping whirlwind, and Israel as an unclean vessel preserve Clementine-specific concrete wording.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `fœdus` → "covenant", `peccat` → "sin", `iniqu` → "iniquity", `convert` → "turn/be converted".

Chapter 9

Chapter movement

Israel's feast, sacrifice, fertility, children, and land turn under judgment; the recollection of grapes in the wilderness gives way to Beelphegor, barrenness, exile, and wandering.
The chapter's 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 9:1–9:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Bread "for their own soul," the prophet called foolish, the spiritual man called insane, and the prayer for a childless womb and withered breasts remain as severe as the Latin.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”, `propheta` → “prophet”.

Chapter 10

Chapter movement

The leafy vine’s abundance multiplies idols; divided hearts, displaced boundaries, Bethaven’s calf, and military confidence lead to ruin, while justice and mercy remain the commanded sowing.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 10:1–10:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The cows of Bethaven, foam-like king, appeal to mountains and hills, trained heifer, fallow ground, and mother dashed upon her children remain without mitigation or imported explanation.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`judicium` → “judgment”, `justitia` → “justice”, `fœdus` → “covenant”, `peccat` → “sin”, `iniqu` → “iniquity”, `gloria` → “glory”.

Chapter 11

Chapter movement

God recalls loving Israel as a child, calling his son from Egypt, carrying and feeding him; judgment remains real, yet divine compassion turns and promises a return home.
The chapter’s 12 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 11:1–11:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

“Out of Egypt I called my son” remains explicit. The cords of Adam, bonds of charity, God’s troubled repentance, divine self-identification as God and not man, and Judah’s enigmatic witness remain open where the Latin is compressed.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `convert` → “turn/be converted”, `pœnit` → “penance”.

Chapter 12

Chapter movement

Jacob’s womb-struggle, encounter with the angel, service for a wife, and preservation through a prophet expose Ephraim’s deceit while calling him back to mercy and judgment.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 12:1–12:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Jacob is said to be “directed with an angel” and to prevail toward him; these unusual Vulgate constructions remain. *Fœdus* is “covenant,” while mercy and judgment remain the commanded paired virtues.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `fœdus` → “covenant”, `iniqu` → “iniquity”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Chapter 13

Chapter movement

Ephraim’s idolatry brings death and beast-like judgment, yet the Lord alone is Savior and declares a defiant redemption from death and the realm of the dead.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 13:1–13:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The command “Sacrifice men, you who adore calves,” the torn liver, labor pains, and animal violence remain concrete. *Inferne* is “O realm of the dead,” preserving the Vulgate’s distinction from death.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `peccat` → “sin”, `iniqu` → “iniquity”.

Chapter 14

Chapter movement

Samaria’s brutal judgment yields to a final call for conversion: words replace false security, God heals and loves freely, Israel flowers, and the wise recognize the Lord’s right ways.
The chapter’s 10 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Hosea 14:1–14:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The ripped-open pregnant women remain explicit. *Vitulos labiorum nostrorum* is “the calves of our lips,” not silently conformed to a different metaphor; conversion, free love, dew, lily, olive, vine, and fir retain their sequence.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`iniqu` → “iniquity”, `gloria` → “glory”, `convert` → “turn/be converted”.

Joel — Codici Editorial

Chapter 1

Chapter movement

Successive devourers strip vineyard, fig tree, field, and storehouse; drunkards, farmers, priests, animals, and the prophet join a land-wide lament as the Day of the Lord approaches.
The chapter's 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Joel 1:1–1:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The sequence *eruca, locusta, bruchus, rubigo* is kept as caterpillar, locust, bruchus, and blight rather than collapsed into one generalized plague. The triple cry *A, a, a* remains "Ah, ah, ah." The first divine *Dominus* is identified as "the Lord (YHWH)" at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → "soul".

Chapter 2

Chapter movement

The trumpet announces a terrifying ordered host, but the Lord calls for hearts rather than garments. Communal repentance opens into restored harvest, the teacher of justice, the outpoured Spirit, cosmic signs, and salvation for all who call upon the Lord.
The chapter's 32 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Joel 2:1–2:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Convertimini is rendered “be converted,” preserving the Vulgate’s conversion language. The “teacher of justice,” early and latter rain, restored devoured years, outpouring of the Spirit upon all flesh, and salvation for everyone who invokes the Lord remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Chapter 3

Chapter movement

The nations are gathered into the valley of Josaphat for judgment over the scattered people and divided land; harvest and winepress imagery culminate in the Lord roaring from Sion, a life-giving fountain, and Jerusalem inhabited forever.
The chapter’s 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Joel 3:1–3:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The boy placed “in a brothel,” the children sold to the Greeks, plows cut into swords, valley of Josaphat, valley of cutting down, overflowing winepress, torrent of thorns, and cleansing of blood all retain their Clementine specificity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `convert` → “turn/be converted”.

Amos — Codici Editorial

Chapter 1

Chapter movement

The Lord roars from Sion as the repeated “three crimes and four” formula moves through Damascus, Gaza, Tyre, Edom, and Ammon, judging violence, captivity, broken brotherhood, and territorial cruelty.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 1:1–1:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The repeated *super tribus sceleribus… et super quatuor* is preserved as “for three crimes… and for four.” Cyrene, the field of the idol, house of pleasure, covenant of brothers, and cut-open pregnant women remain Clementine-specific. The first *Dominus* is “The Lord (YHWH)” at 1:2.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `convert` → “turn/be converted”.

Chapter 2

Chapter movement

The same judicial formula reaches Moab, Judah, and finally Israel, where selling the just and poor, sexual violation, abused pledges, silenced prophets, and corrupted Nazarites answer God’s saving history.
The chapter’s 16 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 2:1–2:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The just sold for silver and the poor for sandals, father and son going to the same girl, pledged garments, wine of the condemned, Amorrhite height, Nazarites, and the creaking loaded wagon remain concrete and explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Chapter 3

Chapter movement

Israel’s unique knowledge of God deepens rather than removes accountability; a chain of rhetorical questions joins lion, snare, trumpet, prophecy, plundered Samaria, broken altars, and ruined luxury houses.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 3:1–3:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Vulgate directly asks whether evil exists in a city that the Lord has not done; divine agency is not softened. The rescue of two legs or an ear-tip, couch of Damascus, severed altar horns, and ivory houses remain intact.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 4

Chapter movement

The wealthy “fat cows” who crush the poor face exile; Bethel’s ostentatious worship cannot hide repeated refusals to return through famine, drought, blight, death, and overthrow, ending in the summons to meet God. The chapter’s 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 4:1–4:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

“Fat cows” remains the direct address. Pikes, boiling pots, numbness of teeth, selective rain, camp rottenness in the nostrils, and the firebrand snatched from burning preserve the chapter’s bodily and material force.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 5

Chapter movement

A funeral lament calls Israel to seek God, good, and judgment at the gate; empty ritual and musical noise are rejected so that judgment and justice may flow, while the desired Day of the Lord becomes darkness.
The chapter’s 27 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 5:1–5:27 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Arcturus and Orion retain their Vulgate names. Judgment and justice remain distinct; holocaust, Moloch's tabernacle, the star of their god, and migration beyond Damascus are not conformed to another textual tradition.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 27 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `judicium` → "judgment", `justitia` → "justice", `peccat` → "sin", `convert` → "turn/be converted".

Chapter 6

Chapter movement

The wealthy of Sion and Samaria luxuriate on ivory beds, food, music, wine, and ointment without grieving Joseph's ruin; exile, death, shattered houses, and an invading nation answer their pride.
The chapter's 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 6:1–6:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Ivory beds, psaltery, wine bowls, finest ointment, burning of the dead, buffaloes plowing, self-made horns, and the torrent of the wilderness remain as stated, including the disturbing command not to remember the Lord's name.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”, `iniqu` → “iniquity”, `convert` → “turn/be converted”.

Chapter 7

Chapter movement

Locust and fire judgments are stayed through Amos’s intercession, but the mason’s trowel vision stands. Amasias attempts to silence the herdsman called by God and receives a concrete sentence of devastation. The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 7:1–7:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Trulla cæmentarii is rendered “mason’s trowel,” not silently replaced by the familiar plumb-line reading. Amos remains a herdsman who plucks sycamore figs; the sexual, familial, territorial, and exile judgments upon Amasias remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `propheta` → “prophet”.

Chapter 8

Chapter movement

The hook of fruit announces Israel's end. Merchants manipulate sacred time, measures, money, and grain to buy the poor, and their coming famine is not for bread but for hearing the Lord's word.
The chapter's 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 8:1–8:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Uncinus pomorum remains "hook of fruit." The only-begotten son, sunset at midday, dishonest measures and balances, grain refuse, and famine for hearing the Lord's word preserve the Vulgate's language and sequence.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `convert` → "turn/be converted".

Chapter 9

Chapter movement

No hiding place escapes the Lord's searching judgment, yet Jacob is sifted rather than annihilated. The fallen tabernacle of David rises, the nations bear God's name, abundance returns, and Israel is planted permanently.
The chapter's 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Amos 9:1–9:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Infernum is "the realm of the dead." Palestinians from Cappadocia and Syrians from Cyrene remain Vulgate geography. The fallen tabernacle of David and nations upon whom God's name is invoked retain their messianic wording.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `peccat` → “sin”, `convert` → “turn/be converted”.

Obadiah — Codici Editorial

Chapter 1

Chapter movement

Edom’s rock-secured pride is summoned into judgment for violence against brother Jacob and complicity in Jerusalem’s fall. The Day of the Lord returns recompense upon Edom, while salvation rises on Mount Sion, Jacob and Joseph consume Esau, dispossessed lands are recovered, and the kingdom belongs to the Lord. The chapter’s 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Obadiah 1:1–1:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The report and envoy, clefts of rock, eagle’s nest among stars, men of covenant and peace, the surviving grape cluster, Bosphorus, saviors ascending Sion, and the kingdom belonging to the Lord retain Clementine specificity. The first divine *Dominus* is identified as “the Lord (YHWH)” at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `convert` → “turn/be converted”.

Jonah — Codici Editorial

Chapter 1

Chapter movement

Jonah flees from the Lord’s commission to Nineveh, descending toward Tharsis until the divinely sent storm exposes him. The sailors resist shedding innocent blood, cast Jonah into the sea only after prayer, and turn in reverent sacrifice and vows to the Lord.
The chapter’s 16 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Jonah 1:1–1:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Joppa and Tharsis retain their Vulgate forms. “From the face of the Lord,” the paid fare, ship’s vessels, heavy slumber, soul of the man, innocent blood, sacrificed victims, and made vows remain concrete. The first divine *Dominus* is identified as “the Lord (YHWH)” at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 2

Chapter movement

The Lord prepares a great fish, and Jonah prays from its belly. His descent into sea, abyss, mountain roots, earth’s bars, and the realm of the dead turns toward the holy temple, remembered mercy, vowed praise, salvation, and deliverance onto dry land.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Jonah 2:1–2:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The creature remains a “great fish,” without importing a species. *Inferi* is rendered “the realm of the dead”; the flood, whirlpools, waves, abyss, mountain extremities, earth’s bars, corruption, holy temple, vain things, mercy, and vowed sacrifice preserve the psalm’s descent-and-deliverance imagery.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 3

Chapter movement

The word comes a second time, and Jonah proclaims Nineveh’s overthrow. From people to king and from humans to beasts, the city fasts, wears sackcloth, cries strongly, and turns from evil; God sees their works, has mercy concerning the threatened evil, and does not do it.
The chapter’s 10 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Jonah 3:1–3:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Nineveh remains a three-days’ journey, while Jonah enters by one day and proclaims forty days. The king’s decree explicitly includes beasts, oxen, and sheep in abstinence and sackcloth. God’s mercy “concerning the evil” preserves *malitia* without disguising the Vulgate’s wording.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `iniqu` → “iniquity”, `convert` → “turn/be converted”.

Chapter 4

Chapter movement

Jonah’s anger at mercy exposes the reason for his flight. God answers him through the brief gift and loss of an ivy, contrasting Jonah’s grief for a plant with divine compassion for Nineveh’s 120,000 morally unknowing people and its many beasts.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Jonah 4:1–4:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Hedera remains “ivy,” not silently conformed to a gourd or plant. God prepares the ivy and worm, commands the hot burning wind, and ends with more than 120,000 people unable to distinguish right from left, together with many beasts.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Micah — Codici Editorial

Chapter 1

Chapter movement

The Lord leaves his holy temple and treads the earth's high places; mountains melt, valleys split, and Samaria becomes a stone heap for Jacob's crime. Micah's naked lament moves through Judah's towns until captivity strips the children of delight away.
The chapter's 16 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 1:1–1:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Micah remains "the Morasthite"; Joathan, Achaz, Ezechias, Geth, Lachis, Maresa, and Odollam retain Vulgate forms. Dragons and ostriches, prostitute's wages, the house of dust, the chariot of astonishment, and eagle-like baldness remain concrete. The first divine *Dominus* is "the Lord (YHWH)" at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `peccat` → "sin", `gloria` → "glory".

Chapter 2

Chapter movement

Land-grabbers who devise evil upon their beds face a divine counter-design and loss of inheritance. Against silenced truth, stripped travelers, expelled women, and robbed children, the Lord promises to gather Jacob like a flock and lead them out with their king at their head.
The chapter's 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 2:1–2:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The difficult prophetic command *Ne loquamini loquentes* remains “Do not speak, you who speak,” and prophetic speech “drips.” Cloak and tunic remain distinct; women and little children are dispossessed; the way-opener, king, and Lord lead the gathered flock.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `convert` → “turn/be converted”.

Chapter 3

Chapter movement

Princes flay and consume the people, prophets sell peace or sanctify war, and rulers, priests, and diviners commercialize judgment, teaching, and revelation. Micah, filled with the Lord’s Spirit, announces that blood-built Sion shall be plowed and Jerusalem become stones.
The chapter’s 12 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 3:1–3:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The rulers’ violence retains its cannibalistic imagery: skins torn, flesh eaten, bones broken, and bodies cut for kettle and pot. False prophets “sanctify war”; paid princes, priests, and prophets are not softened, nor is Sion’s plowing.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `judicium` → “judgment”, `peccat` → “sin”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 4

Chapter movement

In the last days nations stream to the Lord’s mountain, receive his law, turn weapons into farming tools, and sit unafraid beneath vine and fig tree. The limping remnant is gathered, Babylon becomes the place of redemption, and gathered enemies become hay for Sion’s threshing.
The chapter’s 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 4:1–4:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Swords become plowshares and spears become hoes. The Vulgate’s “cloudy tower of the flock,” Babylonian deliverance, stoning cry, hay of the threshing floor, iron horn, bronze hooves, and spoils slain to the Lord remain intact.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 5

Chapter movement

From little Bethlehem Ephrata comes the eternal ruler who feeds in the Lord’s strength and himself is peace. Jacob’s remnant becomes both dew and lion, while horses, chariots, fortifications, sorceries, images, statues, groves, and disobedient nations are removed in judgment.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 5:1–5:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Bethlehem Ephrata is little among Judah’s thousands, and the ruler’s origin is “from the beginning, from the days of eternity.” “This one shall be peace,” seven shepherds, eight chief men, Assur, Nemrod, dew, lion, sorceries, statues, and sacred groves retain Vulgate specificity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `convert` → “turn/be converted”.

Chapter 6

Chapter movement

The Lord brings covenant litigation before mountains and earth’s foundations, recounting exodus and preservation. Neither extravagant sacrifice nor a firstborn answers sin: the good required is judgment, mercy, and careful walking with God, while fraudulent wealth brings covenant curses.
The chapter’s 16 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 6:1–6:16 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Lord is presented in judgment with his people and as being judged with Israel; this difficult forensic wording is preserved. Miriam, Setim, Galgala, holocausts, firstborn sacrifice, smaller measure, deceitful bag-weights, Amri, and Achab remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 16 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `judicium` → “judgment”, `justitia` → “justice”, `peccat` → “sin”, `iniqu` → “iniquity”.

Chapter 7

Chapter movement

Amid bloodshed, corruption, and household enmity, the faithful voice waits for God its Savior. Darkness yields to divine light, the flock is shepherded, nations lick dust, and the book ends with God casting sins into the sea and keeping truth and mercy sworn to the fathers.
The chapter’s 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Micah 7:1–7:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Early figs, buckthorn, thorn hedge, guarded mouth, family enemies, mud of streets, Assur, Carmel, Basan, and Galaad remain concrete. God “wills mercy,” casts all sins into the sea, and gives truth to Jacob and mercy to Abraham.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”, `justitia` → “justice”, `peccat` → “sin”, `iniqu` → “iniquity”.

Nahum — Codici Editorial

Chapter 1

Chapter movement

The burden opens with the jealous and avenging Lord whose tempest way shakes creation, yet who is good to those hoping in him. Nineveh's devising is ended, Judah's bonds are broken, Belial perishes, and feet upon the mountains announce peace.
The chapter's 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Nahum 1:1–1:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Nahum remains "the Elcesite." The Lord's cleansing does not make the guilty innocent; clouds remain the dust of his feet, rocks dissolve, intertwined thorns become a drinking banquet, the enemy is shorn, Belial perishes, and the first divine *Dominus* is "the Lord (YHWH)" at 1:2.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God".

Chapter 2

Chapter movement

The scatterer ascends and Nineveh's defenders confront fiery shields, scarlet troops, colliding chariots, opened river gates, and a demolished temple. The water-pool city empties, its wealth is plundered, its lion-den is silenced, and the Lord of hosts declares himself against it.
The chapter's 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Nahum 2:1–2:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Fiery reins, stupefied drivers, colliding chariots like lightning, a prepared shelter, the captive soldier, dove-like maidservants, pot-black faces, lions, prey, dens, and silenced messengers preserve the Clementine siege imagery.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 3

Chapter movement

The city of blood meets the sounds and bodies of war because its seductive sorceries sold nations. Alexandria’s fall becomes a warning; fortifications drop like figs, fire and sword consume, locust-like commerce and guards vanish, and the king of Assur receives an incurable wound amid universal applause.
The chapter’s 19 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Nahum 3:1–3:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The city remains filled with “the tearing of falsehood.” Sexual exposure, sorcery, dashed children, cast lots, fettered nobles, unripe figs, brick mold, *bruchus*, locust swarms, Assur, buried princes, and clapped hands remain explicit and unsoftened.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Habakkuk — Codici Editorial

Chapter 1

Chapter movement

The prophet cries over unanswered violence, torn law, and perverted judgment. God raises the swift Chaldeans, yet Habakkuk questions how the Holy One can watch a wicked nation devour one more just than itself and sacrifice to the net by which it kills nations.
The chapter's 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Habakkuk 1:1–1:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

"Contradiction is more powerful," judgment that does not reach its end, Chaldean self-derived judgment, evening wolves, a burning-wind face, the godlike strength of the invader, fish without a ruler, hook, seine, net, and sacrifices to fishing implements preserve Clementine concreteness. The first divine *Dominus* is "the Lord (YHWH)" at 1:2.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → "God", `spiritus` → "breath/spirit", `judicium` → "judgment", `justitia` → "justice", `iniqu` → "iniquity", `propheta` → "prophet".

Chapter 2

Chapter movement

From his watch upon the fortress, Habakkuk receives a vision for tablets: it shall surely come, and the just shall live by his faith. Five woes answer predatory pride, blood-built cities, forced drunkenness, ecological violence, and mute idols before the whole earth falls silent in God's holy temple.
The chapter's 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Habakkuk 2:1–2:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The vision is made plain so its reader may “run through it.” The just lives “by his faith”; the proud enlarges his soul like the realm of the dead; thick clay, the answering wall-timber, gall in a friend’s drink, the vomit of disgrace, Lebanon’s iniquity, and idols without breath remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `iniqu` → “iniquity”, `gloria` → “glory”.

Chapter 3

Chapter movement

The prayer for ignorances asks God to revive his work and remember mercy. The divine warrior comes from the south with Christ, shakes creation, and saves his people; bodily terror yields to rest, and even total agricultural loss cannot extinguish rejoicing in “God my Jesus (my salvation).”
The chapter’s 19 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Habakkuk 3:1–3:19 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The heading remains “for ignorances.” God comes from the south and Mount Pharan; horns are in his hands, death and the devil go before him, eternal journeys bow hills, and salvation is “with your Christ.” *Deo Jesu meo* is rendered transparently as “God my Jesus (my salvation),” preserving both the Vulgate form and its sense.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 19 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `iniqu` → “iniquity”, `gloria` → “glory”.

Zephaniah — Codici Editorial

Chapter 1

Chapter movement

The Lord announces a gathering that removes humanity, animals, birds, fish, Baal, astral worship, divided oaths, and apostasy. The near Day of the Lord is victim, visitation, trumpet, darkness, blood, dung, jealous fire, and a swift end that silver and gold cannot prevent.
The chapter's 18 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zephaniah 1:1–1:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The genealogy retains Chusi, Godolias, Amarias, Ezechias, Josias, and Amon. Temple keepers, housetop worship, Melchom, a prepared victim, foreign garments, arrogant threshold-crossing, the Fish Gate, the Second, Mortar, lamp-searching, dregs, lofty corners, blood like soil, and bodies like dung remain explicit. The first divine *Dominus* is "the Lord (YHWH)" at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `iniqu` → "iniquity".

Chapter 2

Chapter movement

The unloved nation is summoned to gather and seek the Lord before indignation arrives. Judgment passes from Philistine cities to Moab, Ammon, Ethiopia, and Assur, while Judah's remnant receives pasture and restored captivity and the self-secure glorious city becomes a beast's lair.
The chapter's 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zephaniah 2:1–2:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Gaza, Ascalon, Azotus, Accaron, Canaan, Moab, Ammon, Sodom, Gomorrah, Ethiopia, Assur, pelican, hedgehog, raven, hissing, and hand-waving retain Clementine specificity. The strange “dryness of thorns” and gods made to waste away are not normalized.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”.

Chapter 3

Chapter movement

Jerusalem’s princes, judges, prophets, and priests reject discipline, though the just Lord brings judgment to light each morning. After the future day of resurrection and consuming fire, God gives a chosen lip, preserves a poor remnant, rejoices silently in love, gathers the outcast, and restores praise before all peoples.
The chapter’s 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zephaniah 3:1–3:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The city remains “provoking and redeemed… the dove”; prophets are senseless, priests pollute the holy, and the “day of my resurrection in the future” remains explicit. A chosen lip serves with one shoulder; the poor remnant hopes; God is silent in love; triflers, the limping, and the cast-out are gathered.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `iniqu` → “iniquity”, `convert` → “turn/be converted”.

Haggai — Codici Editorial

Chapter 1

Chapter movement

While the Lord’s house lies desolate, the people inhabit paneled houses and reap hunger, thirst, cold, and wages lost through a perforated bag. The repeated command to set hearts upon their ways leads Zorobabel, Jesus the high priest, and the remnant into obedient work after God promises, “I am with you.”
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Haggai 1:1–1:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Darius, Zorobabel son of Salathiel, and Jesus son of Josedec retain Vulgate forms. Paneled houses, the perforated wage-bag, forbidden dew and growth, drought upon land, crops, people, beasts, and labor, and Haggai as “the messenger of the Lord from among the messengers of the Lord” remain explicit. The first divine *Dominus* is “the Lord (YHWH)” at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”.

Chapter 2

Chapter movement

Dated oracles call the builders to courage: the covenant word and Spirit remain, the cosmos and nations shall be shaken, the Desired One shall come, and latter glory and peace shall exceed the first. Priestly rulings expose contamination; failed harvest turns to blessing, and Zorobabel is chosen as God’s signet amid collapsing kingdoms.
The chapter’s 24 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Haggai 2:1–2:24 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The exact sixth-, seventh-, and ninth-month dates remain. The Desired One of all nations, greater latter glory, sanctified flesh, pollution in soul, twenty measures becoming ten, fifty jars becoming twenty, burning wind, mildew, hail, unblossomed crops, cosmic shaking, fratricidal swords, and Zorobabel as signet preserve Clementine specificity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 24 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `gloria` → “glory”, `propheta` → “prophet”.

Zechariah — Codici Editorial

Chapter 1

Chapter movement

A summons to turn frames the night vision of the red rider among myrtles. The earth rests while Jerusalem awaits mercy; consoling words promise rebuilding, and four craftsmen arrive to cast down the four horns that scattered Judah, Israel, and Jerusalem.
The chapter's 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 1:1–1:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Sabath, the angel speaking "in me," myrtles in the deep, red/speckled/white horses, wealthy nations helping toward evil, the measuring line, four horns, and four craftsmen remain Clementine-specific. The first divine *Dominus* is "the Lord (YHWH)" at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `propheta` → "prophet", `convert` → "turn/be converted".

Chapter 2

Chapter movement

A measuring angel finds Jerusalem destined to overflow beyond walls, while the Lord himself becomes fire around her and glory within. Sion must flee Babylon; many nations join the Lord, Judah is possessed in sanctified land, and all flesh falls silent as God rises.
The chapter's 13 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 2:1–2:13 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Unwalled Jerusalem, a fiery wall, “O, O,” the four winds, daughter of Babylon, pupil of God’s eye, sanctified land, and all flesh silenced before God’s risen presence remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 13 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `gloria` → “glory”.

Chapter 3

Chapter movement

Jesus the high priest stands in filthy garments before the angel while Satan accuses. Rebuke, cleansing, clean turban, and restored charge lead to the promised servant called the East and the seven-eyed stone that removes the land’s iniquity in one day.
The chapter’s 10 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 3:1–3:10 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Jesus, Satan at his right hand, filthy garments, garments of change, clean turban, men of portent, the servant called “the East,” one stone with seven eyes, and one-day removal of iniquity are not conformed to another textual tradition.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 10 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `iniqu` → “iniquity”.

Chapter 4

Chapter movement

A golden lampstand with seven lamps and two olive trees reveals that Zorobabel’s work advances not by army or strength but by God’s Spirit. The great mountain becomes plain, small days are vindicated, seven eyes traverse the earth, and two sons of oil stand before its Ruler.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 4:1–4:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Seven funnels, two olive trees and branches, golden beaks and pouring vessels, “not by army nor by strength,” grace equal to grace, the tin stone, seven roaming eyes, and two sons of oil preserve the vision’s strangeness.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 5

Chapter movement

A flying scroll carries judgment into the houses of thieves and false swearers. An amphora containing the woman called ungodliness is sealed under lead and borne by winged women to Sennaar, where a house and base are prepared for it.
The chapter’s 11 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 5:1–5:11 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The flying scroll’s dimensions, consuming curse, amphora as the earth’s eye, lead talent, woman called ungodliness, kite wings, Sennaar, prepared house, and base remain concrete.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 11 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”.

Chapter 6

Chapter movement

Four chariots emerge between bronze mountains as the four winds of heaven. Crowns placed upon Jesus anticipate the man called the East, who builds the temple, bears glory, rules and serves as priest, and establishes a counsel of peace.
The chapter’s 15 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 6:1–6:15 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Bronze mountains, four colored chariots, four winds, resting Spirit, Holdai, Tobias, Idaias, Josias, crowns on Jesus, the man named East, priest upon his throne, and counsel between two retain Vulgate form.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 15 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `gloria` → “glory”.

Chapter 7

Chapter movement

A question about long-practiced fasting exposes self-directed religion. The former prophets required true judgment, mercy, and protection of widow, orphan, stranger, and poor; adamant hearts brought unheard cries, scattering, and a desirable land made desert.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 7:1–7:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Casleu, Sarasar, Rogommelech, self-directed fasting, true judgment, mercy, widow, orphan, stranger, poor, withdrawing shoulder, heavy ears, adamant heart, and desirable land made desert remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `judicium` → “judgment”, `propheta` → “prophet”.

Chapter 8

Chapter movement

The Lord returns to jealous love for Sion: old and young fill Jerusalem’s streets, exiles return, creation yields abundance, curse becomes blessing, and truth and peace replace evil thought and false oaths. Former fasts become feasts, and nations grasp a Jewish fringe to seek God.
The chapter’s 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 8:1–8:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The city of truth, sanctified mountain, staff-bearing elders, playing children, east and setting sun, seed of peace, judgment of peace, four transformed fasts, and ten multilingual men grasping a Jewish fringe preserve Clementine specificity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `judicium` → “judgment”, `justitia` → “justice”, `propheta` → “prophet”.

Chapter 9

Chapter movement

Judgment moves through Hadrach, Damascus, Tyre, and Philistia before Sion’s poor, just, saving king rides a she-ass. He speaks peace from sea to sea, releases prisoners by covenant blood, raises Sion against Greece, and leads a holy flock in divine victory.
The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 9:1–9:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Hadrach, Emath, Tyre’s gold like street-mud, the divider in Azotus, blood between teeth, the poor Savior-king upon she-ass and colt, covenant blood, prisoners of hope, Greece, slingstones, altar horns, holy stones, and wine bringing forth virgins remain.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `convert` → “turn/be converted”.

Chapter 10

Chapter movement

Rain comes from the Lord rather than deceptive idols. False shepherds are judged, Judah becomes God’s battle horse, and the restored houses of Judah and Joseph are whistled home, sown among peoples, gathered from Egypt and Assur, and strengthened in God’s name.
The chapter’s 12 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 10:1–10:12 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Lord makes “snows,” idols speak uselessness, he-goats are visited, Judah is God’s glorious battle horse, cornerstone/peg/bow/oppressor come from him, God whistles, sows exiles among peoples, and leads them through the sea’s strait.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 12 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `convert` → “turn/be converted”.

Chapter 11

Chapter movement

Lebanon’s cedars, shepherds, and Jordan lions lament. The flock of slaughter is betrayed by profitable shepherds; Beauty and Cord are broken, thirty pieces of silver are cast to the statuary, brotherhood dissolves, and the foolish idol-shepherd receives sword and darkness.
The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 11:1–11:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The flock of slaughter, Beauty and Cord, contracted soul, neighbor devouring neighbor, struck covenant, thirty silver pieces, “statuary,” dissolved brotherhood, foolish shepherd’s implements, torn hooves, and shepherd-idol remain explicit.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `fœdus` → “covenant”.

Chapter 12

Chapter movement

Jerusalem becomes drunken lintel and burdensome stone while the Lord protects Judah. A spirit of grace and prayers is poured out; the people look upon the one they pierced and mourn as for an only-begotten firstborn, family by family and women separately.
The chapter's 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 12:1–12:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Jerusalem as lintel of drunkenness and burden-stone, astonished horses, fiery leaders, stumbling one like David, house of David like God, "me whom they pierced," only-begotten and firstborn mourning, Adadremmon, Mageddon, and separated women remain.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `gloria` → "glory".

Chapter 13

Chapter movement

An opened fountain washes sinner and menstruant; idols, false prophets, and unclean spirit are removed. The wounded pretender yields to the sword awakened against God's own shepherd; scattered sheep and a refined third emerge into mutual covenant confession.
The chapter's 9 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 13:1–13:9 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The fountain washes “the sinner and the menstruant.” Parents pierce the lying prophet; Adam is the farmer’s example; wounds remain in the hands; the sword strikes the man cleaving to God; and the refined third confesses covenant identity.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 9 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `peccat` → “sin”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Chapter 14

Chapter movement

Nations capture and violate Jerusalem before the Lord fights, stands on the Mount of Olives, splits it, and comes with all saints. Living waters flow, the Lord becomes one King, plague consumes enemies, survivors keep Tabernacles, and every kettle becomes holy.
The chapter’s 21 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Zechariah 14:1–14:21 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Captured city, violated women, split Mount of Olives, Ozias’s earthquake, all saints, cold and frost, evening light, eastern and last seas, flesh/eyes/tongue wasting in place, animal plague, Tabernacles, rain withheld, holy bridles and kettles, and no merchant remain unsoftened.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 21 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `peccat` → “sin”.

Malachi — Codici Editorial

Chapter 1

Chapter movement

God’s disputed love is shown through Jacob and Esau. The priests dishonor the great King with polluted bread and blind, lame, and sick offerings, while God declares his name great among the nations and a pure offering in every place.
The chapter’s 14 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Malachi 1:1–1:14 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Idumea, dragons of the desert, polluted bread, the despised table, blind, lame, and sick sacrifices, offering to a leader, doors and altar without payment, universal sacrifice and pure offering, plundered offerings, and the dreadful name remain explicit. The first divine *Dominus* is “the Lord (YHWH)” at 1:1.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 14 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Chapter 2

Chapter movement

The priests face cursed blessings and the dung of their solemnities for breaking Levi’s pact of life and peace. Judah violates covenant through foreign union and contempt for the wife of youth and covenant, then wearies God by calling evil good.
The chapter’s 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Malachi 2:1–2:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Poverty, cursed blessings, solemnity dung, Levi's pact, the priest as angel, accepting a face in the law, the daughter of a foreign god, master and disciple, bellowing, the wife of puberty and covenant, the seed of God, "when you have hated her, put her away," and the iniquity-covered garment preserve the Clementine wording.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `spiritus` → "breath/spirit", `pactum` → "pact", `iniqu` → "iniquity", `gloria` → "glory".

Chapter 3

Chapter movement

God's angel prepares the way for the Ruler and angel of the covenant; refining purifies Levi. Swift judgment reaches sorcery, adultery, perjury, wage abuse, widows, orphans, and strangers; tithes "pierce" God, while those who fear him receive remembrance and become his special possession.
The chapter's 18 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Malachi 3:1–3:18 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

"My angel," the Ruler, the angel of the covenant, refining fire, the herb of fullers, filtered sons of Levi, the swift witness, withheld wages, widows, orphans, and strangers, "you pierce me" in tithes and firstfruits, the floodgates, devourer, desirable land, book of remembrance, and special possession remain visible.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 18 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `justitia` → “justice”, `convert` → “turn/be converted”.

Chapter 4

Chapter movement

The furnace day consumes the proud and wicked as stubble, but the sun of justice rises with healing for those who fear God. Moses’s law and Elias’s mission turn family hearts before the great and dreadful Day and avert anathema.
The chapter’s 6 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Malachi 4:1–4:6 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The furnace, stubble without root or shoot, sun of justice with healing in its wings, leaping calves, ashes, Horeb, Elias, the great and dreadful Day, turned family hearts, and anathema retain their Vulgate force.

Ambiguities preserved

Compressed prophetic syntax, shifting voices, uncertain pronoun referents, visionary comparisons, enacted signs, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the biblical line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, divine and human agency, imperatives, questions, direct speech, prayers, hymnic repetitions, prophetic sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 6 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Matthew — Codici Editorial

Chapter 1

Chapter movement

The genealogy moves from Abraham through David and the Babylonian migration to Christ; Mary conceives from the Holy Spirit, and Joseph receives her and names Jesus.
The chapter's 25 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 1:1–1:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The migration to Babylon, Joseph's intended secret dismissal, Mary's firstborn son, and the first divine *Dominus* as "the Lord (YHWH)" at 1:20 remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → "God", `peccat` → "sin", `propheta` → "prophet".

Chapter 2

Chapter movement

The Magi adore the child; Herod kills Bethlehem's boys; dreams direct the family through Egypt to Nazareth as prophetic words are fulfilled.
The chapter's 23 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 2:1–2:23 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Magi "adore" the child; Herod kills every boy two years old and under; the child's soul is sought; and the family reaches Nazareth through dream warnings.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 23 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → "soul", `propheta` → "prophet".

Chapter 3

Chapter movement

John preaches penance, judgment, and the stronger one; Jesus is baptized, the Spirit descends, and the heavenly voice names the beloved Son.
The chapter's 17 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 3:1–3:17 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

"Do penance," fruit worthy of penance, fulfillment of all justice, the winnowing fan, and baptism in the Holy Spirit and fire preserve Clementine terms.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 17 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `justitia` → “justice”, `peccat` → “sin”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 4

Chapter movement

Jesus withstands the devil, begins preaching in Galilee, calls fishermen, teaches the kingdom, and heals every sickness and infirmity.
The chapter’s 25 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 4:1–4:25 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 25 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`gloria` → “glory”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 5

Chapter movement

On the mountain Jesus declares the blessed, fulfills law and prophets, deepens commands concerning anger, desire, oath, retaliation, enemy-love, and perfection.
The chapter’s 48 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 5:1–5:48 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The meek possess the land; justice, *Raca*, the Gehenna of fire, scandalizing members, fornication, false accusers, and perfection remain unsoftened.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 48 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`justitia` → "justice", `propheta` → "prophet".

Chapter 6

Chapter movement

Jesus orders secret alms, prayer, and fasting; gives the supersubstantial-bread prayer; contrasts heavenly treasure with mammon and anxiety with trust.
The chapter's 34 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 6:1–6:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The prayer retains "supersubstantial bread," debts and debtors, temptation, evil, secret devotion, the simple eye, mammon, soul, and the day's own evil.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `anima` → “soul”, `justitia` → “justice”, `peccat` → “sin”, `gloria` → “glory”.

Chapter 7

Chapter movement

Jesus teaches judgment, discernment, asking, the narrow way, fruits, obedient confession, and the rock foundation; the crowds recognize his authority.
The chapter’s 29 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 7:1–7:29 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 29 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 8

Chapter movement

Jesus cleanses, heals, commands sea and demons, and exposes the cost of discipleship; faith and authority cross ritual, ethnic, natural, and spiritual boundaries.
The chapter’s 34 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 8:1–8:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `propheta` → “prophet”.

Chapter 9

Chapter movement

Healings, forgiveness, Matthew’s call, fasting, restored life, sight, and speech lead into compassion for shepherdless crowds and prayer for laborers.
The chapter’s 38 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 9:1–9:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`peccat` → "sin".

Chapter 10

Chapter movement

The Twelve receive names, authority, mission, warnings, and promises; costly allegiance to Christ is joined to fearless confession and humble reception.
The chapter's 42 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 10:1–10:42 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 42 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `spiritus` → "breath/spirit", `anima` → "soul", `propheta` → "prophet".

Chapter 11

Chapter movement

John’s question, Jesus’s testimony, rebuke of unrepentant cities, revelation of the Father, and rest beneath Christ’s yoke unfold together.
The chapter’s 30 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 11:1–11:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → “soul”, `peccat` → “sin”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 12

Chapter movement

Sabbath conflict, healings, Beelzebub accusation, the sign of Jonah, returning spirit, and Jesus’s true family expose opposed responses to the kingdom.
The chapter’s 50 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 12:1–12:50 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 50 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `spiritus` → "breath/spirit", `judicium` → "judgment", `peccat` → "sin", `propheta` → "prophet", `pœnit` → "penance".

Chapter 13

Chapter movement

Kingdom parables of seed, weeds, mustard, leaven, treasure, pearl, net, and household explain both hidden fruitfulness and judgment amid rejection at Nazareth.
The chapter's 58 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 13:1–13:58 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 58 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`iniqu` → “iniquity”, `propheta` → “prophet”, `convert` → “turn/be converted”.

Chapter 14

Chapter movement

John is beheaded; Jesus feeds five thousand, walks upon the sea, receives Peter, stills the wind, and heals all who touch the garment’s hem.
The chapter’s 36 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 14:1–14:36 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 36 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`propheta` → “prophet”.

Chapter 15

Chapter movement

Jesus confronts tradition that voids God’s command, teaches what defiles, answers the Canaanite woman, heals crowds, and feeds four thousand.
The chapter’s 39 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 15:1–15:39 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 39 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `propheta` → “prophet”.

Chapter 16

Chapter movement

After demands for a sign, Jesus warns of leaven; Peter confesses Christ, receives the keys, and then resists the announced cross and discipleship’s cost.
The chapter’s 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 16:1–16:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Peter’s confession, “flesh and blood,” the rock, keys of the kingdom, binding and loosing, Satan, the cross, soul, and the coming Son of Man remain exact.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → "soul", `gloria` → "glory".

Chapter 17

Chapter movement

The transfiguration reveals glory with Moses and Elias; Jesus heals the afflicted boy, teaches faith, foretells betrayal, and provides the stater.
The chapter's 26 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 17:1–17:26 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 26 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

Concrete prophetic vocabulary was retained without importing wording from another English edition.

Chapter 18

Chapter movement

The child, scandal, lost sheep, fraternal correction, binding and loosing, gathered prayer, and unforgiving servant define humility and mercy in the kingdom.
The chapter's 35 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 18:1–18:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord".

Chapter 19

Chapter movement

Jesus teaches indissoluble marriage and continence, welcomes children, confronts riches, and promises multiplied reward and thrones in regeneration.
The chapter's 30 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 19:1–19:30 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 30 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → "God".

Chapter 20

Chapter movement

The vineyard laborers overturn human measures of reward; Jesus foretells the Passion, corrects ambition, defines servant greatness, and opens two blind men's eyes.
The chapter's 34 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 20:1–20:34 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 34 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”.

Chapter 21

Chapter movement

Jesus enters Jerusalem, cleanses the temple, receives children’s praise, curses the fig tree, and answers challenged authority with two sons and wicked tenants.
The chapter’s 46 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 21:1–21:46 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 46 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 22

Chapter movement

The wedding feast, tribute coin, resurrection dispute, greatest commandments, and David’s Lord expose refusal of the invited and silence hostile questioners.
The chapter’s 46 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 22:1–22:46 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 46 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”.

Chapter 23

Chapter movement

Seven woes uncover scribal and Pharisaic hypocrisy; Jesus laments Jerusalem after condemning burdens, titles, oaths, tithing distortions, and bloodguilt.
The chapter’s 39 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 23:1–23:39 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 39 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`judicium` → “judgment”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 24

Chapter movement

The Mount discourse moves from temple ruin through deception, tribulation, cosmic signs, the Son of Man, fig tree, unknown hour, and vigilant servants.
The chapter’s 51 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 24:1–24:51 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter’s names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 51 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `iniqu` → “iniquity”, `propheta` → “prophet”.

Chapter 25

Chapter movement

Virgins, talents, and the Son of Man’s judgment separate readiness from exclusion, faithful increase from burial, and merciful service from neglect.
The chapter’s 46 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 25:1–25:46 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The chapter's names, actions, sayings, judgments, repetitions, and Gospel images follow the Clementine wording directly. No reading was substituted merely because another textual tradition or familiar English edition phrases the passage differently.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 46 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord".

Chapter 26

Chapter movement

The Passion begins: anointing, betrayal, Passover and Eucharistic words, Gethsemane, arrest, false witnesses, Peter's denial, and the council's condemnation.
The chapter's 75 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 26:1–26:75 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The Eucharistic body and blood, "for many," remission of sins, Gethsemane's chalice, twelve legions, false testimony, and Peter's oath-bound denial remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 75 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → "breath/spirit", `anima` → "soul", `peccat` → "sin", `propheta` → "prophet", `convert` → "turn/be converted".

Chapter 27

Chapter movement

Judas returns the silver and dies; Jesus stands before Pilate, Barabbas is released, Christ is mocked and crucified, the veil tears, and the guarded tomb receives him.
The chapter's 66 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 27:1–27:66 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The field of blood, the thirty silver pieces, scourging, scarlet cloak, crown of thorns, gall, crucifixion, opened tombs, and sealed guarded monument remain visible.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 66 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `propheta` → "prophet", `pœnit` → "penance".

Chapter 28

Chapter movement

The angel announces resurrection to the women; Jesus meets them, the guards are bribed, and the risen Christ sends the Eleven to teach and baptize all nations.
The chapter's 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Matthew 28:1–28:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The angel's descent, rolled stone, bribed guard narrative, adoration and doubt, all power, Trinitarian baptismal name, and consummation of the age retain Clementine form.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `spiritus` → "breath/spirit".

Mark — Codici Editorial

Chapter 1

Chapter movement

John prepares the way; Jesus is baptized, tempted, proclaims penance and the kingdom, calls disciples, teaches with authority, expels spirits, heals, prays, and moves onward.
The chapter's 45 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 1:1–1:45 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The opening "Gospel of Jesus Christ, Son of God," Isaiah citation, penance, torn heavens, beasts in the desert, Simon and Andrew, rebuked fever, and first divine *Dominus* marker remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 45 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → "breath/spirit", `peccat` → "sin", `propheta` → "prophet", `pœnit` → "penance".

Chapter 2

Chapter movement

Jesus forgives and heals the paralytic, calls Levi, eats with publicans and sinners, teaches about fasting and newness, and declares authority over the Sabbath.
The chapter's 28 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 2:1–2:28 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The paralytic's forgiven sins, uncovered roof, publicans and sinners, bridegroom, unshrunk cloth, new wine, and David's loaves of proposition retain Clementine form.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 28 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `peccat` → "sin".

Chapter 3

Chapter movement

Sabbath healing intensifies opposition; crowds press upon Jesus, the Twelve are appointed, the scribes accuse him, and he identifies those doing God's will as family.
The chapter's 35 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 3:1–3:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The withered hand, Idumea, unclean spirits, surnames Boanerges, Beelzebub, eternal sin, and Jesus's redefined family remain unsoftened.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `anima` → “soul”, `peccat` → “sin”.

Chapter 4

Chapter movement

Seed parables disclose hearing and hidden growth; Jesus stills the violent sea, and the disciples fear the one whom wind and sea obey.
The chapter’s 40 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 4:1–4:40 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The lamp upon its stand, secret measure, self-growing seed, mustard plant, parabolic privacy, great movement of the sea, and great calm preserve Mark’s sequence.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 40 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`peccat` → “sin”, `convert` → “turn/be converted”.

Chapter 5

Chapter movement

Jesus delivers Legion, restores the hemorrhaging woman, raises Jairus’s daughter, and meets unbelief in his own country.
The chapter’s 43 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 5:1–5:43 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Legion, two thousand swine, monuments, fetters, blood flow, garment touch, and “Talitha cumi” preserve the chapter’s bodily and Aramaic specificity.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 43 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `spiritus` → "breath/spirit".

Chapter 6

Chapter movement

The Twelve are sent; John is beheaded; Jesus feeds five thousand, walks on the sea, enters the boat, and heals those touching his garment.
The chapter's 56 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 6:1–6:56 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Staff and sandals, John's severed head, ranks by hundreds and fifties, five loaves, two fish, twelve baskets, sea-walking, and garment fringe remain concrete.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 56 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`propheta` → “prophet”, `pœnit` → “penance”.

Chapter 7

Chapter movement

Jesus exposes tradition that voids God’s command, teaches that corruption proceeds from the heart, answers the Syrophoenician woman, and heals the deaf mute.
The chapter’s 37 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 7:1–7:37 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Corban, heart-source catalog, Syrophoenician identity, children’s bread, dogs beneath table, fingers in ears, spittle, “Ephpheta,” and speech impediment remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 37 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`propheta` → “prophet”.

Chapter 8

Chapter movement

Four thousand are fed; Jesus refuses the Pharisees’ sign, warns of leaven, heals a blind man in stages, receives Peter’s confession, and announces cross-bearing discipleship.
The chapter’s 39 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 8:1–8:39 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Seven loaves and seven hampers, Dalmanutha, leaven, staged sight, Christ confession, Satan rebuke, cross, soul, and Son of Man retain their Clementine distinctions.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 39 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → "soul", `peccat` → "sin", `gloria` → "glory".

Chapter 9

Chapter movement

The transfiguration, the afflicted boy, Passion prediction, dispute over greatness, receiving the little, scandal, Gehenna, salt, and peace unfold around misunderstood glory.
The chapter's 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 9:1–9:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Snow-white garments, Elias, prayer and fasting, betrayal, last and servant, millstone, bodily mutilation, unquenchable Gehenna, worm, fire, salt, and peace remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”.

Chapter 10

Chapter movement

Jesus teaches marriage, children, riches, reward, Passion, servant greatness, and heals blind Bartimaeus as he approaches Jerusalem.
The chapter’s 52 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 10:1–10:52 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

One flesh, indissolubility, children, camel and needle, persecutions, cup and baptism, ransom for many, and Bartimaeus’s cast-away garment retain force.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 52 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `anima` → “soul”, `gloria` → “glory”.

Chapter 11

Chapter movement

Jesus enters Jerusalem, curses the fig tree, cleanses the temple, teaches faith and forgiveness, and answers the challenge to his authority.
The chapter’s 33 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 11:1–11:33 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The colt, leafy fig tree, buyers and sellers, nations’ house of prayer, den of thieves, moved mountain, forgiveness, and John’s baptism preserve their links.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 33 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`peccat` → "sin", `propheta` → "prophet".

Chapter 12

Chapter movement

The wicked tenants, tribute, resurrection, greatest commandment, Davidic Lord, scribal pride, and the widow's two mites expose true and false devotion.
The chapter's 44 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 12:1–12:44 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Tenants' killing, rejected cornerstone, Caesar's coin, seven brothers, seed, twofold love, David in Holy Spirit, widows' houses, and two mites remain visible.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 44 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `anima` → “soul”, `judicium` → “judgment”.

Chapter 13

Chapter movement

Temple ruin opens the Mount discourse: deception, persecution, abomination, tribulation, the Son of Man, fig tree, unknown hour, and watchfulness.
The chapter’s 37 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 13:1–13:37 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Abomination of desolation, flight without cloak-return, shortened days, false Christs, darkened luminaries, clouds, angels, four winds, and door-keeping remain exact.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 37 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `gloria` → “glory”.

Chapter 14

Chapter movement

Anointing, betrayal, Passover, Eucharistic testament, Gethsemane, arrest, trial, and Peter’s denial carry Jesus deliberately into the Passion.
The chapter’s 72 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 14:1–14:72 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Precious spikenard, three hundred denarii, unleavened bread, blood of the new testament for many, hymn, Abba, naked fleeing youth, false witnesses, and denial remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 72 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → "breath/spirit", `anima` → "soul", `peccat` → "sin".

Chapter 15

Chapter movement

Pilate, Barabbas, scourging, mockery, crucifixion, darkness, death, torn veil, centurion, women, burial, stone, and watchful witnesses narrate the King's abasement.
The chapter's 47 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 15:1–15:47 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Scarlet cloak, Cyrene, Golgotha, myrrhed wine, third/sixth/ninth hours, Eloi cry, torn veil, centurion, women, Parasceve, noble decurion, and monument remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 47 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `iniqu` → “iniquity”.

Chapter 16

Chapter movement

The women find the rolled stone and hear resurrection announced; Jesus appears, rebukes unbelief, commissions universal preaching and baptism, ascends, and works with the preachers through signs.
The chapter’s 20 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Mark 16:1–16:20 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The complete Clementine 16:9–20 remains canonical reader text: appearances, unbelief rebuke, universal Gospel, baptism, condemnation, signs, ascension, and the Lord working with them.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 20 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”.

Luke — Codici Editorial

Chapter 1

Chapter movement

Luke addresses Theophilus; Gabriel announces John and Jesus; Mary visits Elizabeth; the Magnificat and Benedictus interpret God's mercy, covenant, and approaching salvation.
The chapter's 80 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 1:1–1:80 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

The ordered narrative, Gabriel at the incense altar, John in Elias's spirit, Mary's "How shall this be?", overshadowing, Magnificat, Benedictus, first divine *Dominus* marker, and John's desert growth remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 80 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `spiritus` → "breath/spirit", `anima` → "soul", `justitia` → "justice", `peccat` → "sin", `propheta` → "prophet", `convert` → "turn/be converted".

Chapter 2

Chapter movement

Jesus is born and laid in a manger; angels announce peace, shepherds visit, Simeon and Anna testify, and the twelve-year-old Jesus remains in his Father's concerns.
The chapter's 52 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 2:1–2:52 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Enrollment under Cyrinus, firstborn son, manger, angelic multitude, purification, paired turtledoves, Simeon’s contradiction and sword, Anna, and Jesus among teachers retain Clementine detail.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 52 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `gloria` → “glory”.

Chapter 3

Chapter movement

John preaches penance and concrete fruits; Jesus is baptized; the heavenly voice speaks; the genealogy runs through Adam to God.
The chapter’s 38 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 3:1–3:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Penance, publicans, soldiers, bodily descent of the Spirit, the Clementine heavenly voice, and the genealogy through Heli, Nathan, Adam, and God remain exact.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `spiritus` → “breath/spirit”, `peccat` → “sin”, `pœnit` → “penance”.

Chapter 4

Chapter movement

Jesus withstands temptation, proclaims Isaiah’s fulfillment at Nazareth, escapes rejection, teaches with authority, expels a demon, heals Simon’s mother-in-law, and preaches throughout Galilee.
The chapter’s 44 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 4:1–4:44 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Forty days of temptation, pinnacle, completed temptation, Isaiah scroll, Sarepta and Naaman, precipice, demon speech, rebuked fever, and desert prayer remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 44 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → “breath/spirit”, `gloria` → “glory”, `propheta` → “prophet”.

Chapter 5

Chapter movement

The miraculous catch, leper, forgiven paralytic, Levi’s call, table fellowship, fasting question, bridegroom, new cloth, and new wine disclose Christ’s authority and summons.
The chapter’s 39 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 5:1–5:39 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Two boats, breaking net, sinking boats, Peter’s sinfulness, deep water, man full of leprosy, roof tiles, Levi’s feast, bridegroom, and old wine remain concrete.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 39 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → “God”, `peccat` → “sin”, `pœnit` → “penance”.

Chapter 6

Chapter movement

Sabbath controversies, choosing the Twelve, blessings and woes, enemy-love, merciful judgment, fruit, confession, and foundations define obedient discipleship.
The chapter’s 49 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 6:1–6:49 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Loaves of proposition, night prayer, level place, poor and hungry blessings, rich and full woes, struck cheek, cloak and tunic, bosom measure, beam, and foundation remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 49 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `anima` → "soul", `peccat` → "sin".

Chapter 7

Chapter movement

The centurion's servant, widow's son, John's messengers, Jesus's testimony, and the sinful woman's tears, kisses, ointment, forgiveness, and love reveal faith and mercy.
The chapter's 50 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 7:1–7:50 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Centurion's intercession, widow's only son, raised young man, "God has visited his people," John's question, wisdom's children, alabaster, tears, hair, kisses, and forgiven sins remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 50 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `peccat` → "sin", `propheta` → "prophet".

Chapter 8

Chapter movement

Women accompany Jesus; seed and lamp parables address hearing; Jesus stills the lake, delivers Legion, heals the hemorrhaging woman, and raises Jairus's daughter.
The chapter's 56 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 8:1–8:56 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Joanna and Susanna, choking seed, hidden lamp, Jesus's family, lake storm, abyss, Legion, swine, chains, blood flow, garment fringe, and "Maid, arise" remain explicit.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 56 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`deus` → "God", `spiritus` → "breath/spirit".

Chapter 9

Chapter movement

The Twelve are sent; five thousand are fed; Peter confesses Christ; cross-bearing is commanded; glory appears on the mountain; a boy is delivered; the journey turns toward Jerusalem.
The chapter's 62 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 9:1–9:62 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Five loaves, two fish, twelve baskets, daily cross, eight-day transfiguration, Moses and Elias speaking of decease, Samaritan rejection, and uncompromising calls remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 62 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`spiritus` → "breath/spirit", `anima` → "soul", `propheta` → "prophet".

Chapter 10

Chapter movement

The seventy-two are sent and return; Jesus rejoices in the Spirit; the Samaritan becomes neighbor; Mary listens while Martha is troubled by much ministry.
The chapter's 42 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 10:1–10:42 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Seventy-two, lambs among wolves, dust, Satan falling, names in heaven, Father-Son revelation, Samaritan oil and wine, two denarii, Martha's many cares, and Mary's one necessary thing remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 42 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `anima` → “soul”, `pœnit` → “penance”.

Chapter 11

Chapter movement

Jesus teaches prayer, perseverance, and the Father’s gift; answers Beelzebub charges, gives Jonah’s sign, rebukes inner darkness, and pronounces woes at a Pharisee’s table.
The chapter’s 54 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 11:1–11:54 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Daily bread, midnight friend, Holy Spirit, divided kingdom, finger of God, returning spirit, womb blessing redirected to hearing, Jonah, queen of south, lamp, alms, and six woes remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 54 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `judicium` → “judgment”, `peccat` → “sin”, `iniqu` → “iniquity”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 12

Chapter movement

Jesus warns against leaven, fear, greed, anxiety, and unreadiness; the rich fool, ravens, lilies, watchful servants, division, and discernment press toward faithful stewardship.
The chapter’s 59 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 12:1–12:59 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Leaven of hypocrisy, Gehenna, numbered hairs, Holy Spirit confession, rich fool’s soul, ravens, lilies, little flock, girded loins, divided household, and last farthing remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 59 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `spiritus` → “breath/spirit”, `anima` → “soul”, `justitia` → “justice”, `gloria` → “glory”.

Chapter 13

Chapter movement

Galilean blood, Siloam’s tower, the barren fig tree, Sabbath healing, mustard and leaven, the narrow door, excluded heirs, Herod, and Jerusalem’s lament call for penance.
The chapter’s 35 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 13:1–13:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Galilean blood mingled with sacrifices, eighteen beneath Siloam, three-year fig tree, woman bound eighteen years, narrow door, excluded Abrahamic banquet, fox Herod, and hen imagery remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `peccat` → “sin”, `iniqu` → “iniquity”, `propheta` → “prophet”, `pœnit` → “penance”.

Chapter 14

Chapter movement

Sabbath healing, humble seats, hospitality to the poor, the great supper, costly discipleship, tower, king, renunciation, and salt expose excuses and divided allegiance.
The chapter’s 35 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 14:1–14:35 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Dropsy, lowest place, poor/maimed/lame/blind guests, compelled supper guests, hatred of kin and soul, cross, tower arithmetic, ten-thousand king, renunciation, and savorless salt remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 35 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `anima` → “soul”, `gloria` → “glory”.

Chapter 15

Chapter movement

The lost sheep, coin, and two sons disclose heaven’s joy over penance, the Father’s compassion, the younger son’s return, and the elder son’s refusal of shared joy.
The chapter’s 32 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 15:1–15:32 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

One sinner doing penance, ninety-nine just, ten drachmas, distant country, swine pods, dead-and-alive son, ring, shoes, fatted calf, music, and elder anger remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 32 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`peccat` → "sin", `pœnit` → "penance".

Chapter 16

Chapter movement

The unjust steward, money, law, divorce, rich man, and Lazarus turn earthly stewardship toward eternal accountability and the sufficiency of Moses and prophets.
The chapter's 31 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 16:1–16:31 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Unjust steward, hundred barrels and measures, mammon, Pharisees as money-lovers, law's enduring apex, divorce, purple and fine linen, Lazarus, Abraham's bosom, great chaos, and five brothers remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 31 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `iniqu` → "iniquity", `propheta` → "prophet", `pœnit` → "penance".

Chapter 17

Chapter movement

Scandals, correction, forgiveness, mustard-seed faith, unprofitable servants, ten lepers, the Samaritan's return, and the unseen kingdom lead into the Son of Man's Day.
The chapter's 37 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 17:1–17:37 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Millstone, sevenfold forgiveness, transplanted mulberry, unprofitable servants, ten lepers, Samaritan thanksgiving, kingdom within, lightning, Noah, Lot, remembered wife, and body with eagles remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 37 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `anima` → "soul", `gloria` → "glory", `pœnit` → "penance".

Chapter 18

Chapter movement

The persistent widow, Pharisee and publican, children, rich ruler, Passion prediction, and healed blind man contrast self-trust with humble faith and persevering prayer.
The chapter's 43 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 18:1–18:43 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Unjust judge, publican striking breast, infants, ruler's possessions, camel and needle, rewards with persecution absent in Luke's list, Passion details, and blind beggar remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 43 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `deus` → "God", `peccat` → "sin", `iniqu` → "iniquity", `propheta` → "prophet".

Chapter 19

Chapter movement

Zacchaeus receives salvation; the pounds demand faithful increase; Jesus approaches, enters Jerusalem, weeps over it, cleanses the temple, and teaches daily.
The chapter's 48 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 19:1–19:48 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Zacchaeus's fourfold restitution, salvation to Abraham's son, ten pounds and ten servants, hostile citizens slain, colt, stones crying out, visitation, trench, and temple sellers remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 48 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `peccat` → "sin", `gloria` → "glory".

Chapter 20

Chapter movement

Authority is challenged; wicked tenants kill the heir; tribute, resurrection, David's Lord, scribal display, and widow's mites expose rejection and genuine offering.
The chapter's 47 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 20:1–20:47 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

John's baptism dilemma, tenants' violence, cornerstone crushing, Caesar's image, seven brothers, resurrection sons, Moses's bush, David's Lord, long prayers, and two mites remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 47 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `deus` → “God”, `propheta` → “prophet”.

Chapter 21

Chapter movement

Temple adornment gives way to foretold ruin, persecution, Jerusalem encircled, cosmic signs, the Son of Man, fig tree, vigilance, prayer, and daily temple teaching.
The chapter’s 38 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 21:1–21:38 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Widow’s living, temple stones and gifts, wars, pestilences, terrors and signs, inspired answers, Jerusalem armies, trampling by nations, cosmic distress, drunkenness, cares, and vigilant prayer remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 38 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`anima` → “soul”.

Chapter 22

Chapter movement

Passover, Eucharistic testament, betrayal, servant greatness, Peter’s trial, swords, Gethsemane agony, arrest, denial, mockery, and council confession begin the Passion.
The chapter’s 71 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 22:1–22:71 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Unleavened bread, Satan entering Judas, desired Passover, body and new testament blood, two swords, angel and bloody sweat, severed and healed ear, two cock-crows, and Son of Man confession remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 71 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → "the Lord", `iniqu` → "iniquity".

Chapter 23

Chapter movement

Jesus stands before Pilate and Herod, speaks to Jerusalem's daughters, is crucified between criminals, promises paradise, dies, is buried, and rests through Sabbath.
The chapter's 56 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 23:1–23:56 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Herod's white garment, Barabbas's sedition and murder, daughters of Jerusalem, green and dry wood, two criminals, paradise, darkened sun, torn veil, commendation of spirit, centurion, and Sabbath rest remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ's cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 56 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

Concrete prophetic vocabulary was retained without importing wording from another English edition.

Chapter 24

Chapter movement

Women find the empty monument; angels announce resurrection; Emmaus receives scriptural and bread-breaking recognition; Jesus appears bodily, opens minds, blesses, ascends, and is worshiped.
The chapter’s 53 Vulgate verses retain their exact sequence, speaker transitions, signs, visions, oracles, and repetitions.

Governing Latin

The frozen Clementine text for Luke 24:1–24:53 governed every English clause; no existing English Bible served as the translation source.

Vulgate-specific readings

Spices, two shining men, remembered sayings, Peter’s linen cloths, Emmaus, Cleopas, Moses and all prophets, bread-breaking, “spirit has not flesh and bones,” broiled fish and honeycomb, Bethany, ascension, and temple praise remain.

Ambiguities preserved

Compressed speech, shifting speakers, uncertain pronoun referents, parabolic comparisons, prophetic sayings, and polyvalent images remain no more definite than the Latin permits. Where a construction sounds strange because the Latin is strange, the Gospel line retains that strangeness rather than concealing it with an imported interpretation.

Clarity decisions

English syntax and punctuation were refined for lucid oral and silent reading while preserving verse boundaries, Christ’s cadence, divine and human agency, imperatives, questions, direct speech, prayers, parables, narrative sequences, and numerical details. The English does not imitate Latin word order when that would obscure the Latin sense.

Corrections and reasons

All 53 verse keys were checked against the frozen source for omissions, additions, divine names, speakers, images, and doctrinal distinctions. Source brackets marking paragraph groupings were treated as structure rather than translated words.

Canonical terminology

`dominus` → “the Lord”, `spiritus` → “breath/spirit”, `peccat` → “sin”, `gloria` → “glory”, `propheta` → “prophet”, `pœnit` → “penance”.

John — Codici Editorial

Chapter 1

Chapter movement

The chapter opens before creation with the Word with God and as God, then moves through creation, life, light, incarnation, and the Only-begotten's revelation of the Father. John's testimony leads from the Jerusalem delegation to the Lamb of God and the abiding Spirit; Andrew, Simon, Philip, and Nathanael then move from hearing to following, confession, and the promise of opened heaven above the Son of Man.

Governing Latin

`In principio erat Verbum ... et Deus erat Verbum` governs the repeated, personal "Word" rather than a varied set of substitutes; `omnia per ipsum facta sunt` keeps the Word's agency in creation. `Verbum caro factum est` remains "the Word was made flesh," while the repeated `testimonium perhibere` and `manere` forms govern "bear testimony" and "abide/abode" through John's witness and the Spirit's descent.

Vulgate-specific readings

The Clementine `ex sanguinibus` remains the concrete plural "from bloods" at 1:13, and `unigenitus Filius` is "the only-begotten Son" at 1:18 rather than a different textual reading. `Dirigite viam Domini` receives the book's first divine-title marker, "the Lord (YHWH)," while Bethany beyond the Jordan, Simon son of Jonah, Cephas interpreted as Peter, and angels ascending and descending upon the Son of Man all remain as supplied.

Ambiguities preserved

At 1:5, `comprehenderunt` can carry seizure as well as comprehension, so "did not lay hold of it" preserves the darkness/light struggle without narrowing it to intellectual understanding. At 1:14, `habitavit in nobis` remains "dwelt among us," an idiomatic communal location that does not force a private inward-indwelling sense; the pronoun `eum` in 1:40 remains simply "him."

Clarity decisions

The English preserves the prologue's deliberate repetitions of Word, life, light, world, receive, and testimony instead of varying them for style. The Latin's own interpretive notices are kept at the point of encounter—Rabbi as Master, Messiah as Christ, and Cephas as Peter—and the threefold negation of human generation in 1:13 is separated cleanly from birth "from God."

Corrections and reasons

Gate 4 required one correction at 1:40: "had heard John" became "had heard from John" because `a Joanne` marks John as the source, not the direct object, of the hearing. A proposed change at 1:14 was rejected: "dwelt among us" remains a faithful idiomatic rendering of `habitavit in nobis` and avoids falsely requiring the narrower "in us." No other required finding remained in the chapter.

Canonical terminology

Personal `Verbum` is "Word"; `potestas` is "authority"; `testimonium` and `testimonium perhibere` are "testimony" and "bear testimony"; and the `manere` family is "abide/abode/abiding." The chapter also fixes "only-begotten Son," "Lamb of God," "Son of God," "Son of Man," "grace and truth," and the one first-occurrence form "Lord (YHWH)" for divine `Dominus`.

Chapter 2

Chapter movement

At Cana, lack becomes abundance as water is made wine, Jesus manifests his glory in the beginning of signs, and his disciples believe. The movement then turns from wedding to Passover: Jesus clears his Father's house, gives the disputed temple sign, and the narrator identifies his body as the temple whose raising the disciples will understand after the resurrection; the chapter closes with Jesus knowing what is in man.

Governing Latin

`Quid mihi et tibi est, mulier? nondum venit hora mea` governs the deliberately sharp “What is there between me and you, woman? My hour has not yet come.” `lapideæ hydriæ sex ... metretas binas vel ternas` preserves six stone water jars and their two-or-three-measure capacity, while `initium signorum`, `manifestavit gloriam suam`, and `templum corporis sui` govern “beginning of signs,” manifested glory, and “the temple of his body.”

Vulgate-specific readings

The first sign retains the purification setting, stone vessels, exact measure range, the wine’s unknown origin to the chief steward, and the ministers’ knowledge. In the temple, `quasi flagellum de funiculis` is “a kind of whip from cords”; sheep and oxen are driven out, money is poured out, tables are overturned, and the house is called a “house of commerce.” `Solvite templum hoc` remains the three-day body-temple saying rather than an explanatory paraphrase.

Ambiguities preserved

The relational formula `Quid mihi et tibi est` is left in its meaningful strangeness instead of being softened into a modern conversational motive. Jesus’s “temple” is not identified as his body inside his saying; the hearers’ forty-six-year interpretation is allowed to stand until the narrator supplies `de templo corporis sui`. Belief based on signs remains distinct from Jesus’s refusal to entrust himself without editorial judgment on each believer.

Clarity decisions

The long sentence at 2:9 is punctuated so the chief steward’s tasting, ignorance, and call to the bridegroom remain distinct from the ministers who knew the water’s source. At 2:24, `non credebat semetipsum eis` becomes “did not entrust himself to them,” clear English that retains the source verb’s trust relation while avoiding the false sense that Jesus failed to believe himself.

Corrections and reasons

No required correction or rejected change candidate was recorded for John 2. The independent review specifically checked the six vessels and their capacities, the water-to-wine agency, the chief steward and bridegroom speaker sequence, the concrete temple-cleansing actions, the forty-six years, the temple/body referent, and the distinction between believing in Jesus and Jesus entrusting himself; all passed as written.

Canonical terminology

`signum` is “sign,” `gloria` is “glory,” and `hora` is “hour,” establishing three motifs that govern later chapters. `templum` remains “temple,” `manere` appears as “abode” at Capernaum, and `testimonium perhibere` remains “bear testimony”; Passover, the Father’s house, and the temple of Jesus’s body retain their concrete forms.

Chapter 3

Chapter movement

Nicodemus comes by night and is led from signs to birth anew, water and the Holy Spirit, earthly and heavenly things, and the lifted Son of Man. The discourse widens into God’s love, eternal life, judgment, light, and doing the truth; afterward, a purification dispute lets John name himself the bridegroom’s friend, rejoice at the bridegroom’s voice, decrease before the one from heaven, and end with belief, life, and abiding wrath.

Governing Latin

`nisi quis renatus fuerit denuo` governs “unless one has been born anew,” and `ex aqua, et Spiritu Sancto` keeps both water and the Holy Spirit explicit. `Spiritus ubi vult spirat` sustains the shared spirit/breath root; `exaltari oportet Filium hominis` governs the lifted Son, `Sic enim Deus dilexit mundum` the gift of the only-begotten Son, and `qui facit veritatem, venit ad lucem` the concrete act of “doing the truth.”

Vulgate-specific readings

Clementine denuo is rendered “anew,” not replaced by a Greek-derived “from above” reading, and 3:5 expressly says Spiritu Sancto, “the Holy Spirit.” The Son of Man is qui est in cælo, “who is in heaven,” at 3:13; the Son is twice “only-begotten”; and non ad mensuram dat Deus spiritum remains God giving the Spirit without measure.

Ambiguities preserved

At 3:8, Spiritus ... spirat permits spirit, breath, and wind to sound together. The JNV keeps lowercase “spirit,” “breathes,” and “its voice,” neither fixing the referent as meteorological wind nor prematurely capitalizing it as a title. The relation of water and the Holy Spirit in rebirth and the identities of those who sow the later testimony are stated but not doctrinally expanded.

Clarity decisions

The singular address to Nicodemus becomes explicitly plural at 3:7—“You must all be born anew”—because vos is plural even though English “you” is not. The bridegroom sentence keeps bride, bridegroom, friend, standing, hearing, voice, and fulfilled joy in their Latin order of dependence, and the repeated above/earth/heaven contrasts in 3:31 are allowed to sound repetitive.

Corrections and reasons

No required wording correction was found in John 3. Gate 4 specifically rejected replacing or capitalizing “spirit” at 3:8: the existing “The spirit breathes where it wills” preserves the Spiritus/spirat wordplay and the source’s live spirit-wind ambiguity. The reviewer also confirmed denuo, water and the Holy Spirit, the plural vos, the Son of Man “who is in heaven,” only-begotten Son, and verax as “truthful.”

Canonical terminology

diligere is “love,” judicium is “judgment,” lux and tenebræ are “light” and “darkness,” and vita æterna is “eternal life.” The witness family remains “testimony/bear testimony,” verax is “truthful” rather than “true,” and manere remains “abide” in the closing statement that God’s wrath abides upon the unbelieving person.

Chapter 4

Chapter movement

The journey through Samaria brings a wearied Jesus to Jacob’s spring, where a request for water opens into living water, the woman’s five husbands, true adoration, and Jesus’s direct “I am.” Her abandoned water jar leads the city outward; the disciples are taught about food, fields, sowing, and reaping; Samaritan belief moves from her testimony to Jesus’s own word. Back in Galilee, a royal officer trusts the spoken “Your son lives,” and his whole house believes at the second Cana sign.

Governing Latin

Oportebat autem eum transire per Samariam gives the journey its unexplained necessity, and fatigatus ex itinere keeps Jesus physically wearied. aquam vivam, non sitiet in æternum, and the spring salientis in vitam æternam govern the living-water sequence; adorabunt Patrem in spiritu et veritate governs “adore ... in spirit and truth,” while Ego sum, qui loquor tecum remains “I am, I who am speaking with you.”

Vulgate-specific readings

The text distinguishes Jacob’s fons, rendered “spring,” from the deep puteus, rendered “well.” Jesus retains Clementine forsitan—“perhaps you would have asked”—and the woman’s five husbands plus the man who is not her husband are stated without euphemism. Salvation remains “from the Jews,” the Samaritans confess “the Savior of the world,” and the seventh-hour recovery anchors the royal officer’s household belief.

Ambiguities preserved

The necessity in `oportebat` is not assigned a geographical or providential explanation. Jesus's "I am" is allowed to identify him within the conversation without an added theological gloss, and the unnamed sower and reaper in `alius est qui seminat, et alius est qui metit` remain unnamed. The woman's present relationship is reported exactly; the English does not invent a motive or legal history.

Clarity decisions

Verses 4:1–3 remain one auditable sentence around the parenthetical `quamquam Jesus non baptizaret`, preserving that Jesus made disciples while his disciples performed the baptizing. `regulus` is rendered contextually as "royal officer," and the repeated "Your son lives" is kept verbatim so the servants' report, the recognized hour, and the father's belief join visibly.

Corrections and reasons

No required correction or formal rejected candidate was recorded for John 4. The review checked the 4:1–3 parenthesis and agency, `fons` versus `puteus`, bodily weariness and the sixth hour, `forsitan`, all five husbands and the present non-husband, all ten `adorare` forms, the "I am" declaration, sowing and reaping, two days of abiding, and the seventh-hour healing; the final text passed each check unchanged.

Canonical terminology

The chapter establishes `adorare` and `adoratores` as "adore" and "adorers," not a mixture of worship synonyms. `aqua viva` is "living water," `spiritus et veritas` is "spirit and truth," `manere` is "abide/abode," `sermo` is "word," `loquela` is "speech," and `signum` remains "sign" for the second Cana sign.

Chapter 5

Chapter movement

At the Sheep Pool, the man held by infirmity for thirty-eight years receives Jesus's command, takes up his pallet, and walks into a Sabbath controversy. Jesus answers persecution with the Father's continuing work and unfolds the Son's shared work, life-giving voice, judgment, honor, and resurrection authority; the closing movement summons John, the works, the Father, the Scriptures, and finally Moses as testimony against unbelief and exchanged glory.

Governing Latin

`probatica piscina` governs the semantic "Sheep Pool," while `Angelus autem Domini descendebat ... et movebatur aqua` preserves the recurring descent and movement of the water. The fivefold `grabatum` chain governs "pallet" through command, healing, accusation, report, and quotation; `Pater meus usque modo operatur, et ego operor`, `omne judicium dedit Filio`, and `transiit a morte in vitam` govern the Father-Son discourse on work, judgment, and life.

Vulgate-specific readings

The Clementine text includes the angel's descent, the stirred water, and the first entrant's healing at 5:4; it calls the five-portico pool Bethsaida in Hebrew and retains the man's thirty-eight years. Jesus is accused both of `solvebat sabbatum`, breaking the Sabbath, and of making himself equal to God; the dead hear the Son's voice, those in the `monumenta` come forth, and resurrection divides into life and judgment.

Ambiguities preserved

The source does not explain why this sick man is chosen from the multitude or reduce his infirmity to a diagnosis. `non potest Filius a se facere quidquam` remains relational to what the Son sees the Father doing and is not expanded into a theory of incapacity. The apparent tension between self-testimony at 5:31 and the wider witness chain is preserved within the legal and relational sequence rather than harmonized away.

Clarity decisions

The speech begins after the narrative bridge in 5:18 so persecution, Sabbath-breaking, divine fatherhood, and equality remain the stated cause of the discourse. The repeated “Amen, amen,” “hour is coming, and now is,” life/judgment contrasts, and fourfold witness movement are kept distinct, while `forsitan` remains the modest “perhaps” in the claim that belief in Moses would lead to belief in Jesus.

Corrections and reasons

Gate 4 required one coordinated correction across 5:8–12: all five former instances of “bed” became “pallet.” The Latin repeats `grabatum`, a portable pallet, in Jesus’s command, the narrator’s account, the Sabbath charge, the healed man’s quotation, and the interrogators’ question; repeating “pallet” restores both the concrete object and the unbroken accusation chain. No separate rejected candidate or further required correction was recorded for the chapter.

Canonical terminology

`grabatum` is fixed as “pallet”; `judicium` is “judgment,” `potestas` is “authority,” and `monumentum` is “monument.” The testimony chain remains `testimonium`/“testimony” and `testimonium perhibere`/“bear testimony”; `verbum` is “word,” `manere` is “abide,” `gloria` is “glory,” and `vita æterna` is “eternal life.”

Chapter 6

Chapter movement

A boy’s five barley loaves and two fish feed about five thousand men and leave twelve baskets; the crowd’s royal impulse sends Jesus alone to the mountain, and the disciples meet his “I am” upon the sea. The crowd’s search becomes a discourse moving from perishing food to God’s work, manna, the bread of life, the Father’s drawing, repeated resurrection on the last day, and the flesh and blood that give life and mutual abiding. The hard word divides disciples, Peter confesses Christ the Son of God, and Judas is named within the chosen twelve.

Governing Latin

`quinque panes hordeaceos et duos pisces`, `viri ... quasi quinque millia`, and `duodecim cophinos fragmentorum` govern the feeding’s exact materials and quantities. `Ego sum, nolite timere` remains the bare “I am”; `Operamini non cibum, qui perit, sed qui permanet in vitam æternam` contrasts perishing and enduring food; and `caro mea vere est cibus ... sanguis meus vere est potus` governs the unsoftened flesh, blood, eating, drinking, life, and abiding sequence.

Vulgate-specific readings

The crossing retains “about twenty-five or thirty stadia” and Jesus’s unexpanded `Ego sum`. At 6:39, neuter `omne ... illud` remains “everything ... it,” while 6:40 turns to personal `omnis ... eum`, “everyone ... him.” The bread is explicitly `caro mea ... pro mundi vita`, and 6:54–57 retains eating the Son of Man’s flesh, drinking his blood, true food, true drink, and mutual abiding; Peter’s confession is `Christus Filius Dei`.

Ambiguities preserved

At 6:33, masculine `qui` agrees grammatically with `panis`, but English “that which” leaves the bread image nonpersonal until Jesus’s own identification at 6:35. At 6:61, `audientes` has no expressed object, so “hearing this” supplies only the preceding discourse collectively; the hard `sermo` itself remains singular. The Father’s `traxerit`, “draws,” is stated without an added account of how that drawing operates.

Clarity decisions

The fragments at 6:13 are made the explicit antecedent of `quæ`, and pluperfect `manducaverant` becomes “after the people had eaten,” removing a false attachment to the loaves without adding an event. The boat-and-crowd sequence at 6:22–24 remains one chain of observations; the four promises to raise on the last day retain their exact neuter or personal objects, and repeated bread/flesh/blood wording is not replaced by sacramental explanation.

Corrections and reasons

Gate 4 corrected 6:72 from “Judas, son of Simon Iscariot” to “Judas Iscariot, son of Simon”: accusative `Iscariotem` agrees with `Judam`, while genitive `Simonis` stands separately. Gate 6 corrected 6:13 because neuter plural `quæ` resumes the fragments, not `panibus`, and “remained over to” was not lucid English; “the fragments that remained … after the people had eaten” preserves the antecedent and pluperfect action. Candidates at 6:33 and 6:61 were rejected because their marked wording follows the Latin.

Canonical terminology

`panis vitæ` and `panis vivus` are “bread of life” and “living bread”; `caro` is “flesh,” `sanguis` is “blood,” and `vita æterna` is “eternal life.” Simple `manere` is “abide” at 6:57, compound `permanere` is contextually “endures” at 6:27, `sermo` is “word,” `scandalizare` is “scandalize,” and `tradere` is “hand over.”

Chapter 7

Chapter movement

Threat keeps Jesus in Galilee until his brothers go to the Feast of Tabernacles; he then goes as though in secret and teaches publicly at mid-feast. Debate moves through doctrine, glory, Moses, circumcision, Sabbath healing, just judgment, Jesus’s origin and hour, and the failed attempt to apprehend him. On the feast’s great last day, living-water rivers announce the coming Spirit; the crowd divides over prophet, Christ, Galilee, David, and Bethlehem, while the ministers refuse to seize Jesus and Nicodemus invokes the law before everyone returns home.

Governing Latin

`Tempus meum nondum advenit` and `meum tempus nondum impletum est` govern the chapter’s unfulfilled time, while `non manifeste, sed quasi in occulto` preserves the manner of Jesus’s ascent. `Mea doctrina non est mea`, `hic verax est, et injustitia in illo non est`, and `justum judicium judicate` govern doctrine, truthful agency, injustice, and just judgment; `flumina de ventre ejus fluent aquæ vivæ` keeps the rivers flowing from the believer’s belly.

Vulgate-specific readings

`Scenopegia` is rendered by its established name, “the Feast of Tabernacles.” At 7:8 the Clementine text says `ego autem non ascendo`, “I am not going up,” without inserting “yet”; at 7:39 it expressly says the Spirit “had not yet been given, because Jesus had not yet been glorified.” The source retains David’s `semen`, Bethlehem as a `castellum`, the officers’ “Never has a man spoken thus,” and 7:53, “each one returned to his own house.”

Ambiguities preserved

The apparent tension between “I am not going up” at 7:8 and Jesus’s later ascent `quasi in occulto` at 7:10 is left intact rather than harmonized with an added “yet.” The crowd’s claim to know Jesus’s origin and his claim to be from the unknown sender remain in collision. `de ventre ejus` remains the believer’s “belly,” and the causal relation between the not-yet-given Spirit and Jesus’s not-yet-accomplished glorification is not explained beyond the verse.

Clarity decisions

The repeated `ambulabat ... ambulare` at 7:1 remains “walked … walk,” preserving the deliberate recurrence. The circumcision argument keeps its Sabbath condition, purpose clause, whole-man healing, and command to “judge a just judgment”; nested quotation at 7:34–36 keeps Jesus’s words distinct from the crowd’s question. `castellum` is contextually “town,” and `ministri` remains “ministers,” matching their temple-authority role.

Corrections and reasons

No required correction was found in John 7. Gate 4 specifically rejected changing Bethlehem's "town" at 7:42 to "village": `castellum` can denote a village, small town, or fortified settlement, so "town" is faithful and the proposed refinement was optional. The review also checked 7:8–10 without importing "yet," the Sabbath-circumcision logic, `justum judicium`, the belly and living-water image, the not-yet-given Spirit, speaker continuity, and the retained 7:53 ending.

Canonical terminology

`Scenopegia` is "Feast of Tabernacles," `doctrina` is "doctrine," `verax` is "truthful," `injustitia` is "injustice," and `judicium` is "judgment." `testimonium perhibere` remains "bear testimony," `semen` is "seed," `castellum` is "town" here, `Spiritus` is "Spirit," `glorificare` is "glorify," and `aqua viva` remains "living water."

Chapter 8

Chapter movement

Jesus first answers the public testing of the woman caught in adultery, then declares himself the light of the world. The temple dispute moves through testimony, origin and destination, freedom and servitude, true fatherhood, Abraham, and finally the pre-Abraham declaration `ego sum`, after which stones are raised against him.

Governing Latin

The English follows `Nec ego te condemnabo ... jam amplius noli peccare` as 'Neither shall I condemn you ... sin no more,' `Ego sum lux mundi` as 'I am the light of the world,' and the difficult `Principium, qui et loquor vobis` as 'The Beginning, I who also speak to you.' At 8:58, `antequam Abraham fieret, ego sum` preserves the contrast between Abraham's coming-to-be and Jesus's 'I am.'

Vulgate-specific readings

John 8:1–11 remains ordinary Clementine Scripture in sequence. The second verb in 8:38 is `vidistis`, so the JNV retains 'the things you have seen with your father' rather than importing an alternate 'heard'; `Semen Abrahæ` remains 'the seed of Abraham,' and `Quinquaginta annos nondum habes` remains the concrete 'You do not yet have fifty years.'

Ambiguities preserved

Substantival `hujusmodi` at 8:5 does not itself settle singular or plural, so the legally generic 'such women' was retained. The compressed answer `Principium, qui et loquor vobis` remains difficult instead of being normalized to 'from the beginning,' while the two father references in 8:38 retain the discourse's developing contrast without explanatory additions.

Clarity decisions

Simple-past 'taught' carries imperfect `docebat` without inventing an endpoint, and repeated 'wrote' keeps both imperfect `scribebat` actions at 8:6 and 8:8 atelic. In 8:40, English 'a man who has spoken' supplies natural agreement while the following 'I heard from God' keeps Jesus's first-person agency; `servivimus` at 8:33 remains the status claim 'have been servants.'

Corrections and reasons

One required correction was applied at 8:26: personal adjective `verax` changed from 'true' to 'truthful,' preserving its distinction from `verum` and `veritas`. Review rejected changes at 8:2, 8:5, 8:6/8, 8:10, 8:25, 8:33, 8:38, 8:40, and 8:57 because the final wording respectively preserves permissible aspect, number-neutral `hujusmodi`, repeated objectless writing, the accuser relation, the difficult predicate, servile status, Clementine 'seen,' lucid English agreement, and concrete possession of years. No required finding remains.

Canonical terminology

verax is ‘truthful,’ verum is ‘true,’ and veritas is ‘truth’; sermo is ‘word,’ verba is ‘words,’ and loquela is ‘speech.’ Semen remains ‘seed,’ the manere family remains ‘abide,’ diligere remains ‘love,’ and repeated in æternum remains ‘forever’; the chapter’s ego sum declarations retain ‘I am.’

Chapter 9

Chapter movement

Jesus sees a man blind from birth, makes clay, sends him to Siloam, and gives him sight. Repeated interrogations move from neighbors to Pharisees to parents and back to the healed man, whose confession culminates in adoration; Jesus then names the judgment by which the blind see and those claiming sight become blind.

Governing Latin

The bodily sequence remains exact: Jesus exspuit in terram, fecit lutum ex sputo, and linivit lutum super oculos ejus—spat on the ground, made clay from spittle, and spread it over the man’s eyes. Natatoria Siloë (quod interpretatur Missus) is ‘the pool of Siloam—which is interpreted “Sent,”’ and the man’s final response preserves Credo, Domine ... adoravit eum as belief followed by adoration.

Vulgate-specific readings

At 9:35 the frozen Clementine text expressly reads Filium Dei, so Jesus asks, ‘Do you believe in the Son of God?’ rather than ‘Son of Man.’ A sæculo at 9:32 becomes ‘From the beginning of the world,’ and Et vidisti eum at 9:37 keeps the emphatic ‘You have both seen him.’

Ambiguities preserved

The purpose clause ut manifestentur opera Dei in illo is retained as ‘that the works of God might be manifested in him’ without assigning a hidden prior cause for the blindness. The healed man’s ego sum at 9:9 remains ordinary self-identification in its scene, while the sight/blindness language of 9:39–41 remains both bodily and judicial without an explanatory gloss.

Clarity decisions

The JNV renders Jesus’s linivit as ‘spread’ but the man’s later unxit as ‘anointed,’ preserving two Latin verbs instead of harmonizing the retelling. Abiit ... lavit, et venit videns keeps the forward sequence ‘went away and washed, and came seeing,’ while repeated ‘he is of age; question him’ preserves the parents’ defensive refrain.

Corrections and reasons

All 41 verses and their continuing speech boundaries were checked; no required correction was found. Proposed changes at 9:6 and 9:35 were rejected: replacing ‘spread’ with ‘anointed’ would collapse linivit into unxit, and replacing ‘Son of God’ would abandon the explicit Clementine Filium Dei. Open required findings: none.

Canonical terminology

Lutum remains the concrete ‘clay’ and sputum ‘spittle’; signa remains ‘signs.’ Judicium is ‘judgment,’ adoravit is ‘adored,’ and manet at 9:41 is ‘abides’; Dei cultor is contextually ‘a worshiper of God’ and is kept distinct from the act of adorare in 9:38.

Chapter 10

Chapter movement

The door-and-shepherd proverb unfolds into Jesus as the door and the good shepherd who lays down his soul for the sheep. The discourse moves from one fold and one shepherd to the Dedication confrontation, the Father’s gift and hand, the unity of Father and Son, attempted stoning, and renewed belief beyond the Jordan.

Governing Latin

`Ostium`, `ovile`, `pastor`, and `oves` remain the recurring ‘door,’ ‘fold,’ ‘shepherd,’ and ‘sheep.’ The JNV keeps `animam suam dat` and `animam meam pono` as giving and laying down the ‘soul,’ while paired `potestatem habeo` clauses retain Jesus’s ‘authority’ both to lay it down and to take it again.

Vulgate-specific readings

`Fiet unum ovile et unus pastor` is ‘there shall be one fold and one shepherd,’ preserving the same noun `ovile` rather than importing ‘one flock.’ At 10:29 the Clementine neuter `quod ... majus` remains ‘That which my Father gave me is greater than all,’ and the Dedication argument retains `Dii estis` as ‘You are gods.’

Ambiguities preserved

The text itself calls the opening figure a `proverbium` that the hearers did not understand; the English does not identify every thief, robber, stranger, hireling, or wolf beyond the discourse. At 10:29 neuter ‘that which’ and ‘it’ preserve the grammatical referent without making the Father the subject of `majus est`.

Clarity decisions

In the indirect question at 10:6, `quid` remains the content and `eis` the recipients, but idiomatic “what he was saying to them” replaces the incomplete-sounding “what he was speaking to them.” The atelic simple past ‘walked’ is retained for imperfect `ambulabat` at 10:23; `Quousque animam nostram tollis?` becomes ‘How long do you hold our soul in suspense?’ and the paired hand clauses use ‘snatch’ for repeated `rapere`.

Corrections and reasons

Gate 6 corrected 10:6 from “what he was speaking to them” to “what he was saying to them”: both retain the content, recipients, and imperfective force of `quid loqueretur eis`, but only the latter is complete contemporary English. Review rejected a progressive rewrite at 10:23 because ‘walked’ preserves the unbounded scene, and rejected making the Father the subject at 10:29 because neuter `quod` agrees with `majus` and continues as ‘it.’ No required finding remains.

Canonical terminology

`Ovile` is ‘fold,’ `pastor` ‘shepherd,’ `anima` ‘soul,’ and `potestas` ‘authority.’ `Testimonium perhibere` remains ‘bear testimony,’ the `manere` family appears as ‘abode,’ `diligere` is ‘love,’ and repeated `in æternum` remains ‘forever’; `sermo` and `verba` remain ‘word/words’ according to their forms.

Chapter 11

Chapter movement

Lazarus’s illness draws Jesus back toward Judea after a deliberate two-day delay. Sleep gives way to plain death, Martha confesses Christ and the resurrection, Jesus weeps and calls the four-day dead man from the monument, and the sign leads both to belief and to Caiaphas’s prophecy and the council’s plan to kill Jesus.

Governing Latin

The chapter distinguishes `quem amas` and `amabat`—‘whom you cherish’ and ‘how he cherished him’—from `Diligebat ... Jesus`, ‘Jesus loved’ Martha, Mary, and Lazarus. `Ego sum resurrectio et vita` remains ‘I am the resurrection and the life,’ `Et lacrimatus est Jesus` remains the spare ‘And Jesus wept,’ and `Lazare, veni foras` is the direct ‘Lazarus, come outside.’

Vulgate-specific readings

`Monumentum` remains ‘monument’ throughout the burial scene; the body has been there four days, already stinks, comes out bound in hands and feet, and still bears the face cloth. Martha’s confession retains `Christus, Filius Dei vivi`, and Caiaphas’s prophecy expressly extends from the nation to gathering `filios Dei` into one.

Ambiguities preserved

‘This illness is not unto death’ is not rewritten despite Lazarus’s actual death; the following glory and resurrection disclose the narrative tension in the text’s own time. Jesus calls death sleep before speaking `manifeste`, plainly, and `ut` at 11:29 permits ‘As soon as she heard’ without requiring a flatter temporal paraphrase.

Clarity decisions

`Infremuit spiritu, et turbavit seipsum` keeps Jesus’s agency as ‘groaned in spirit and troubled himself.’ The compact `quatriduanus est` is made lucid as ‘he has been dead four days,’ while the grave commands preserve their bodily sequence: take away the stone, come outside, loose him, and let him go.

Corrections and reasons

One required correction was applied at 11:52: ‘children of God’ became ‘sons of God’ because explicit `filios Dei` repeats the phrase already rendered that way at 1:12. The proposed change at 11:29 was rejected because temporal `ut` permits ‘As soon as,’ while `cito` separately remains ‘quickly.’ No required finding remains.

Canonical terminology

The chapter makes the `amare/diligere` distinction visible as ‘cherish’ versus ‘love.’ `Monumentum` is ‘monument,’ the `manere` family is ‘abide/abode,’ `gloria` and `glorificare` are ‘glory/glorify,’ repeated `in æternum` is ‘forever,’ and `filios Dei` is the canonical ‘sons of God.’

Chapter 12

Chapter movement

Mary anoints Jesus for burial, Lazarus becomes the object of a second death plot, and Jesus enters Jerusalem as King. Gentiles seek him; the grain-of-wheat saying opens onto his troubled soul, the heavenly voice, judgment and lifting up, after which Isaiah explains unbelief and Jesus closes by identifying the Father’s commandment with eternal life.

Governing Latin

The anointing retains `libram unguenti nardi pistici pretiosi` as ‘a pound of precious ointment of pure spikenard.’ The discourse preserves `granum frumenti` dying and bearing fruit, `Qui amat animam suam` as ‘He who cherishes his soul,’ `omnia traham ad meipsum` as ‘shall draw all things to myself,’ and `tenebræ comprehendant` as darkness that may ‘lay hold of’ the hearers.

Vulgate-specific readings

The worshipers in 12:20 are Clementine `gentiles`, retained as ‘Gentiles.’ Feminine `asinæ` is visible in ‘the colt of a she-ass’; neuter plural `omnia` remains ‘all things,’ not ‘all people,’ and Isaiah’s `auditui nostro` remains ‘what we have heard’ in canonical agreement with Isaiah 53:1.

Ambiguities preserved

`Nardi pistici` is rendered ‘pure spikenard’ without expanding the debated modifier into a historical explanation. The crowd’s alternatives—thunder or an angel—remain competing reports, `exaltatus` carries the text’s lifted-up image until verse 33 identifies the kind of death, and open-scope `omnia` is not narrowed to persons.

Clarity decisions

The condition begun at 12:24 continues across the verse boundary into 12:25, so the grain first abides alone and then, if dead, bears much fruit. ‘Cherishes his soul’ preserves `amat animam` and the bodily noun `anima`; ‘glorify’ repeats `clarifica/clarificavi/clarificabo`, and ‘lay hold of’ keeps the `comprehendere` chain visible.

Corrections and reasons

One required correction was applied at 12:15: generic ‘ass’ became ‘she-ass’ because genitive `asinæ` explicitly states the animal’s sex. Review rejected changes at 12:29, 12:32, and 12:38 because ‘stood by’ preserves the crowd’s scene relation, ‘all things’ is required by neuter `omnia`, and ‘what we have heard’ is available for `auditui nostro` and preserves canonical concordance. No required finding remains.

Canonical terminology

`Amare` is ‘cherish’ and `diligere` is ‘love’; `anima` is ‘soul,’ `manere` is ‘abide,’ and `judicium` is ‘judgment.’ `Gloria/clarificare` remain ‘glory/glorify,’ `testimonium perhibere` is ‘bear testimony,’ `comprehendere` is ‘lay hold of,’ `princeps hujus mundi` is ‘ruler of this world,’ and divine `Dominus` remains ‘the Lord.’

Chapter 13

Chapter movement

At supper Jesus passes from loving his own unto the end to washing their feet and commanding the same pattern of service. He identifies the betrayer by the dipped morsel; Judas goes into the night, and the departure opens Jesus’s glorification, the new commandment of mutual love, and the prediction of Peter’s three denials.

Governing Latin

The long opening syntax keeps `in cor` as ‘into the heart’ without an added possessor, then carries Jesus’s knowledge through his rising, laying aside garments, girding with `linteum`, and washing in a `pelvis`. `Protestatus est` becomes ‘bore testimony,’ `tradet/traderet` remains ‘hand over,’ and the stark `Erat autem nox` remains ‘And it was night.’

Vulgate-specific readings

`Apostolus` remains ‘apostle’ in the servant-and-sender saying, `buccella` remains the concrete ‘morsel,’ and Satan enters Judas only after that morsel. Peter twice speaks of `anima` as ‘soul,’ and the final prediction retains the concrete `gallus`, ‘the cock,’ and the threefold denial.

Ambiguities preserved

The Latin never identifies whose heart is meant by `in cor`, so the JNV does not add ‘his’ or ‘Judas’s.’ The beloved disciple remains unnamed, the hearers’ mistaken guesses about Jesus’s instruction to Judas are not corrected by narration, and `in finem` remains ‘unto the end’ without choosing between temporal and qualitative expansion.

Clarity decisions

The unfinished sequence at 13:2–5 remains distributed across auditable verse keys while its subject and action continue into Jesus’s rising and washing. `Qui lotus est ... pedes lavet` keeps ‘he who is washed’ distinct from washing the feet, and comparative `citius` remains ‘more quickly’ rather than being flattened to ‘quickly.’

Corrections and reasons

All 38 verses were checked; no required correction was found. Review rejected changes at 13:2 because ‘the heart’ preserves the absent possessor, at 13:8 because ‘not ... forever’ retains recurring `in æternum`, and at 13:21 because ‘bore testimony’ conveys the attestive force of `protestatus est` without adding an emotional adverb. Open required findings: none.

Canonical terminology

The `diligere/dilectio` family remains ‘love,’ `tradere` remains ‘hand over,’ and `anima` remains ‘soul.’ `Dominus` is contextually ‘Lord’ or ‘lord’ while `Magister` is ‘Master’; `protestatus est` joins John’s testimony vocabulary, `glorificare` is ‘glorify,’ and `in æternum` remains ‘forever.’

Chapter 14

Chapter movement

Jesus consoles the disciples with the Father’s house and prepared place, identifies himself as the way, truth, and life, and reveals the Father in his words and works. The discourse moves through prayer in Jesus’s name, another Paraclete, future indwelling, obedient love, remembrance and peace, then closes with departure and the coming ruler of this world.

Governing Latin

The opening preserves the morphological contrast `Creditis in Deum, et in me credite`: ‘You believe in God; believe also in me.’ `Mansiones multæ` is ‘many mansions,’ `Ego sum via, et veritas, et vita` retains all three nouns, 14:13 expressly asks `Patrem` while 14:14 asks `me`, and future `manebit ... erit` becomes ‘shall abide ... shall be.’

Vulgate-specific readings

The JNV retains `alium Paraclitum` as ‘another Paraclete’ and later names him `Paraclitus ... Spiritus Sanctus`. The plural mansions of 14:2 recur as singular `mansionem` in 14:23, both request objects—‘the Father’ at 14:13 and ‘me’ at 14:14—remain explicit, and `princeps mundi` remains ‘the ruler of this world.’

Ambiguities preserved

Elliptical `si quominus` at 14:2 receives only the necessary antecedent ‘If it were not so,’ without explaining the mansions. The case disruption `sermonem ... non est meus` at 14:24 is made grammatical without inventing a governing verb, and the compressed purpose clause `Sed ut cognoscat mundus` at 14:31 remains consequentially unfinished.

Clarity decisions

At 14:7 future `cognoscetis` remains ‘you shall know’ while perfect `vidistis` remains ‘you have seen.’ The 14:11 question continues into 14:12’s ‘Otherwise, believe because of the works themselves’; at 14:31 the plural command and invitation remain distinct as ‘Rise, let us go from here.’

Corrections and reasons

All 31 verses were checked; no required correction was found. Review rejected changes to the indicative/imperative contrast at 14:1, the minimally supplied ellipsis at 14:2, the future/perfect sequence at 14:7, both Clementine objects at 14:13–14, future indwelling at 14:17, lucid English around the case difficulty at 14:24, and the unfinished purpose clause plus separate commands at 14:31 because each final choice preserves consequential source wording, morphology, or syntax. Open required findings: none.

Canonical terminology

`Mansio` is ‘mansion,’ `Paraclitus` is ‘Paraclete,’ and the `manere` family is ‘abide/abiding.’ `Veritas` is ‘truth’; `sermo/sermones` and `verba` remain ‘word/words’ by form and referent, `diligere` remains ‘love,’ `glorificare` is ‘glorify,’ and `princeps mundi` is ‘ruler of this world.’

Chapter 15

Chapter movement

The farewell discourse continues with Jesus as the true vine and the Father as vine-grower. Abiding and fruit lead into obedient love, friendship, election, and prayer; the movement then turns to the world's hatred and persecution before closing with the Paraclete's testimony and the disciples' answering witness.

Governing Latin

`Ego sum vitis vera, et Pater meus agricola est` governs the opening image as ‘the true vine’ and ‘the vine-grower.’ Repeated `manere` and `fructum` remain ‘abide’ and ‘fruit’; `animam suam ponat` is the greater love of laying down one's ‘soul,’ and `Spiritum veritatis, qui a Patre procedit` is the Spirit of truth who proceeds from the Father.

Vulgate-specific readings

The JNV keeps `agricola` as ‘vine-grower’ and `purgabit` as ‘shall cleanse,’ preserving the connection with the disciples already being clean rather than importing a pruning verb. The Clementine sequence also retains the personal `Si quis ... eum` in the burning-branch warning, and the final witness begins with the named `Paraclitus`, not a substituted title.

Ambiguities preserved

At 15:6 the branch comparison remains a warning about a person: `Si quis` begins ‘If anyone,’ masculine `eum` remains ‘him,’ and abrupt present `ardet` remains ‘he burns.’ The statements that Jesus's hearers would have no sin had he not spoken and worked among them are left in their own rhetorical scope, without an explanatory qualification.

Clarity decisions

The many repetitions of ‘abide,’ ‘fruit,’ ‘love,’ and ‘word’ are retained so the discourse's internal links remain audible. The exact 13:16 maxim returns as “a servant is not greater than his lord” after Jesus says “Remember my word”; `Me priorem vobis odio habuit` is made natural as ‘it hated me before it hated you,’ and the Scripture citation at 15:25 is visibly nested inside Jesus's still-open speech.

Corrections and reasons

Gate 5 and Gate 6 corrected 15:20 from “master” to “lord” because `non est servus major domino suo` exactly repeats 13:16 and is introduced as Jesus's remembered word; this also preserves `dominus` against distinct `Magister`. An earlier structural correction at 15:25 nested the Scripture citation inside Jesus's continuing speech. A rewrite of 15:6 was rejected because personal `Si quis` and `eum`, with present `ardet`, support ‘him ... he burns.’ No required finding remains.

Canonical terminology

`Vitis` is ‘vine,’ `palmes` ‘branch,’ `manere` ‘abide,’ and `fructus` ‘fruit.’ `Diligere/dilectio` remain ‘love,’ `anima` remains ‘soul,’ `Paraclitus` remains ‘Paraclete,’ and `testimonium perhibere` remains ‘bear testimony’; `sermo` and `verba` remain ‘word’ and ‘words’ according to form.

Chapter 16

Chapter movement

Jesus warns of exclusion and killing, then explains why his departure is expedient: the Paraclete will convict the world and teach the disciples. The repeated ‘little while’ opens into sorrow changed to joy, the childbirth image, asking in Jesus's name, plain speech about the Father, the disciples' scattering, and peace in the one who has conquered the world.

Governing Latin

`Arguet mundum de peccato, et de justitia, et de judicio` governs ‘shall convict the world concerning sin ... justice ... judgment.’ At 16:13 `docebit vos omnem veritatem` is ‘shall teach you all truth,’ while `annuntiabit` remains the distinct ‘shall announce’; the closing `confidite, ego vici mundum` becomes ‘take courage: I have conquered the world.’

Vulgate-specific readings

The frozen Clementine `docebit` is retained as ‘shall teach,’ not the familiar alternate ‘guide,’ and `justitia` remains ‘justice.’ `Paraclitus` is named directly, while the birth image preserves both `puerum`, ‘a child,’ and the broader `homo`, ‘a human being,’ instead of flattening them into one noun.

Ambiguities preserved

The refrain `Modicum`, ‘A little while,’ is repeated without explaining its interval beyond Jesus's own words. At 16:23 both `rogabitis` and `petieritis` are rendered ‘ask,’ but their constructions preserve the distinction between asking Jesus nothing and asking the Father for anything; `in propria` remains ‘to what is his own’ without specifying a house.

Clarity decisions

The sorrow-to-joy sequence keeps the woman's ‘child’ distinct from the ‘human being’ born into the world, and `pressura` remains the shared ‘distress’ of birth and discipleship. The Spirit teaches, speaks what he hears, and announces what is to come in a clear three-part sequence, while the Father's `amat` and the disciples' `amastis` remain ‘cherishes’ and ‘cherished.’

Corrections and reasons

No required correction was found. Review rejected changing 16:13 to ‘guide’ because the frozen verb is `docebit`; collapsing ‘child’ and ‘human being’ at 16:21 because `puerum` and `homo` are distinct; and forcing different English verbs at 16:23 because ‘ask me nothing’ and ‘ask the Father for anything’ already preserve the two constructions. Open required findings: none.

Canonical terminology

`Paraclitus` is ‘Paraclete,’ `Spiritus veritatis` ‘Spirit of truth,’ `justitia` ‘justice,’ and `judicium` ‘judgment.’ `Annuntiare` remains ‘announce,’ `amare` remains ‘cherish,’ `pressura` is ‘distress,’ and the chapter's closing terms remain ‘peace,’ ‘take courage,’ and ‘conquered the world.’

Chapter 17

Chapter movement

Jesus lifts his eyes to heaven and prays first for the Son's glorification and the gift of eternal life, then for the disciples whom the Father gave him. The prayer moves through preservation, joy, truth, and sanctification to those who will believe through their word, asking that all be one, share glory, and know the Father's love.

Governing Latin

`Potestatem omnis carnis` remains ‘authority over all flesh,’ and the collective `omne, quod dedisti ei` with plural `eis` becomes ‘all whom you have given him.’ `Opus consummavi` is ‘I have consummated the work,’ while `Sanctifica eos in veritate. Sermo tuus veritas est` remains ‘Sanctify them in truth. Your word is truth.’

Vulgate-specific readings

Eternal life is defined with the full `solum Deum verum, et quem misisti Jesum Christum`: ‘the only true God, and Jesus Christ, whom you sent.’ The personal plural `quos` is retained in the keeping and guarding of 17:11–12, and `ante constitutionem mundi` remains ‘before the foundation of the world.’

Ambiguities preserved

At 17:2 neuter singular `omne, quod` presents the given company collectively, while plural `eis` presents its members personally; ‘all whom’ preserves human recipients without turning them into impersonal things. At 17:15 bare `a malo` remains ‘from evil,’ leaving unresolved whether the phrase denotes evil generally or the evil one.

Clarity decisions

`Apud temetipsum` is rendered naturally as ‘with yourself,’ and the long petitions for unity retain their repeated ‘that they may be one’ clauses rather than being compressed. `Consummati in unum` remains the marked ‘consummated into one,’ linking the prayer's completion language with Jesus's completed work.

Corrections and reasons

No required correction was found. Review rejected making 17:2 impersonal because plural `eis` supports the lucid personal ‘all whom,’ and rejected expanding 17:15 to ‘the evil one’ because `a malo` does not expressly settle that referent. Open required findings: none.

Canonical terminology

`Clarificare/claritas` remain ‘glorify/glory,’ `potestas` ‘authority,’ `omnis caro` ‘all flesh,’ and `vita æterna` ‘eternal life.’ `Consummare` remains ‘consummate,’ `sermo` ‘word,’ `veritas` ‘truth,’ `sanctificare` ‘sanctify,’ and the repeated unity language remains ‘one.’

Chapter 18

Chapter movement

After crossing the torrent Cedron, Jesus meets the arresting party in the garden, answers ‘I am,’ protects the disciples, and accepts the Father's cup. The scene passes through Annas, Peter's three denials, and Caiaphas to the praetorium, where Pilate questions Jesus about kingship and truth before the crowd chooses Barabbas.

Governing Latin

The repeated `Ego sum` remains the unexpanded ‘I am,’ followed by `abierunt retrorsum, et ceciderunt in terram`, ‘they went backward and fell to the ground.’ `Calicem ... non bibam illum?` retains the expected-answer question about drinking the Father's cup, and `Regnum meum non est de hoc mundo ... non est hinc` distinguishes a kingdom not of this world from one not from here.

Vulgate-specific readings

In 18:3 `a pontificibus et pharisæis` modifies the attendants, so the JNV does not make the cohort itself come from the chief priests and Pharisees. `Utique` gives ‘would certainly fight’ in 18:36, Jesus bears testimony ‘to truth,’ Pilate finds no ‘cause’ in him, and Barabbas is the concrete `latro`, ‘robber.’

Ambiguities preserved

The disciple known to the high priest remains unnamed, and Jesus's garden `Ego sum` is not expanded with a supplied predicate. The kingdom sayings keep both source relations—‘not of this world’ and ‘not from here’—without turning them into a geographical or political explanation.

Clarity decisions

The arrest sentence distinguishes the cohort from the attendants supplied by the chief priests and Pharisees. `Dedit alapam Jesu` remains the bodily ‘struck Jesus across the face,’ `prunas` is the concrete ‘coals,’ and the praetorium sequence makes clear that the accusers remain outside to avoid defilement while Pilate moves between them and Jesus.

Corrections and reasons

Gate 5 corrected 18:19 from “teaching” to “doctrine” because singular `doctrina` has the same referent and established rendering at 7:16–17; the next verse's distinct verb `docui`, “I taught,” remains distinct. Review rejected changing 18:3 because the final syntax correctly attaches ‘from the chief priests and Pharisees’ to the attendants, and rejected recasting 18:22 because ‘struck Jesus across the face’ preserves `alapam`, agency, and recipient. No required finding remains.

Canonical terminology

`Doctrina` is ‘doctrine,’ while verbal `docere` is ‘teach.’ `Tradere` remains ‘hand over,’ `testimonium perhibere` ‘bear testimony,’ `veritas` ‘truth,’ and `potestas` ‘authority.’ `Praetorium` remains ‘praetorium,’ `cohors` ‘cohort,’ `latro` ‘robber,’ and the chapter's repeated royal title remains ‘the King of the Jews.’

Chapter 19

Chapter movement

Scourging and mock coronation lead to ‘Behold the man,’ the judgment seat, and Jesus's delivery for crucifixion. The title, divided garments, and care of his mother give way to the threefold consummation language, his handed-over spirit, the opened side and eyewitness testimony, and burial by Joseph and Nicodemus in a new monument.

Governing Latin

`Ecce homo` and `Ecce rex vester` remain ‘Behold the man’ and ‘Behold your king.’ The sequence `consummata ... consummaretur ... Consummatum est` is deliberately rendered with ‘consummated’ throughout, `tradidit spiritum` is ‘he handed over the spirit,’ and `lancea latus ejus aperuit` is ‘opened his side with a lance.’

Vulgate-specific readings

At 19:16 `Susceperunt ... et eduxerunt` remains ‘they received Jesus and led him out.’ The JNV retains `Parasceve`, identifies the pavement as Lithostrotos and Gabbatha, keeps the title in Hebrew, Greek, and Latin, and translates Clementine `aperuit` as ‘opened’ at 19:34 while reserving ‘pierced through’ for `transfixerunt` at 19:37.

Ambiguities preserved

‘Mary of Cleophas’ does not add a relationship that the name alone does not settle. At 19:27 idiomatic `in sua` is made concrete as ‘into his own home’ without adding a further event, while elliptical `tollerentur` is read with the expressed `corpora`, not with the broken legs.

Clarity decisions

The removal request repeats ‘the bodies’ so readers do not mistake the legs for what is to be taken away. The bodily sequence remains explicit—scourging, blows across the face, crucifixion, vinegar, unbroken legs, the side opened with a lance, blood and water, linen cloths, spices, and burial—and ‘opened’ remains distinct from the later ‘pierced through.’

Corrections and reasons

Gate 5 capitalized both instances of “Sabbath” at 19:31 because `sabbato ... sabbati` names the same day consistently capitalized at 5:9–18, 7:22–23, and 9:14–16. Review rejected changing 19:27 because ‘his own home’ lucidly renders `in sua`, removing repeated ‘bodies’ at 19:31 because `corpora` supplies `tollerentur`, and replacing ‘opened’ at 19:34 because the frozen text has `aperuit`, while 19:37 separately has `transfixerunt`. No required finding remains.

Canonical terminology

`Sabbatum` is the named ‘Sabbath’; the idioms `una sabbati/sabbatorum` remain ‘the first day of the week’ in John 20. `Consummare` remains ‘consummate,’ `tradere` ‘hand over,’ `spiritus` ‘spirit,’ and `testimonium` ‘testimony.’ `Parasceve` remains ‘Parasceve,’ `corpus` ‘body,’ `linteamina` ‘linen cloths,’ and `monumentum` ‘monument’; the royal title remains ‘the King of the Jews.’

Chapter 20

Chapter movement

Mary Magdalene finds the monument open; Peter and the cherished disciple run, inspect the cloths, and encounter the sign of resurrection. Jesus then appears to Mary, commissions her, comes through shut doors with peace and the Holy Spirit, gives the remission-and-retention charge, answers Thomas's demand for bodily evidence, and states the book's purpose in belief and life.

Governing Latin

`Linteamina` are the ‘linen cloths,’ while `sudarium ... separatim involutum` is the cloth over Jesus's head, ‘rolled up separately.’ `Noli me tangere` remains ‘Do not touch me,’ and 20:23 preserves the tense contrast between present `remittuntur`, ‘are remitted,’ and perfect `retenta sunt`, ‘have been retained.’

Vulgate-specific readings

`Monumentum` remains ‘monument’ throughout the empty-burial-place scene, and `quem amabat Jesus` is ‘whom Jesus cherished,’ preserving the `amare` vocabulary. Clementine `Noli me tangere` is not replaced by ‘do not cling,’ and the explicit vocative `Thoma` remains in ‘Because you have seen me, Thomas, you have believed.’

Ambiguities preserved

At 20:8 ‘he saw and believed’ does not supply an object the verse does not name, and Mary Magdalene's ‘we do not know’ is left unexplained. Idiomatic `ad semetipsos` becomes ‘to their own places’ without narrowing the destination to houses, while the touch command is not expanded into a theory of Mary's action.

Clarity decisions

The linen cloths and separate headcloth remain distinct, and ‘Sir’ fits Mary's address while she still supposes Jesus to be the gardener. The closed-door appearances preserve the repeated ‘Peace to you,’ and the remission charge uses different English tenses so the Clementine present/perfect contrast remains audible.

Corrections and reasons

No required correction was found. Review rejected changing 20:10 to ‘homes’ because `ad semetipsos` is broader; changing 20:17 to ‘Do not cling to me’ because `Noli me tangere` directly supports ‘Do not touch me’; and normalizing both clauses at 20:23 to one tense because `remittuntur` and `retenta sunt` visibly differ. Open required findings: none.

Canonical terminology

`Monumentum` is ‘monument,’ `linteamina` ‘linen cloths,’ and `sudarium` the distinct headcloth. `Amare` remains ‘cherish,’ `Spiritus Sanctus` ‘Holy Spirit,’ and `remittere/retinere` ‘remit/retain’; `signa`, `credere`, and `vita` remain ‘signs,’ ‘believe,’ and ‘life.’

Chapter 21

Chapter movement

Jesus manifests himself at the Sea of Tiberias through the empty night, the catch of one hundred fifty-three fish, and the meal on shore. The narrative then turns to Peter's threefold love-and-cherish exchange and commission, the death by which he will glorify God, the command to follow, the corrected rumor about the cherished disciple, and the closing testimony about unwritten deeds.

Governing Latin

Repeated `manifestavit se` remains ‘manifested himself.’ `Pulmentarium` is rendered noninterpretively as ‘anything to eat,’ and `Venite, prandete` as ‘Come, dine’; in 21:15–17 `diligis` remains ‘love,’ every `amo/amas` form remains ‘cherish,’ `Pasce agnos meos` repeats ‘Feed my lambs,’ and only `Pasce oves meas` changes to ‘Feed my sheep.’

Vulgate-specific readings

The account retains the exact one hundred fifty-three large fish and the untorn net, Peter's `nudus` as ‘naked,’ and the morning meal's `prandete` as ‘dine.’ The Clementine text has `agnos`, ‘lambs,’ in both first and second commissions; the familiar alternate sheep wording is not imported into 21:16.

Ambiguities preserved

`Plus his` remains ‘more than these’ without specifying the comparison's referent. `Sic eum volo manere` remains ‘I wish him to abide thus’ without explaining the manner, and the distinction between the circulating claim ‘does not die’ and Jesus's actual conditional saying is preserved rather than harmonized.

Clarity decisions

‘Anything to eat’ lets the catch and shore meal identify the food instead of inserting ‘fish’ into Jesus's first question. ‘Come, dine’ names the meal while ‘those reclining’ separately preserves its posture; the final potential claim keeps the world as container and ‘the books that would be written’ as its future object.

Corrections and reasons

No required correction was found. Review rejected inserting ‘fish’ at 21:5 because `pulmentarium` is broader; replacing ‘dine’ at 21:12 because it validly renders `prandete`; flattening the love/cherish or lambs/sheep pattern at 21:15–17 because the Latin changes only where the final English does; and simplifying 21:25 because its potential construction includes future books. Open required findings: none.

Canonical terminology

`Manifestare` remains ‘manifest,’ `Dominus` ‘the Lord,’ and `diligere` and `amare` remain distinct as ‘love’ and ‘cherish.’ `Agnos` are ‘lambs,’ `oves` ‘sheep,’ and `pascere` ‘feed’; `manere` remains ‘abide,’ `glorificare` ‘glorify,’ and `testimonium` ‘testimony.’

Acts — Codici Editorial

Chapter 1

Chapter movement

The former discourse opens into forty days of appearances and speech about God's kingdom, then moves through the command to wait in Jerusalem, the promise of the Holy Spirit, the commission to the earth's farthest part, and Jesus's ascension. The Apostles return, persevere in prayer with the women, Mary, and Jesus's brothers, then answer Judas's vacancy by prayer, lots, and the numbering of Matthias with the eleven.

Governing Latin

The continuous opening `Primum quidem sermonem feci ... usque in diem` governs Acts 1:1–2 as one sentence, while `præbuit seipsum vivum ... in multis argumentis` keeps Jesus showing himself alive by many proofs. `virtutem supervenientis Spiritus Sancti`, `usque ad ultimum terræ`, and the repeated ascent language govern power, witness, and the visible heavenward departure; `sortitus est sortem` keeps Judas's received share visible before the replacement lot falls.

Vulgate-specific readings

The chapter retains Jesus eating with the Apostles in `convescens`, the promise heard `per os meum`, the mountain's Sabbath-day journey, about one hundred and twenty gathered people, Judas's bodily rupture and poured-out inward parts, Haceldama as Field of Blood, and `episcopatum` as an office of oversight. The first divine `Dominus` forms here refer directly to Jesus and are rendered "Lord" without the covenant-name parenthetical, whose first qualifying source context occurs later at 2:17.

Ambiguities preserved

The bare genitives in `Jacobus Alphæi` and `Judas Jacobi` remain "James of Alphaeus" and "Judas of James," without deciding whether every relation is sonship or brotherhood. `suspensus` is retained as "having been hanged" without importing a different account of the fall, and Judas's "own place" is not doctrinally identified. The identity of the one addressed in the prayer at 1:24 is left in the prayer's supplied title rather than explained.

Clarity decisions

Acts 1:1–3 remains a single auditable syntactic movement, while English punctuation lets each verse stand visibly. The reported words at 1:4–5 are enclosed as Jesus's direct speech, the parenthetical count at 1:15 is kept outside Peter's speech, and 1:21–22 is arranged so the qualifying time span still governs the requirement that one man become a resurrection witness.

Corrections and reasons

Self-review changed 1:18 from "hanging there" to "having been hanged." Independent review then restored perfect `fuit` at 1:16 as Judas "was the guide," rather than the inceptive "became." Both changes keep the supplied time and bodily sequence without importing another textual account. No required finding remains.

Canonical terminology

`Apostolus` is "Apostle," `Spiritus Sanctus` is "Holy Spirit," `virtus` is "power," and `potestas` is "authority." `ministerium` is "ministry," `apostolatus` is "apostleship," and `episcopatus` is contextually "office of oversight." Divine `Dominus` referring to Jesus remains "Lord"; the book's one `Lord (YHWH)` marker is reserved for Acts 2:17.

Chapter 2

Chapter movement

Pentecost is completed in shared place, rushing sound, divided tongues as of fire, filling with the Holy Spirit, and intelligible speech across nations. Peter answers mockery with Joel, proclaims Jesus through David's words about the realm of the dead and the enthroned Lord, calls the pierced hearers to repentance and baptism, and the chapter closes with doctrine, fellowship, bread, prayers, shared goods, daily food, praise, favor, and the Lord's increase of those being saved.

Governing Latin

`sonus, tamquam advenientis spiritus vehementis` governs a sound like a mighty wind, while `dispertitæ linguæ tamquam ignis` and `prout Spiritus Sanctus dabat eloqui` keep the appearance and the Spirit's agency distinct. The three `infernum` relations in 2:24, 2:27, and 2:31 govern "the realm of the dead"; `de fructu lumbi ejus` remains the concrete "fruit of his loin," and `præcipiendo præcepimus` has no place here but the chapter's own repetitions of Lord, Spirit, witness, soul, and salvation remain visible.

Vulgate-specific readings

Every proposition inside the source brackets at 2:17–21, 2:25–28, and 2:34–35 is retained without importing the bracket glyphs. Acts 2:17 is the first qualifying covenant-name context, the Joel quotation's `dicit Dominus`, and therefore receives the book's single "Lord (YHWH)"; the parenthetical is editorial, not literal Latin. Clementine `doloribus inferni`, the soul in `inferno`, the flesh not seeing corruption, "three thousand souls," and the additional great fear in everyone at 2:43 all remain.

Ambiguities preserved

The comparison `tamquam advenientis spiritus vehementis` is rendered as wind without making the sound itself the Holy Spirit. At 2:33 masculine `hunc` is made explicit as "this Spirit," while the supplied claim that this is what the hearers see and hear remains unsoftened. `in idipsum` at 2:47 is represented by the gathered "company" without inventing a named institution, and the pains of the realm of the dead are not given punitive meaning.

Clarity decisions

The geographical list at 2:9–11 remains one sentence across three verse keys, and Peter's continuous address retains all speech boundaries through 2:36 and 2:40. The quotation levels at 2:34–35 distinguish David's speech from the Lord's embedded command. At 2:42 the fellowship remains tied to the breaking of bread, and at 2:47 "the company of those who were being saved" gives intelligible English to the Lord's daily `augebat ... in idipsum` without adding a doctrinal label.

Corrections and reasons

Self-review corrected 2:32 from "of which" to "of whom," because masculine singular `cujus` refers to the raised Jesus, not abstractly to the event. It also replaced the mechanically awkward "increased together those" at 2:47 with "increased the company of those." Whole-book harmonization refined miraculous plural `virtutibus` at 2:22 to "works of power," matching the same family at 8:13 and 19:11 while retaining wonders and signs. All three `infernum` renderings remain consistent. No required finding remains.

Canonical terminology

`infernum` is "the realm of the dead," `anima` is "soul," miraculous plural `virtutes` is "works of power," `prodigia` is "wonders," and `signa` is "signs." `verba` is "words," `sermo` is contextually "word" at 2:41, `testificari` is "bear testimony," `doctrina` is "doctrine," and the `pœnitentia` imperative phrase is "repent." The only `Lord (YHWH)` in Acts is fixed at 2:17.

Chapter 3

Chapter movement

At the ninth hour, a man lame from his mother's womb is carried to the Beautiful Gate, asks for alms, receives Peter's command in Jesus's name, and enters the temple walking, leaping, and praising God. Peter turns the crowd's astonishment away from apostolic power and authority, names their denial and killing of the Author of life, insists upon Jesus's name and faith, calls for repentance and conversion, and ends with Moses, the prophets, the testament, the seed, and God's Son sent first to bless them.

Governing Latin

The bodily chain `claudus ex utero`, `bases ejus et plantæ`, and repeated `ambulans, et exiliens` governs lameness from the womb, firm ankles and soles, walking, and leaping. `nostra virtute aut potestate` explicitly distinguishes power from authority. The doubled `in fide nominis ejus ... confirmavit nomen ejus` keeps the name's repetition and agency, while `auctorem vitæ`, `integram sanitatem`, and `tempora refrigerii` govern Author of life, complete soundness, and times of refreshment.

Vulgate-specific readings

Frozen `filium suum Jesum` at 3:13 and again `filium suum` at 3:26 is rendered "his Son," not silently conformed to a different source title. The chapter retains Pilate's judgment that Jesus should be released, a man who was a murderer being given instead, the name itself strengthening the healed man, every soul who refuses the prophet being exterminated from the people, and `testamenti` as "testament" rather than collapsing it into the distinct canonical term for `fœdus`.

Ambiguities preserved

At 3:16 the relation of faith "through him" is stated without identifying an unexpressed human or divine intermediary beyond the pronoun. The clause `judicante illo dimitti` keeps Pilate as the judging subject without adding his motive. The restoration of all things is not defined, `a sæculo` remains "from of old," and the means by which the sent Son turns each person from wickedness is not expanded.

Clarity decisions

Peter's address remains continuous from 3:12 through 3:26. The densely repeated name construction at 3:16 is divided by a semicolon but retains both occurrences and assigns strengthening to `nomen ejus`. Verses 3:19–21 remain one purpose-and-time sequence: repentance and conversion lead into blotted sins, then `cum venerint` makes the Lord's sending follow the coming times of refreshment, and heaven receives Jesus until restoration.

Corrections and reasons

Self-review corrected 3:15 from "of which we are witnesses" to "of whom we are witnesses" and restored temporal `cum` at 3:20. Independent collation removed an unsupplied inception from imperfect `ambulabat` at 3:8, restored concrete agent noun `homicidam` at 3:14 as "a man who was a murderer," and restored perfect `vidistis` at 3:16 as "have seen," preserving its distinction from present-result `nostis`, "know." The frozen `filium` remains "Son" at 3:13 and 3:26. No required finding remains.

Canonical terminology

`virtus` is "power" and `potestas` is "authority," kept side by side at 3:12. `filius` is "Son," `anima` is "soul," `semen` is "seed," `testamentum` is "testament," `pœnitemini` is "repent," and `convertimini` is "be converted." `sanitas` is represented by bodily "soundness" or "healing" according to its construction.

Chapter 4

Chapter movement

Peter and John's temple teaching is interrupted by priests, the temple magistrate, and Sadducees; imprisonment gives way to a public examination in which the healed man stands beside them. Their release turns into a united prayer joining creation, David's words, Herod, Pilate, nations, and Israel under God's counsel; the shaken gathering speaks boldly, and the chapter closes with one heart and soul, common possessions, apostolic testimony, distribution according to need, and Barnabas laying a field's price at the Apostles' feet.

Governing Latin

`in qua virtute, aut in quo nomine` keeps power and name distinct in the interrogation, and Peter's answer binds `in nomine Domini nostri Jesu Christi Nazareni` to the man standing healthy. `constantiam ... sine litteris, et idiotæ` governs constancy in men recognized as unlettered and ordinary. In the prayer, `pueri tui` and `sanctum puerum tuum` govern "your servant," whereas frozen `sancti filii tui Jesu` at 4:30 governs "your holy Son Jesus."

Vulgate-specific readings

Every proposition in the bracketed source quotation at 4:25–26 is retained without the brackets. The chapter keeps the healed man's age as more than forty, the rulers' inability to deny a well-known sign, the direct claim that no other name under heaven has been given in which men must be saved, God's hand and counsel decreeing what should occur, the place being shaken, and Joseph's apostolic surname translated as Son of Consolation.

Ambiguities preserved

The `puer` family can denote servant or child; "servant" at 4:25 and 4:27 fits David's and the anointed Jesus's relation in the prayer without claiming that `puer` is identical to `filius`. At 4:9–10 `in quo` and `in hoc` point through the examined means, name, and person; the English makes the name explicit once for clarity but does not reduce salvation to a merely verbal formula. The object glorified at 4:21 remains the deed as expressed, without adding God as an unspoken object.

Clarity decisions

The arrest sentence remains continuous across 4:1–3, the council's internal consultation across 4:15–17, and the community's prayer across 4:24–30. English punctuation keeps the embedded David quotation distinct from the community's application. The sales-and-distribution sequence at 4:34–35 preserves the owners, sold properties, proceeds, Apostles' feet, and each person's need.

Corrections and reasons

Self-review corrected 4:30 from "holy servant Jesus" to "holy Son Jesus." Frozen `filii` is genitive of `filius`, not `puer`; the correction restores the chapter's source distinction from `puerum` at 4:27. The review retained "servant" at 4:25 and 4:27 as the contextual rendering of actual `puer` forms.

Canonical terminology

`virtus` is "power," `nomen` is "name," `salus` is "salvation," `constantia` is "constancy," and `fiducia` is "boldness." `puer` is contextually "servant" here, while `filius` remains "Son"; `anima` is "soul," `testimonium` is "testimony," and `consolatio` is "consolation." `ecclesia` in the gathered-believer sense remains "church" elsewhere in the book.

Chapter 5

Chapter movement

Ananias and Sapphira sell a field, conceal part of its price, lie to the Holy Spirit, fall, expire, and are carried out and buried, bringing great fear upon the church. Signs, healings, and deliverance from unclean spirits lead to imprisonment, angelic release, dawn teaching, and a second appearance before the council; Peter answers with obedience to God, Jesus raised and exalted, repentance and remission, while Gamaliel's counsel prevents killing. Beaten and released, the Apostles rejoice and continue teaching and evangelizing daily.

Governing Latin

`fraudavit de pretio` governs holding back from the field's price, while `manens tibi manebat ... in tua erat potestate` preserves ownership before and authority after sale. `lectulis et grabatis` requires distinct "small beds and pallets," and `umbra ... obumbraret` keeps the shadow/overshadow repetition. The emphatic `Præcipiendo præcepimus` is retained as "Commanding you, we commanded you," and `suspendentes in ligno` keeps the bodily hanging on a tree.

Vulgate-specific readings

The chapter retains both spouses' immediate expiration, the young men's carrying and burial, great fear upon the whole church, possible deliverance under Peter's shadow, all the sick and spirit-tormented being healed, the prison found diligently closed and empty, and the council's desire to bring Jesus's blood upon them. Theudas precedes Judas the Galilean in Gamaliel's account, and the Apostles are beaten before they rejoice at being counted worthy to suffer insult for Jesus's name.

Ambiguities preserved

The compressed `quid utique convenit vobis` is rendered as the spouses' agreement to tempt the Spirit without inventing when or how they formed it. The parenthetical description of the Sadducees as a `hæresis` remains "sect" without editorial judgment on the word's later connotations. Gamaliel's conditional counsel is left as his own argument and is not turned into a narrator's verdict on the movement's divine origin.

Clarity decisions

The property questions at 5:4 distinguish the field while remaining unsold from its price after sale, preserving `potestas` as juridical authority. The 5:21–25 council-and-prison sequence is divided into complete English clauses without losing who arrives, summons, sends, opens, reports, hears, and announces. The repetitive command at 5:28 is deliberately less idiomatic so the source emphasis remains audible.

Corrections and reasons

Literary review repaired two associated-subject constructions: 5:17 now makes the high priest and all with him the plural recipients of `repleti sunt`, with the Sadducee sect as an apposition; and 5:21 makes the high priest arrive with his associates before their shared act of summoning. These corrections remove broken English coordination without changing source agency. The price, burials, beds and pallets, repeated command, tree, Leader and Savior, co-witness, beating, and daily teaching were reverified. No required finding remains.

Canonical terminology

`ecclesia` is "church," `potestas` is "authority," `Spiritus Domini` is "Spirit of the Lord," and `angelus Domini` is "angel of the Lord." `lectulus` is "small bed," `grabatus` is "pallet," `doctrina` is "doctrine," `docere` is "teach," `evangelizare` is "evangelize," and the noun `pœnitentia` is "repentance," distinct from "remission" for `remissio`.

Chapter 6

Chapter movement

Growth brings a murmuring from the Greeks against the Hebrews over widows overlooked in daily ministry. The twelve preserve prayer and the ministry of the word while the multitude chooses seven attested, Spirit-filled men for the work; the word of the Lord grows, disciples multiply, and many priests obey the faith. Stephen's grace, strength, wonders, and signs provoke dispute, suborned accusations, a violent seizure, false witnesses, and finally the council's sight of his face like an angel's.

Governing Latin

`murmur Græcorum adversus Hebræos` and `despicerentur ... viduæ` keep the group tension and the widows' passive neglect. `Non est æquum ... derelinquere verbum Dei, et ministrare mensis` governs the twelve's stated division of service, while `boni testimonii`, `plenos Spiritu Sancto et sapientia`, prayer, and laid hands govern the seven. `sermo` at 6:5 is the proposal; `verbum Domini` at 6:7 is the Lord's word; `Spiritui qui loquebatur` keeps the Spirit as speaking agent.

Vulgate-specific readings

Nicolas is `advenam Antiochenum`, retained as "a sojourner from Antioch" rather than silently importing a different technical label. The chapter keeps Stephen full of `gratia et fortitudine`, the named synagogue groups, blasphemous words directed against both Moses and God, the crowd's rush and seizure, and the exact false-witness claim that Jesus of Nazareth will destroy the place and change traditions Moses handed down.

Ambiguities preserved

The source does not state whether the Greeks are defined by language, birthplace, or wider culture, so the reader text leaves them "Greeks." `ministerium quotidianum` remains the daily ministry without naming a food-distribution system, and the seven's `opus` remains "work" without assigning an office title absent here. At 6:10 the Spirit speaks, but the manner of speech through Stephen is not expanded.

Clarity decisions

The selection speech remains direct across 6:2–4, and the long list at 6:5 remains one verse unit. `sermo` is "proposal" there so readers do not mistake the multitude's approval of the twelve's statement for a second occurrence of the growing `verbum` in 6:7. The accusations continue cleanly across 6:12–14, with the false witnesses' direct-speech boundary preserved.

Corrections and reasons

Self-review changed 6:5 from "the word" to "the proposal," preventing collapse of `sermo` into adjacent `verbum Dei` and `verbum Domini`, and refined `fortitudine` at 6:8 to clear "strength." Independent review changed "newcomer" to "sojourner" at 6:5 so `advena` retains foreign-resident texture without adding recent arrival or importing a technical label. No required finding remains.

Canonical terminology

`ministerium` is "ministry," `ministrare` is "minister," `sermo` is contextually "proposal," and `verbum` is "word." `testimonium` is "testimony," `Spiritus Sanctus` is "Holy Spirit," `fortitudo` is "strength," `prodigia` is "wonders," and `signa` is "signs." `traditiones quas tradidit` remains the visible "traditions which Moses handed down."

Chapter 7

Chapter movement

Stephen answers the high priest by moving from Abraham's call and promised seed through Joseph, the famine, seventy-five souls, Moses's birth, rejection, exile, angelic commission, redemption, signs, and the fathers' refusal. The speech turns through the calf, the host of heaven, Moloch and Rempham, the tabernacle of testimony, Joshua, David, Solomon, and the Most High beyond handmade dwellings, then directly indicts stiff-necked resistance and murder. The hearers rush Stephen, who sees the opened heavens, invokes Lord Jesus, prays for his killers, falls asleep in the Lord, and leaves Saul consenting to his slaying.

Governing Latin

The long anaphoric chain `Hic ... Hunc Moysen ... Hic est Moyses ... Hic est qui` governs Stephen's repeated identification of the rejected and commissioned Moses. `in animabus septuaginta quinque` fixes "seventy-five souls"; `Videns vidi` keeps the doubled seeing; `verba vitæ` gives words of life. `Convertit ... et tradidit`, `militiæ cæli`, the two bracketed prophetic quotations, `dura cervice`, and `dissecabantur cordibus` govern turning, handing over, the host of heaven, stiff neck, and hearts cut through.

Vulgate-specific readings

All propositions within the source brackets at 7:42–43 and 7:49–50 are retained without the bracket glyphs. The Clementine chapter retains seventy-five souls, Abraham's purchase from the sons of Hamor son of Shechem, Moses powerful in words and deeds, forty years before and forty years after Midian, `ipsum audietis` at 7:37, and Latin `Jesu` at 7:45; the historical bearer is accurately rendered Joshua and the Vulgate name form is recorded here. Acts 7:59 includes Stephen's final prayer, sleep in the Lord, and Saul's consent to his slaying in one source verse.

Ambiguities preserved

Bare `Convertit autem Deus` at 7:42 remains "God turned," without adding an object or the directional "away." The figures in 7:43 remain figures made "to adore them," without repairing the difficult pronoun relation. `tabernaculum Deo Jacob` remains a tabernacle for the God of Jacob without deciding whether the phrase stresses dwelling, tent, or sanctuary. The law received `in dispositione angelorum` remains "by the disposition of angels," without a speculative account of their mediation.

Clarity decisions

Stephen's speech is kept open from 7:2 through 7:53, with nested ancestral and prophetic quotations separately punctuated. At 7:10 Pharaoh is named once as appointing agent so the preceding divine verbs do not absorb his act or house. At 7:38 "he received" keeps Moses visibly as receiver of the words of life. `ecclesia in solitudine` is contextually "assembly in the desert," because the sentence refers to Israel gathered with Moses rather than silently assigning the later institutional sense.

Corrections and reasons

Self-review clarified Moses as the receiver at 7:38 and removed unsupplied "away" from intransitive `Convertit` at 7:42. Independent collation named Pharaoh's appointing agency and house at 7:10, restored repeated demonstrative `Hunc` as "This man" at 7:36, and rendered violent `nex` as "slaying" at 7:59 rather than generic death. Joshua at 7:45 and the seventy-five-soul count were separately reverified. No required finding remains.

Canonical terminology

`semen` is "seed," `anima` is "soul," `testamentum` is "testament," `salus` is "salvation," `redemptor` is "redeemer," and `ecclesia` is contextually "assembly" for Israel in the desert. Historical Latin `Jesu` at 7:45 is Joshua in English. `tabernaculum testimonii` is "tabernacle of testimony," `militia cæli` is "host of heaven," `Justus` is "Just One," and falling asleep in the Lord retains the source's death image.

Chapter 8

Chapter movement

Stephen’s death opens immediately into persecution, Saul’s house-by-house devastation, scattering, and the evangelized word. Philip’s signs and preaching bring joy in Samaria, expose Simon’s magic and attempted purchase of apostolic authority, and lead Peter to command repentance; an angel then sends Philip to the desert road, where the Ethiopian eunuch’s Isaiah reading becomes proclamation of Jesus, complete confession, baptism, rejoicing, Philip’s seizure by the Spirit of the Lord, and evangelizing through Azotus to Caesarea.

Governing Latin

`per domos intrans, et trahens viros ac mulieres` governs Saul’s repeated entry and bodily dragging. `dementasset eos` retains Simon’s magic driving people out of their minds; `virtutes maximas` is “very great works of power,” distinct from requested `potestatem` as authority. `contra meridianum ... hæc est deserta` keeps the terse road command, while `ex toto corde`, `descenderunt uterque in aquam`, and `Spiritus Domini rapuit` govern whole-heart confession, both descending into the water, and the Spirit’s seizure of Philip.

Vulgate-specific readings

Acts 8:37 is retained as ordinary canonical reader text in full: Philip’s condition, belief with the whole heart, permission, and the eunuch’s confession that Jesus Christ is the Son of God. Every proposition in the source brackets at 8:32–33 remains without the bracket glyphs, including slaughter, the voiceless lamb, unopened mouth, judgment taken away in humiliation, the unanswered generation question, and life taken from the earth. The eunuch comes to `adorare`, to adore, and Philip is found in Azotus.

Ambiguities preserved

At 8:26 `contra meridianum` is rendered by its directional sense “toward the south,” while the Latin’s possible noonday nuance is recorded rather than inserted as a second simultaneous instruction. The bare `hæc est deserta` remains “this is desert,” leaving its live feminine attachment without inventing whether the road or a geographic locale is meant. `sermone isto` at 8:21 is contextually “this matter,” and the judgment and generation language in Isaiah is not interpreted beyond the words supplied.

Clarity decisions

The strange Clementine construction at 8:7 keeps the human hosts as the main-clause agents who go out crying, while their unclean spirits remain the objects they had; it is not conformed to the familiar alternate reading in which the spirits come out. At 8:18 singular `impositionem manus Apostolorum` is “the laying on of the Apostles’ hand,” while the actual repeated hand-laying clauses retain their natural plural action. Philip’s question at 8:30 keeps the doubled cognition of `Putasne intelligis` as “Do you think you understand,” and the nested reading, question, proclamation, confession, and baptism boundaries remain distinct.

Corrections and reasons

Self-review corrected 8:18 from plural “Apostles’ hands” to singular “Apostles’ hand.” Independent review corrected the main-clause agency at 8:7: nominative `Multi ... eorum qui habebant` supplies the many human hosts who went out crying, while accusative `spiritus immundos` remains what they had. This deliberately preserves the frozen Clementine construction instead of the familiar alternate-tradition agency. The `virtus`/`potestas` distinction and every clause of 8:37 were then reverified. No required finding remains.

Canonical terminology

`ecclesia` is “church,” `evangelizare` is “evangelize,” `verbum` is “word,” and `testificari` is “bear testimony.” `virtus` is “power” or “work of power,” `potestas` is “authority,” `Spiritus Sanctus` is “Holy Spirit,” and `Spiritus Domini` is “Spirit of the Lord.” `pœnitentiam age` is “repent,” `adorare` is “adore,” `judicium` is “judgment,” and `Filius Dei` is “Son of God.”

Chapter 9

Chapter movement

Saul begins breathing threats and slaughter, armed with authority to bind men and women of the Way, but heavenly light, Jesus's voice, blindness, fasting, Ananias's vision, laid hands, restored sight, baptism, and the Holy Spirit turn the persecutor into a preacher. Escape from Damascus leads through Barnabas to bold action in Jerusalem and departure to Tarsus; the church has peace and is built up. Peter then crosses to Lydda, where Aeneas rises from his pallet, and to Joppa, where Tabitha rises from death and Peter stays with Simon the tanner.

Governing Latin

Clementine `Ego sum Jesus, quem tu persequeris: durum est tibi contra stimulum calcitrare` and `tremens ac stupens ... Domine, quid me vis facere?` govern the full confrontation at 9:5–6. `potestatem ... alligandi`, `vas electionis`, and `quanta oporteat eum ... pati` govern authority to bind, vessel of election, and necessary suffering. Repeated `fiducialiter` governs Saul's bold action, while `grabato`, `sterne tibi`, washed body, knees, tunics, garments, hand, and living presentation keep the healing narratives bodily and concrete.

Vulgate-specific readings

Both extended Clementine clauses at 9:5–6 remain ordinary reader text: kicking against the singular goad and Saul's trembling question, "Lord, what do you want me to do?" Acts 9:7 retains the companions indeed hearing the voice while seeing no one, without harmonization to the later conversion accounts. Saul carries Jesus's name before Gentiles, kings, and sons of Israel; something like scales falls from his eyes; Tabitha is translated as Dorcas; and Peter stays with a named tanner.

Ambiguities preserved

`vocem` remains "voice" in the encounter and the companions' hearing, without explaining whether their hearing entails comprehension; its later relation to Acts 22 must remain open for whole-book review. The parenthetical source punctuation at 9:12 has been integrated into the Lord's continuing speech because he is reporting Saul's vision, but no new speaker is invented. `vas electionis` remains the concrete "vessel of election," and the vision's mechanism, the scales' substance, and the timing of "many days" remain unspecified.

Clarity decisions

At 9:5 `Et ille` is rendered "the voice answered" so the rapid exchange cannot be misread as Saul answering himself; "voice" comes directly from 9:4. Acts 9:11–12 remains one speech across the verse boundary, and 9:17 makes the Lord Jesus the sender and the road-appearing subject without duplicating agency. The singular church at 9:31 remains the grammatical subject of having peace, being built up, walking, and being filled.

Corrections and reasons

Self-review changed the second bare "he said" at 9:5 to "the voice answered," repairing speaker ambiguity from 9:4, and changed "nations" to contextual "Gentiles" at 9:15. Independent review restored participial `trahentes` as "drawing him by the hands" at 9:8 and named the Lord as the speaker at 9:27. Literary review rendered 9:36 as "whose name in translation is Dorcas," making `quæ interpretata dicitur` intelligible without adding a gloss. The encounter, report, and naming relation were reverified. No required finding remains.

Canonical terminology

The named `via` is "the Way," `potestas` is "authority," `vas electionis` is "vessel of election," `Spiritus Sanctus` is "Holy Spirit," and `fiducialiter` is "boldly." `gentes` is contextually "Gentiles" at 9:15 and 9:29, `ecclesia` is "church," `grabatus` is "pallet," `eleemosyna` is "alms," and `coriarius` remains the concrete "tanner."

Chapter 10

Chapter movement

Cornelius's prayer and alms rise before God; his messengers travel while Peter receives the threefold vision. The two divinely directed paths meet in Caesarea, where Peter announces Jesus as Lord of all, the Holy Spirit falls upon the hearers, and those from the circumcision witness the nations receiving the same grace and baptism.

Governing Latin

The vision keeps `mentis excessus` as an 'ecstasy of mind,' the descending `vas` as a 'vessel,' and the repeated contrast `commune et immundum` as 'common and unclean.' Cornelius's household relation `ex his qui illi parebant` remains those who obeyed him. Peter's conclusion retains `neminem communem aut immundum dicere hominem`, while his proclamation keeps `operatur justitiam`, `suspendentes in ligno`, and the testimony vocabulary of `testificari` and `testimonium perhibent`.

Vulgate-specific readings

Verse 10:6 retains the Clementine promise that Peter shall tell Cornelius what he ought to do. Verse 10:36 preserves the parenthetical proposition `hic est omnium Dominus` as 'he is Lord of all,' and 10:45 keeps `gratia Spiritus Sancti` as the grace of the Holy Spirit poured upon the nations.

Ambiguities preserved

Cornelius's `domine` to the angel at 10:4 remains lower-case 'lord' rather than being converted into a divine title. The difficult `quod factum est verbum` at 10:37 remains 'the word that came to pass,' and the English does not explain the vessel, the three repetitions, or Peter's initial perplexity beyond the account itself.

Clarity decisions

The idiomatic 'by its four corners' renders `quatuor initiis` while preserving the fourfold attachment. At 10:30, `A nudiusquarta die usque ad hanc horam` becomes 'Four days ago, at this very hour' without changing the ninth-hour setting; at 10:34, the personal idiom `non est personarum acceptor Deus` becomes 'God does not show partiality.'

Corrections and reasons

Independent collation corrected 10:7 from those who merely 'attended' Cornelius to those who 'obeyed him,' restoring `pareo` with dative `illi` as an explicit subordination relation. Literary review changed non-English "entering to him" at 10:3 to "coming into his presence," retaining both `introëuntem` and directional `ad se`. Final harmonization rendered exact repeated crucifixion phrase `suspendentes in ligno` at 10:39 as "hanging him on a tree," matching 5:30. The Cornelius vision, Peter vision, journey, direct-speech turns, and 10:48→11:1 handoff were then rechecked. No required finding remains.

Canonical terminology

`Verbum` is 'word,' `verba` is 'words,' `testificari` is 'testify,' and `testimonium perhibere` is 'bear testimony.' `Justitia` is 'justice,' divine `Dominus` is 'the Lord' or predicate 'Lord,' `gente` is contextual 'nation,' and `ecclesia` remains 'church' when the narrative resumes in chapter 11.

Chapter 11

Chapter movement

Peter answers the circumcision party by recounting the vision, the Spirit's command, Cornelius's angelic message, and the household's reception of the Holy Spirit. The Jerusalem hearers glorify God for repentance given to the Gentiles; the narrative then follows the dispersed believers to Antioch, Barnabas and Saul's year of teaching, the first naming of Christians, and relief sent to Judea.

Governing Latin

Peter's retelling preserves its own details rather than being forced into verbal identity with chapter 10: `bestias` is added to the animals, nothing common or unclean has entered his `os`, all things are received back into heaven, and six brothers accompany him. `Pœnitentiam ... ad vitam` governs 'repentance unto life,' while `sermo` at 11:22 is the report reaching the church's ears, distinct from recurring `verbum`.

Vulgate-specific readings

The direct bodily wording `viros præputium habentes` remains 'men who have foreskin.' Verse 11:12 retains the six brothers; 11:20 expressly has `Græcos`, rendered 'Greeks'; and 11:26 retains the disciples' being first surnamed Christians at Antioch.

Ambiguities preserved

The account does not identify the six brothers by name or explain why its list of creatures differs from 10:12. `Conversati sunt ibi in ecclesia` is rendered as living there in the church without inventing a formal office, and the prediction of famine over `universo orbe terrarum` is not geographically narrowed.

Clarity decisions

At 11:8 the Latin negative is expressed in grammatical English as 'nothing ... has ever entered my mouth.' `Multus numerus credentium conversus est` is kept as 'a great number of believers were converted,' preserving both the believing group and the conversion; the object of `mittere` at 11:29 is minimally supplied as 'something' because the Latin leaves the contribution unnamed.

Corrections and reasons

Review corrected an English double negative at 11:8, changed 'drawn back' to passive 'received back' at 11:10, restored `credentium` as 'of believers' at 11:21, and removed the interpretive noun 'relief' at 11:29. Final harmonization removed unsupported downward motion from `supervenerunt` at 11:27: the prophets "arrived at Antioch from Jerusalem," matching the same source-near movement decision at 21:10. Whole-book harmonization restored the exact remembered baptism saying at 11:16 to "you will be baptized," matching the word-for-word Latin recurrence at 1:5, and capitalized the substantive Acts title "Apostles" at 11:1. No required finding remains.

Canonical terminology

The `pœnitentia` noun is 'repentance' and `ad vitam` remains 'unto life.' `Gentes` is 'Gentiles' where it names the non-Jewish recipients, `Græcos` is 'Greeks,' `ecclesia` is 'church,' `seniores` is 'elders,' and substantive Clementine `Apostoli` retains the Acts title style "Apostles." The `sermo`/`verbum` distinction appears as 'report' versus 'word.'

Chapter 12

Chapter movement

Herod kills James and imprisons Peter under layered guard, while the church prays without interruption. An angel bodily awakens and leads Peter through chains, guards, and the self-opening iron gate; Rhoda recognizes his voice before the praying assembly believes her. Herod's search ends in the guards' removal, his own worm-consumed death follows the people's acclamation, and the word of the Lord continues to grow.

Governing Latin

The escape keeps two soldiers, two chains, the blow to Peter's `latus`, the first and second `custodia`, and the iron gate opening `ultro`. `Ad se reversus` is Peter's return to himself, while Herod's death retains `consumptus a vermibus, expiravit` as being consumed by worms and expiring.

Vulgate-specific readings

The reader text preserves `quatuor quaternionibus` as four squads of four soldiers, Rhoda's named recognition scene, and the supplied plural `Dei voces` at 12:22 as 'The voices are of God.' Verse 12:25 specifically has Barnabas and Saul returning from Jerusalem after completing the ministry and taking John Mark.

Ambiguities preserved

Herod's command that the examined guards `duci` does not state their destination or fate, so the English says only that they were led away. The account does not explain the assembly's phrase 'his angel,' and the unusual plural acclamation at 12:22 is not silently normalized to a singular voice.

Clarity decisions

The prison `habitaculum` is contextually a 'chamber,' and `calcea te caligas tuas` is rendered as putting sandals on the feet. The genitive relation in `ostium januæ` stays visible as 'the door of the gate,' while `regiones eorum ... alerentur ab illo` retains the regions' being nourished by Herod.

Corrections and reasons

Review replaced the vague prison 'lodging' with contextual 'chamber' at 12:7 and supplied only the English copula in the plural acclamation at 12:22, preserving rather than correcting the frozen Latin number. Literary review rendered `quatuor quaternionibus militum` at 12:4 as "four squads of four soldiers," preserving both the four units and their four-person military sense instead of using the now-opaque homograph "quaternions." No required finding remains.

Canonical terminology

`Ecclesia` remains 'church,' `ministerium` 'ministry,' and `verbum Domini` 'the word of the Lord.' Divine `Dominus` is 'the Lord,' `angelus Domini` is 'an angel of the Lord,' `Pascha` is 'Passover,' and `Azyma` is 'Unleavened Bread.'

Chapter 13

Chapter movement

The Holy Spirit sets Saul and Barnabas apart in Antioch and sends them through Cyprus, where Paul confronts Elymas and Sergius Paulus believes. At Antioch in Pisidia, Paul's synagogue address traces Israel from Egypt through David to Jesus, announces remission and justification, and warns from the prophets. The next Sabbath divides the city: the Gentiles rejoice, opposition expels the missionaries, and the disciples remain full of joy and the Holy Spirit.

Governing Latin

The mission begins with `Segregate mihi` and the work `ad quod assumpsi eos`. Paul's rebuke keeps Elymas as full of every `dolus` and `fallacia`, enemy of all `justitia`, and under the Lord's hand. In the long address, `semen` remains 'seed,' `mores eorum sustinuit` becomes 'endured their conduct,' and `remissio peccatorum` and `justificari` remain distinct remission and justification terms.

Vulgate-specific readings

Verse 13:18 expressly says that God endured Israel's `mores` for forty years; it is not conformed to a reading about carrying or caring for them. Verse 13:33 keeps `filiis nostris` as 'our children,' 13:34 retains the difficult 'holy and faithful things of David,' and every proposition of the bracket-marked source quotation in 13:41 is present without importing the bracket glyphs.

Ambiguities preserved

The chronological attachment of 'after about four hundred and fifty years' remains where the Latin places it across 13:19–20. The phrases `ad quod assumpsi eos`, `repromissio`, and `sancta David fidelia` are not expanded into theological explanations, and `colentium advenarum` remains the source-visible 'worshiping sojourners.'

Clarity decisions

The 13:30–31 relative clause remains continuous across verse keys, as do 13:38–39 on justification. At 13:27, `hunc` and `voces prophetarum` both remain under `ignorantes`, while the voices are carried forward as fulfilled by judging Jesus. At 13:42 and 13:46, Paul and Barnabas remain the active speakers; in 13:41 repeated `Videte` remains ‘See,’ matching the preceding warning.

Corrections and reasons

Review first corrected 13:41 from ‘Behold’ to ‘See.’ Independent collation restored the double scope of ignorance at 13:27, the audience’s request that Paul and Barnabas themselves speak again at 13:42, and Paul and Barnabas as active agents of `loqui` at 13:46. Final independent collation attached dative `voluntati Dei` to David’s service at 13:36 instead of misattaching God’s will to his falling asleep. Whole-book harmonization rendered the repeated corruption quotation at 13:35 as “will not allow your Holy One to see corruption,” matching the same `dabis ... videre` proposition at 2:27. No required finding remains.

Canonical terminology

`Semen` is ‘seed,’ the `pœnitentia` noun is ‘repentance,’ `justitia` is ‘justice,’ `remissio` is ‘remission,’ and `justificare` is ‘justify.’ `Doctrina` is ‘doctrine,’ `verbum` is ‘word,’ `sermo exhortationis` is ‘word of exhortation,’ and `gentes` alternates contextually between ‘nations’ in the quotation and ‘Gentiles’ as the audience.

Chapter 14

Chapter movement

Bold testimony in Iconium divides the city and drives the Apostles into Lycaonia. At Lystra, Paul’s command brings a womb-lame man to his feet; the crowd calls Barnabas Jupiter and Paul Mercury and prepares sacrifice, but the Apostles direct them from vain things to the living Creator. After Jews persuade the crowd to stone Paul, the mission returns through the same cities, strengthens the disciples, appoints presbyters, and reports the opened door of faith at Antioch.

Governing Latin

The healing preserves `infirmus pedibus`, `claudus ex utero matris`, faith `ut salvus fieret`, the command to stand `rectus`, and the leap followed by imperfect `ambulabat`. The crowd’s words remain `Dii similes facti hominibus`, and the apostolic answer keeps `mortales ... similes vobis homines`, the living God, rains, fruitful seasons, food, and gladness.

Vulgate-specific readings

The divine identifications remain Jupiter and Mercury, with Paul called `dux verbi`, ‘the leader of the word.’ The nations are allowed to ‘enter their own ways’ in 14:15, and the chapter’s return route, appointment of `presbyteros` in every church, fastings, and opened door of faith are all retained.

Ambiguities preserved

At 14:8 `salvus fieret` is left as ‘be saved,’ allowing the immediate bodily healing to provide its context without replacing the salvation verb. The crowd’s grammar ‘Gods made like men’ remains strange, and the text does not identify the precise sanctuary meant by the priest of Jupiter being `ante civitatem`.

Clarity decisions

The Lord is supplied as the lucid subject of the two participles in 14:3: he bears testimony to the word of his grace and grants signs and wonders through apostolic hands. The speech begun at 14:14 continues through 14:16, and the exhortation at 14:21 preserves both remaining in faith and entering God’s kingdom through many tribulations.

Corrections and reasons

Review removed the invented inceptive ‘began to’ from imperfect ambulabat at 14:9, corrected plural mortales to ‘mortals’ at 14:14, and restored concrete ingredi as ‘enter’ at 14:15. Whole-book harmonization restored fiducialiter agentes at 14:3 as “acting boldly,” matching the recurring public-proclamation family, and capitalized both substantive occurrences of “Apostles.” No required finding remains.

Canonical terminology

Anima remains ‘soul,’ presbyteros ‘presbyters,’ ecclesia ‘church,’ discipuli ‘disciples,’ and substantive Apostoli is the Acts title “Apostles.” Fiducialiter is ‘boldly,’ signa et prodigia is ‘signs and wonders,’ evangelizare is ‘evangelize,’ verbum is ‘word,’ and gentes is contextual nations or Gentiles.

Chapter 15

Chapter movement

A dispute over circumcision carries Paul and Barnabas to Jerusalem, where Peter recalls the Gentiles’ reception of the Spirit, Barnabas and Paul report signs and wonders, and James interprets the prophets. The Apostles, elders, and whole church send a letter naming the necessary abstentions. After its consoling reception, Silas remains, Judas departs, and the later disagreement over John Mark separates Barnabas from Paul before Paul strengthens the churches.

Governing Latin

The debate keeps the yoke upon the disciples’ cervices, hearts cleansed by faith, and salvation per gratiam Domini Jesu Christi. James’s quotation retains the fallen tabernaculum David, its ruins, the rest of men, and all nations bearing the invoked name. The letter preserves animas vestras, its four abstentions, and Barnabas and Paul handing over their own animas for Jesus’s name.

Vulgate-specific readings

All propositions of 15:16–18 are retained without the source square brackets. Verse 15:34 remains ordinary reader text: Silas decides to stay while Judas alone goes to Jerusalem. Verse 15:41 retains Paul’s command that the churches keep the precepts of the Apostles and elders, rather than ending with strengthening alone.

Ambiguities preserved

Notum a sæculo est Domino opus suum remains ‘From the beginning of the world, his work is known to the Lord’ without expanding its temporal scope. The compressed quidam alii ex aliis remains ‘certain others from among them,’ and 15:38 preserves the difficult request that the one who withdrew in Pamphylia should not be received.

Clarity decisions

Contextual ‘matter’ at 15:6 renders de verbo hoc as the question under consideration without collapsing recurring proclamation verbum. The three speeches—Peter, James, and the letter—retain their full continuous boundaries; credimus salvari at 15:11 is ‘we believe ourselves to be saved,’ retaining the present passive infinitive.

Corrections and reasons

Review corrected a future paraphrase at 15:11 and Barnabas’s singular secum at 15:37. Literary review made the object and source relation at 15:14 audible as God visiting the Gentiles to take from among them a people. Final independent collation refined elative carissimis nostris at 15:25 to “our dearest.” Whole-book harmonization capitalized all six chapter occurrences of the substantive title “Apostles,” including the letter and the retained precepts at 15:41. The decree and Silas material were reverified. No required finding remains.

Canonical terminology

Ecclesia is ‘church’ and substantive Apostoli is the Acts title ‘Apostles.’ The source distinction is visible as presbyteros ‘presbyters’ at 15:2 and seniores ‘elders’ thereafter; anima is ‘soul,’ fornicatio ‘fornication,’ evangelizare ‘evangelize,’ and gentes is contextual ‘Gentiles’ or ‘nations.’

Chapter 16

Chapter movement

Paul takes and circumcises Timothy, delivers the Jerusalem decrees, and is successively forbidden by the Holy Spirit and the Spirit of Jesus before the Macedonian vision begins the first-person plural journey. Lydia’s heart and household open in Philippi; a python spirit leaves a divining girl, whose masters then drive Paul and Silas into beating and prison. Prayer, earthquake, the jailer’s crisis, baptism, Roman citizenship, and public release carry the mission out of the city.

Governing Latin

The route distinguishes Spiritu Sancto at 16:6 from Spiritus Jesu at 16:7. The girl concretely has spiritum pythonem, the magistrates command rods, the jailer fastens the prisoners’ feet ligno, and the earthquake opens every door and loosens every bond. The salvation sequence preserves the singular command Crede, followed by the jailer and his whole household.

Vulgate-specific readings

Verse 16:5 retains the frozen future abundabunt as ‘shall abound’ beside narrative imperfect confirmabantur; it is not silently normalized. Verse 16:7 expressly names the Spirit of Jesus, and 16:16 retains ‘a python spirit’ rather than replacing the Vulgate image with a generic divining spirit.

Ambiguities preserved

The unusual tense transition at 16:5 remains visible. Conferentes at 16:12 is retained as ‘conferring’ without naming the subject of the discussion, and the English does not explain the python spirit, the Macedonian man’s identity, or why the prisoners remain after every bond is loosed.

Clarity decisions

The first-person plural begins exactly at 16:10 and continues through the Philippi scenes without an authorial gloss. At 16:13, ubi videbatur oratio esse becomes ‘where prayer appeared to be held,’ and at 16:22 the antecedent of eorum is named as Paul and Silas so the magistrates are not misread as tearing their own tunics.

Corrections and reasons

Review removed an interpretive ‘place’ from 16:13 and clarified the tunic possessors at 16:22. Independent collation restored conferentes as ‘conferring’ at 16:12. Final independent collation corrected dative credens Deo at 16:34 from “believing in God” to “believing God,” preserving its distinction from Crede in Dominum Jesum at 16:31. Literary review refined Paul’s urgent prohibition at 16:28 to “Do yourself no harm.” Whole-book harmonization capitalized the substantive title “Apostles” in the source of the delivered decrees at 16:4. The future, Spirit of Jesus, python spirit, plural human ‘Lords,’ and release speech were rechecked. No required finding remains.

Canonical terminology

Dogmata is ‘decrees,’ præceptum is ‘command,’ ecclesia is ‘church,’ and verbum is ‘word.’ Spiritus Sanctus is ‘the Holy Spirit,’ Spiritus Jesu ‘the Spirit of Jesus,’ spiritus python ‘python spirit,’ evangelizare ‘evangelize,’ and human plural Domini is ‘Lords.’

Chapter 17

Chapter movement

Paul reasons from Scripture in Thessalonica and Berea amid belief, jealousy, civic accusation, and renewed pursuit. Alone in idolatrous Athens, he disputes in synagogue and marketplace before standing in the Areopagus. His speech moves from the unknown God and Creator to humanity's one stock, appointed boundaries, nearness to God, repentance, judgment, and resurrection, which produces mockery, postponement, and belief.

Governing Latin

The Thessalonian argument keeps `Christum oportuit pati` and the identification `hic est Jesus Christus`. Athens retains the concrete insult `seminiverbius` as 'word-sower,' the comparative `quasi superstitiosiores`, the altar `Ignoto Deo`, and the connected `genus` language: the whole stock of men is made from one, and 'we also are his stock.'

Vulgate-specific readings

Verse 17:18 does not import 'babbler' but preserves the Latin word-sower image; it also keeps plural `nova dæmonia` as 'new demons.' Verse 17:29 retains `divinum` as 'the divine,' while 17:31 leaves `fidem præbens omnibus` visibly as 'providing faith to all' through the resurrection.

Ambiguities preserved

Paul's `quasi superstitiosiores` can carry more than one evaluation, so 'as it were, more superstitious' preserves both the hedge and comparative rather than deciding that it means either reverence or condemnation alone. `Fidem præbens` is not expanded to 'proof' or 'assurance,' and the hearers' claim about Jesus and resurrection as new demons is not corrected by narration.

Clarity decisions

`Simulacra` is consistently 'idols' here and in the council vocabulary. At 17:26, `omne genus hominum` is 'the whole stock of men,' not 'every nation,' preserving its distinction from `gentes` and its recurrence with `genus` in 17:28–29. The speech remains open from 17:22 through 17:31.

Corrections and reasons

Review corrected 'sacred images' to canonical 'idols' at 17:23 and changed 'every nation of men' to 'the whole stock of men' at 17:26. Independent collation restored the hostile actors' agency at 17:8 and harmonized idiomatic `pœnitentiam agere` at 17:30 as 'repent,' matching 2:38, 8:22, and 26:20. The word-sower, comparative superstition, equity, and faith clause were reverified. No required finding remains.

Canonical terminology

`Scripturæ` is 'Scriptures,' `doctrina` 'doctrine,' `verbum` 'word,' `simulacrum` 'idol,' and `genus` 'stock.' `Æquitas` is 'equity,' `pœnitentiam agere` is idiomatic 'repent,' and resurrection vocabulary remains 'resurrection' and 'raise from the dead.'

Chapter 18

Chapter movement

Paul leaves Athens for Corinth, works at the tentmaking craft with Aquila and Priscilla, testifies in the synagogue, and turns to the Gentiles amid opposition. The Lord's night vision sustains a year and six months of teaching; Gallio refuses the Jews' case. Paul then travels through Ephesus, Caesarea, Antioch, Galatia, and Phrygia, while Apollos arrives in Ephesus, receives more exact instruction from Priscilla and Aquila, and publicly demonstrates Christ from the Scriptures.

Governing Latin

The Corinthian craft remains `scenofactoriæ artis`, tentmaking, and Paul's Sabbath reasoning retains `interponens nomen Domini Jesu`. His rebuke keeps the bodily `Sanguis vester super caput vestrum` and `mundus ego`. The vision preserves `ego sum tecum`, while Apollos is `eloquens`, `potens in scripturis`, `fervens spiritu`, and diligent concerning the things of Jesus.

Vulgate-specific readings

Verse 18:4 retains Paul's bringing in the name of the Lord Jesus. Verse 18:21 follows the supplied shorter Clementine row exactly: farewell, the promise to return if God wills, and departure from Ephesus; no feast or vow clause is imported there. The vow and shorn head remain only where the source places them, at 18:18.

Ambiguities preserved

The destination of 'he went up' at 18:22 is not supplied, so Jerusalem or any other city is not added. Gallio's `de verbo, et nominibus` remains 'about a word, and names' without adjudicating the disputed names, and the account does not explain Apollos's knowledge beyond saying that he knew only John's baptism.

Clarity decisions

The parenthetical craft proposition at 18:3 becomes its own lucid sentence without losing its relation to Paul, Aquila, and Priscilla. The masculine singular sequence after the parenthesis at 18:18 is made explicit as Paul's shorn head and vow, while 18:22 preserves the unsupplied ascent simply as 'he went up.'

Corrections and reasons

Independent whole-lane collation capitalized the recurring named `Via Domini` as 'the Way of the Lord' at 18:25–26. Whole-book harmonization also restored recurring `fiducialiter agere` at 18:26 as "act boldly," matching Acts 9 and 14 public proclamation. Review retained 'intent upon the word,' the vow at 18:18, the frozen short 18:21, and the unresolved destination at 18:22. No required finding remains.

Canonical terminology

`Scenofactoria ars` is 'the tentmaking craft,' `verbum` is 'word,' `testificari` is 'testify,' and `doctrina/docere` remains doctrine/teaching language. Named `Via Domini` is 'the Way of the Lord,' `fiducialiter` is 'boldly,' `ecclesia` is 'church,' `gentes` is contextual 'Gentiles,' and divine and human uses of `Dominus` remain distinguished by context.

Chapter 19

Chapter movement

Paul finds disciples at Ephesus, baptizes them in the name of the Lord Jesus, and the Holy Spirit comes upon them. Teaching, works of power, the defeat of the exorcists, confession, and burned books magnify Jesus's name; the strengthened word then meets the commercial fury surrounding Diana, which the city clerk quiets through civic law.

Governing Latin

`Si Spiritum Sanctum accepistis credentes?` governs the opening question, while `virtutes ... non quaslibet` is the marked 'works of power of no ordinary kind.' The sequence `confitebantur ... actus suos`, the fifty thousand denarii, and `Ita fortiter crescebat verbum Dei, et confirmabatur` preserve confession, concrete cost, and the word's mighty growth and strengthening.

Vulgate-specific readings

At 19:16 the Clementine `dominatus amborum` remains 'mastering both of them' even though 19:14 has named seven sons; the numerical tension is not repaired. The riot retains Diana, silver shrines, the clerk's description of Ephesus as worshiper of great Diana and of Jupiter's offspring, and both lawful and unlawful uses of `ecclesia` as a civic assembly.

Ambiguities preserved

The disciples' `Sed neque si Spiritus Sanctus est, audivimus` remains 'we have not even heard whether there is a Holy Spirit,' without supplying an explanatory doctrine. `In Spiritu` at 19:21 remains 'in the Spirit,' and the difficult relation between the seven sons and `amborum`, 'both,' remains visible rather than being made numerically consistent.

Clarity decisions

The named movement is 'the Way of the Lord,' while the riot's `ecclesia` is 'assembly' because the immediate referent is the theater gathering, not the church. `Curiosa` remains the source-visible 'curious arts,' `ædes argenteas` is concrete silver shrines, and contextual 'this trade of ours' makes Demetrius's `hæc ... nobis pars` audible within his stated craft and gain.

Corrections and reasons

Self-review corrected 'Apollo' to 'Apollos,' retained `virtutes` as 'works of power,' and capitalized the named Way. Independent review repaired the subject-relative construction at 19:16 and clarified Demetrius's `pars` at 19:27. Whole-book harmonization restored `cum fiducia loquebatur` at 19:8 as "spoke with boldness," matching the same public-speech family in Acts 4. No required finding remains.

Canonical terminology

`Via Domini` is 'the Way of the Lord'; `virtutes` are 'works of power,' `potestas` is 'authority,' `fiducia` in public proclamation is 'boldness,' and `Spiritus Sanctus` is 'Holy Spirit.' `Verbum Domini/Dei` remains 'word of the Lord/God,' `ecclesia` is contextually 'assembly' for the civic gathering, and Diana's title remains 'Diana of the Ephesians.'

Chapter 20

Chapter movement

Paul journeys through Macedonia and Greece, breaks bread at Troas, and embraces Eutychus after the young man falls dead. The voyage continues to Miletus, where Paul's farewell to the elders moves from his past service through the bonds awaiting him to vigilance over God's flock, his example of labor, prayer, tears, and departure.

Governing Latin

The voyage retains concrete `ascendentes navem` as boarding the ship before sailing to Assos. The bodily Eutychus account is governed by `sublatus est mortuus`, Paul's `incubuit ... complexus`, and `anima enim ipsius in ipso est`. In the farewell, `alligatus ... spiritu`, `animam meam`, `episcopos regere ecclesiam Dei, quam acquisivit sanguine suo`, and the repeated face they will no longer see govern spirit, soul, bishops, rule, God's church, acquisition by his own blood, and grief.

Vulgate-specific readings

Acts 20:28 retains the Holy Spirit's agency in placing bishops, the church of God, and its acquisition with his own blood, without doctrinal harmonization. The Clementine speech also retains `ministerium verbi`, the complete saying `Beatius est magis dare, quam accipere`, and the cross-verse `sicut` construction at 20:33–34.

Ambiguities preserved

At 20:22 bare `spiritu` remains lower-case 'spirit,' leaving open the precise force of Paul being bound in spirit before the explicitly named Holy Spirit speaks in 20:23. At 20:32 the masculine `qui` points back to God rather than neuter `verbo`; 'to him who is able' makes the grammar readable without deciding more than the agreement does.

Clarity decisions

`Majores natu ecclesiæ` are ‘elders of the church,’ distinct from `episcopos`, ‘bishops.’ The Berean attachment in 20:4 visibly modifies Sopater, `disputabat` at 20:7 is contextual discourse rather than adversarial dispute, and 20:12 adds no direction to the living boy. Verse 20:33 ends with ‘as’ and 20:34 completes the construction while explicitly carrying the ellipsis ‘the needs of’ to Paul’s companions.

Corrections and reasons

Independent review restored the concrete boarding at 20:13, clarified Sopater as Pyrrhus’s son, rendered the Troas teaching as discourse, removed unsupplied ‘away’ at 20:12, and made the needs ellipsis audible at 20:34. Literary review removed accidental repeated “intending” at 20:13. Whole-book harmonization standardized the already identified city at 20:4 as Berea, matching 17:10 and 17:13. The unfinished `sicut`, `anima`, `episcopos`, and blood-acquired church remain. No required finding remains.

Canonical terminology

`Anima` is ‘soul,’ `majores natu` are ‘elders,’ and `episcopos` are ‘bishops.’ `Grex` is ‘flock,’ `testificari` is ‘testify/bear testimony,’ `Evangelium` is ‘Gospel,’ `consilium Dei` is ‘counsel of God,’ and `consummare` remains ‘consummate.’

Chapter 21

Chapter movement

The first-person-plural voyage carries Paul toward Jerusalem through prayerful farewells, prophetic warning, and Agabus’s embodied sign. Paul refuses to turn back; at Jerusalem he reports God’s work among the Gentiles, joins four men in purification, and is seized amid an accusation, beating, and crowd violence before receiving permission to address the people.

Governing Latin

`Abstracti ab eis` gives the painful ‘having torn ourselves from them.’ Agabus binds `sibi pedes et manus` with Paul’s own belt, and Paul answers the weeping that is `affligentes cor meum`. The later movement is governed by `sanctifica` and distinct `purificatus`, the four abstentions in 21:25, the bodily dragging and beating, two chains, and the crowd’s `Tolle eum`.

Vulgate-specific readings

The chapter 15 decree summary retains all four Clementine abstentions in its supplied order: what was sacrificed to idols, blood, what was strangled, and fornication. The Egyptian is said to have led four thousand `sicariorum`, rendered ‘men—assassins,’ and the prophecy explicitly has the Jews bind Paul and hand him into Gentile hands.

Ambiguities preserved

The disciples’ Spirit-given instruction not to go up to Jerusalem is not explained away against Paul’s continued resolve. `Antiquum discipulum` is rendered ‘long-standing disciple,’ avoiding an unsupported choice between Mnason’s age and the antiquity of his discipleship; the vow and purification procedure is left in the source’s own sequence without an added legal explanation.

Clarity decisions

The narrative distinguishes Agabus binding his own feet and hands from the future binding of the belt’s owner. `Impende in illis` is made lucid as paying the four men’s expenses, while `sanctifica` remains ‘sanctify’ and the next verse’s `purificatus` remains ‘purified.’ The tribune’s question continues visibly from 21:37 into 21:38.

Corrections and reasons

Review aligned the 21:25 list exactly with the supplied Clementine order and corrected 21:26 to ‘having been purified.’ Independent collation changed Agabus’s 21:10 movement from directional ‘came down’ to source-exact ‘arrived from Judea.’ Literary review restored the English infinitive marker in 21:21—“ought not to circumcise”—so Latin `debere ... circumcidere` is grammatical and immediately intelligible without adding a proposition. No explanatory reconciliation was added to the warning, sign, or resolve. No required finding remains.

Canonical terminology

`Spiritus Sanctus` is ‘Holy Spirit,’ `tradere` is ‘hand over,’ and `gentes` is contextually ‘Gentiles’ here. `Sanctificare` is ‘sanctify,’ `purificare` is ‘purify,’ `oblatio` is ‘offering,’ `fornicatio` is ‘fornication,’ `castra` is ‘fortress,’ and `sicarii` are ‘assassins.’

Chapter 22

Chapter movement

Paul’s Hebrew defense moves from his Jewish formation and persecution of the Way to the heavenly light, Jesus’s voice, Ananias’s commission, and the temple vision sending him to distant nations. The crowd erupts at that word; the tribune orders scourging and torture, but Paul’s Roman citizenship stops it and brings him before the council.

Governing Latin

The conversion account retains `lux copiosa`, the question `Quis es, domine?`, Jesus the Nazarene, and the disputed hearing clause `vocem autem non audierunt ejus qui loquebatur mecum`. `Respice ... respexi in eum` governs the repeated ‘look again,’ while `ablue peccata tua`, Stephen’s poured-out blood, the guarded garments, scourges, straps, torture, binding, and concrete unbinding retain bodily action.

Vulgate-specific readings

Acts 22:9 says Paul’s companions saw the light but did not hear the voice of the one speaking with him; this is retained exactly and is not harmonized with 9:7. Unlike the chapter 9 and 26 accounts, this supplied speech contains no clause about kicking against the goad, and none is imported.

Ambiguities preserved

`Domine` in Paul’s questions is capitalized because the narrative identifies the speaker as Jesus, while no claim is added about how much Paul recognized at the instant of asking. The repeated `respice/respexi` remains ‘look again/looked again,’ allowing the restoration of sight and the physical act of looking at Ananias to remain joined.

Clarity decisions

The speech opened after the chapter 21 handoff closes only after the commission to distant nations at 22:21. Ananias’s sentence continues through 22:14–16, and Paul’s temple recollection continues through 22:17–21; the nested voices remain typographically distinct without adding speaker labels absent from the Latin.

Corrections and reasons

Self-review capitalized divine ‘Lord,’ made `respice/respexi` audibly ‘look again/looked again,’ and capitalized the named Way. Independent review restored the tribune’s binding of a Roman citizen as the cause of his fear at 22:29 and concrete `solvit eum` as ‘unbound him’ at 22:30. Literary review named the tribune as the understood subject of `ut sciret` at 22:24, preventing the torture clause from making Paul sound like the learner. The hearing clause at 22:9 remains deliberately distinct from 9:7. No required finding remains.

Canonical terminology

The named `via` is ‘the Way,’ `rationem reddere` is ‘make a defense,’ and `testimonium/testis` remain ‘testimony/witness.’ `Justum` is ‘the Just One,’ `baptizare` is ‘be baptized,’ `abluere` is ‘wash away,’ `gentes` is ‘nations,’ and `civis Romanus` is ‘Roman citizen.’

Chapter 23

Chapter movement

Paul’s council appearance moves from a struck mouth and rebuke of the high priest into the dissension between Pharisees and Sadducees. The Lord promises testimony at Rome; more than forty men bind themselves under a curse, Paul’s nephew reveals the plot, and a large armed escort carries Paul with Lysias’s letter to Felix at Caesarea.

Governing Latin

The opening retains `percutere os ejus` and Paul’s `paries dealbate`. `De spe et resurrectione mortuorum` provokes the dispute, while the plot repeats `neque manducare, neque bibere` and `devotione devovimus`. The escort numbers, third hour of night, mounts, letter, Antipatris, Cilicia, and Herod’s praetorium govern the transfer’s exact scale and route.

Vulgate-specific readings

The Clementine parenthesis at 23:25 is retained in full: the tribune fears the Jews may seize and kill Paul and that he may afterward suffer accusation as though he intended to receive money. Lysias’s letter also retains its own self-protective sequence, claiming the rescue occurred with knowledge that Paul was Roman.

Ambiguities preserved

After listing resurrection, angel, and spirit, the frozen text says the Pharisees confess `utraque`, ‘both’; the English keeps ‘both’ without silently changing the count to three. Paul’s `Nesciebam` remains ‘I did not know’ without deciding why he did not know Ananias was high priest.

Clarity decisions

The family relation remains the concrete ‘son of Paul’s sister,’ followed by ‘young man’ where `adolescens` governs. The two council factions are expressed with polished agreement, and bound `Paulus vinctus` remains bodily visible. The conspiracy’s repeated eating-and-drinking oath remains audible, and the letter stays open across 23:26–30; the governor’s question in 23:34 is completed by his quoted answer in 23:35.

Corrections and reasons

Independent review restored 23:4 as the bystanders’ indicative accusation, clarified at 23:6 that one part consisted of Sadducees and the other of Pharisees, and kept `Paulus vinctus` concrete at 23:18 as ‘Paul, who is bound.’ Literary review clarified the feigned purpose at 23:20 as an intent “to make a more certain inquiry,” preserving `quasi ... certius inquisituri` without the hard-to-parse “inquire somewhat more certainly.” Escort quantities, the parenthesis, and 23:8 ‘both’ were reverified. No required finding remains.

Canonical terminology

`Princeps sacerdotum` is ‘high priest,’ `concilium` is ‘council,’ `pharisæus/sadducæus` are ‘Pharisee/Sadducee,’ and `resurrectio mortuorum` is ‘resurrection of the dead.’ `Tribunus` is ‘tribune,’ `centurio` ‘centurion,’ `præses` ‘governor,’ and `prætorium` ‘praetorium.’

Chapter 24

Chapter movement

Tertullus flatters Felix and accuses Paul of sedition, leadership of the Nazarenes, and temple violation. Paul answers with the short chronology, his service of God according to the accused sect, resurrection hope, conscience, alms, offerings, and vows; Felix defers judgment, later trembles at the discourse on justice, chastity, and coming judgment, and leaves Paul bound after two years.

Governing Latin

Tertullus's speech is governed by `pestiferum`, worldwide seditions, `sectæ Nazarenorum`, and the complete seizure-and-rescue account. Paul's answer retains `resurrectionem ... justorum et iniquorum`, `sine offendiculo conscientiam`, alms, offerings, and vows; the private hearing retains `justitia`, `castitate`, `judicio futuro`, Felix's bodily `tremefactus`, and his hope for money.

Vulgate-specific readings

The complete Clementine 24:6–8 is ordinary reader text: the accusers say they seized Paul and wished to judge him by their law, Lysias forcibly rescued him, and ordered the accusers to Felix. `Justitia` remains 'justice,' `castitas` remains 'chastity,' and Felix's bribery motive remains explicit.

Ambiguities preserved

The relation of `in quibus` at 24:18 to the preceding alms, offerings, and vows remains 'amid these' without narrowing it to one item. `Patri et Deo meo` is rendered 'my Father and God,' keeping the one act of service without inserting a doctrinal gloss, and the exact scope of Felix's 'rest' for Paul is not expanded into a legal status.

Clarity decisions

The flattering 24:2–3 construction crosses the verse boundary as one sentence, with plural 'these things' answering `multa`. Paul's 24:17 purpose is clarified by supplying the English verbs required by the coordinated nouns: giving alms and making offerings and vows; no new activity is added.

Corrections and reasons

Self-review corrected singular 'this' to plural 'these things' at 24:3 and refined 24:17 to 'give alms ... and make offerings and vows.' Independent review restored bodily `tremefactus` at 24:25 as Felix 'trembled.' Whole-book harmonization restored pilgrimage `adorare` at 24:11 as "adore," matching the same Jerusalem-purpose verb at 8:27 and keeping it distinct from `colere`. The full 24:6–8 text remains. No required finding remains.

Canonical terminology

`Secta` is 'sect' and `hæresis` 'heresy'; `resurrectio` is 'resurrection,' `justus/iniquus` are 'just/unjust,' and `conscientia` is 'conscience.' `Adorare` is 'adore'; `justitia` is 'justice,' `castitas` 'chastity,' `judicium` 'judgment,' `oblatio` 'offering,' and `votum` 'vow.'

Chapter 25

Chapter movement

Festus assumes the province, refuses the Jerusalem ambush, hears the unproved charges at Caesarea, and offers Paul a Jerusalem hearing. Paul appeals to Caesar; Agrippa and Bernice arrive, and Festus recounts the dispute about Jewish superstition and a dead Jesus whom Paul says lives before staging a hearing to obtain a charge he can write.

Governing Latin

The judicial movement follows `tribunal Cæsaris`, `Cæsarem appello`, and the repeated appeal to Augustus and Caesar. Roman procedure is stated through accusers being present and the accused receiving `locum ... defendendi ... ad abluenda crimina`; Festus's final problem is sending a bound man `et causas ejus non significare`.

Vulgate-specific readings

The English preserves the source's distinction between Augustus and Caesar rather than flattening both titles, and human `domino` at 25:26 is lower-case 'my lord.' Festus's perspective remains 'their own superstition,' and Jesus is described in his report as one who had died and whom Paul affirmed to be alive.

Ambiguities preserved

The difficult `de quibus ego suspicabar malum` remains 'the things of which I suspected evil,' rather than inventing the crimes Festus expected. Agrippa's imperfect `Volebam` remains 'I ... wished,' and the identity of Festus's `my lord` is not expanded beyond the imperial context.

Clarity decisions

`Qui ... potentes sunt` is rendered 'those ... who are able,' avoiding a gratuitous office while preserving their capacity to accuse. The long report in 25:14–21 and Festus's public explanation in 25:24–27 remain continuous speeches, with legal purpose and sequence explicit.

Corrections and reasons

Self-review changed 'those ... who have authority' to 'those ... who are able' at 25:5 and restored the difficult 'things of which I suspected evil' at 25:18. Independent review kept `vinctum` concrete at 25:27 as 'a bound man,' aligning the reader text with this chapter's own governing Latin and the book's bonds language. Augustus, Caesar, and human lord were checked separately. No required finding remains.

Canonical terminology

`Tribunal` is 'judgment seat,' `accusare` 'accuse,' `damnatio` 'condemnation,' and `crimen/causa` are contextually 'crime/charge/cause.' `Cæsar` is 'Caesar,' `Augustus` 'Augustus,' human `dominus` 'lord,' `superstitio` 'superstition,' and `appellare` 'appeal.'

Chapter 26

Chapter movement

Before Agrippa, Paul traces his Pharisaic life, the twelve tribes' hope, his violence against Jesus's name, and the midday heavenly vision. Jesus commissions him to open eyes and turn people from darkness and Satan's authority; Paul declares his obedience, Moses-and-prophets witness, and the suffering Christ, then answers Festus's charge of madness and presses Agrippa toward belief.

Governing Latin

The speech retains `certissimam sectam`, the promise and twelve tribes' night-and-day service, imprisoned saints, compelled blasphemy, and Paul's `detuli sententiam`. The vision retains light above the sun's splendor, Hebrew speech, kicking against `stimulum`, the appointment as minister and witness, remission, `sortem inter sanctos`, repentance, and works worthy of repentance.

Vulgate-specific readings

The Clementine account includes `durum est tibi contra stimulum calcitrare`, retained as kicking against the singular goad. At 26:23 `si passibilis Christus, si primus` remains the open 'whether the Christ is subject to suffering; whether ... first from the resurrection,' and Agrippa's `In modico` remains 'In a little,' not the familiar interpretive 'almost.'

Ambiguities preserved

The little-and-great wordplay in 26:28–29 remains literal rather than choosing between time, effort, and degree. `Si ... si` and `passibilis` remain 'whether ... whether' and 'subject to suffering,' preserving the report's marked syntax; `eorum quibus apparebo tibi` remains 'things in which I shall appear to you' without supplying future scenes.

Clarity decisions

The single heavenly speech remains open through 26:15–18, with rescuing and opening eyes dependent on Jesus's commissioning verb. `In quibus` at 26:12 is made readable as 'in these pursuits' while retaining its link to Paul's persecuting acts; the people, nations, and Gentiles are not collapsed where the source changes relation.

Corrections and reasons

Self-review capitalized divine 'Lord' in Paul's question, refined 26:12 to 'in these pursuits,' and preserved the `si passibilis ... si primus` and `in modico ... in magno` constructions. Whole-book harmonization refined `sortem inter sanctos` at 26:18 to "an allotted share among the saints," keeping the allocation sense while preventing modern "a lot" from first sounding quantitative. Comparison with chapters 9 and 22 preserved this account's distinct details. No required finding remains.

Canonical terminology

`Potestas` is 'authority,' `minister` 'minister,' `testis/testificari` 'witness/testify,' `remissio` 'remission,' and inheritance `sors` is an 'allotted share.' The `pœnitentia` family is 'repent/repentance,' `sobrietas` is 'sobriety,' `christianus` 'Christian,' and bonds remain concrete 'bonds.'

Chapter 27

Chapter movement

The first-person-plural voyage proceeds from transfer to Julius through slow and dangerous sailing, Paul's warning, Euroaquilo, desperate jettison, and lost hope. Paul announces divine preservation, the sailors' escape attempt is stopped, all 276 souls eat, and the ship breaks apart after grounding, yet every soul reaches land.

Governing Latin

The sea sequence is governed by contrary winds, the Fast, `injuria et multo damno`, cargo, ship, and souls; named `Euroaquilo`; `in insulam ... decurrentes` down toward Cauda; the skiff, supports, girded ship, lowered `vas`, anchors, sounding line, rudders, foresail, and two-sea place. Marked `lucri facere injuriam ... et jacturam` keeps gain beside injury and loss; repeated `animæ` holds together threatened souls, the angelic promise, exact count, and universal escape.

Vulgate-specific readings

The frozen Clementine geography remains source-visible: Lystra is said to be in Lycia, and Boniportus, Thalassa, Assos, Cauda, and the Syrtis are not conformed to another voyage text. Euroaquilo is named, the soundings remain twenty and fifteen paces, and the ship contains exactly two hundred seventy-six souls.

Ambiguities preserved

At 27:14 feminine `ipsam` can look back toward the ship or the preceding setting, so the wind 'cast itself against it' without an inserted referent. `Summisso vase` is rendered 'they lowered the gear,' a contextual nautical rendering whose precise object remains uncertain; Africus and Corus remain named wind directions without converting them to a disputed modern orientation.

Clarity decisions

The technical sequence distinguishes the ship, skiff, cargo, wheat, equipment, anchors, rudders, foresail, boards, and other pieces of the ship. `In insulam ... decurrentes` does not borrow the distinct 'under' relation of 27:4; active `ferebant` at 27:44 keeps the rescuers carrying the rest. `Custodias` at 27:42 becomes 'those in custody,' and `dithalassum` remains the concrete 'place between two seas.'

Corrections and reasons

Self-review restored `consolabatur` as ‘consoled’ at 27:9 and removed an inserted referent at 27:14. Independent review distinguished motion down toward Cauda at 27:16 from ‘under’ sailing, preserved the strange gain of injury and loss at 27:21 rather than reversing it to avoidance, restored active carrying at 27:44, and refined 27:3 to ‘care for himself.’ The fourteen days, four anchors, two soundings, 276 souls, `salus`, every `anima`, and complete escape were reverified. No required finding remains.

Canonical terminology

`Anima` is ‘soul,’ `salus` ‘salvation,’ `navis` ‘ship,’ `scapha` ‘skiff,’ `gubernator` ‘helmsman,’ and `nauclerus` ‘shipmaster.’ `Euroaquilo`, `Africus`, and `Corus` remain named winds; `bolis` is ‘sounding line,’ `artemon` ‘foresail,’ and `dithalassum` ‘place between two seas.’

Chapter 28

Chapter movement

All escape onto Melita, where the barbarians’ kindness, the viper, Publius’s hospitality, and the saving and curing of the sick precede the final voyage. Brothers meet Paul on the way to Rome; under guard he addresses the Jewish leaders, testifies from Moses and the prophets, cites Isaiah, announces God’s salvation to the Gentiles, and preaches for two years without prohibition.

Governing Latin

The opening preserves `Barbari ... humanitatem`, the beast hanging from Paul’s hand, vengeance, and the islanders’ reversal from murderer to god. `Salvavit` governs the saving of Publius’s father, distinct from `curabantur` for those later cured; the close is governed by `in suo conducto`, `cum omni fiducia`, and the final `sine prohibitione`.

Vulgate-specific readings

The bracketed Isaiah content in 28:26–27 is retained completely without the source’s bracket glyphs, including hearing heavily, pressed-shut eyes, turning, and divine healing. Acts 28:29 remains ordinary reader text, and 28:31 ends with all boldness and ‘without prohibition,’ without an added conclusion.

Ambiguities preserved

`Barbari` remains the source’s ‘barbarians’ while the sentence immediately preserves their no-small kindness, preventing the English from supplying either condemnation or romanticization. The ship’s `insigne Castorum` remains ‘emblem ... the Castors’ without deciding its visual form, and `salutare Dei` remains ‘this salvation of God.’

Clarity decisions

The citation is nested inside Paul’s one continuous word from 28:25–28, but no square brackets are imported. `Audissent` at 28:15 is lucid as the brothers having heard ‘of us’; predicative `vinctus` at 28:17 remains Paul handed over bound; and imperfect `discedebant` with `dicente Paulo` makes the hearers’ departure ongoing during Paul’s word until 28:29 completes their exit.

Corrections and reasons

Self-review supplied only necessary ‘of us’ at 28:15 and restored singular ‘the custom of the fathers’ at 28:17. Independent review restored Paul’s bound state at that handover and simultaneous departure at 28:25. Whole-book harmonization restored identical `cum omni fiducia` at 28:31 as “with all boldness,” matching 4:29 and giving the final proclamation its recurring public-witness term. The Isaiah propositions, two whole years, and final ‘without prohibition’ were reverified. No required finding remains.

Canonical terminology

`Melita` is ‘Melita,’ `barbari` ‘barbarians,’ `humanitas` ‘kindness,’ `salvare` ‘save,’ and `curare` ‘cure.’ `Regnum Dei` is ‘kingdom of God,’ `salutare Dei` ‘salvation of God,’ `gentes` ‘Gentiles,’ public `fiducia` ‘boldness,’ and `sine prohibitione` ‘without prohibition.’

Romans — Codici Editorial

Chapter 1

Chapter movement

Paul’s opening moves from his servanthood, apostolic calling, and the promised Gospel concerning God’s Son into thanksgiving, prayer, and his unfulfilled desire to reach Rome. The Gospel then opens as God’s power unto salvation and the revelation of God’s justice from faith to faith; against it stands wrath revealed upon humanity’s suppression of truth, exchange of the Creator for the creature, dishonoring of bodies, debased understanding, accumulated evils, and consent to those who do them.

Governing Latin

The one opening address runs through `Paulus, servus ... omnibus qui sunt Romæ` at 1:1–7; its participles and relatives bind Paul’s calling to the Gospel, the Gospel to God’s prior promise, and that promise to the Son made from David’s seed. `prædestinatus est Filius Dei in virtute`, `secundum spiritum sanctificationis`, and `ex resurrectione mortuorum` remain distinct at 1:4. `virtus Dei`, `justitia Dei ... ex fide in fidem`, and the repeated exchanges and divine handings-over govern the chapter’s theological descent.

Vulgate-specific readings

Romans 1:4 explicitly says that the Son was predestined in power and retains the plural resurrection of the dead. Verse 1:20 distinguishes God’s everlasting `virtus`, “power,” from `divinitas`, “divinity.” Verses 1:26–27 preserve women and men, natural use, use against nature, reciprocal desire, bodily action, and the due recompense received in themselves. Verse 1:32 retains both the doing of the acts and consent to those who do them.

Ambiguities preserved

Lowercase “spirit of sanctification” at 1:4 does not silently decide whether `spiritum` names the Holy Spirit or describes the sanctifying sphere or character in which the Son is declared. `Deo odibiles` at 1:30 is represented by “hateful to God,” without importing the alternate agency of “haters of God.” At 1:28, “did not see fit” and “debased mind” communicate the difficult `probaverunt/reprobum` relation without inventing a psychological explanation.

Clarity decisions

The long salutation remains one movement across 1:1–7, but English punctuation keeps each source verse auditable. The prayer sentence likewise continues through 1:9–10. At 1:20, dashes hold everlasting power and divinity inside the claim about God’s invisible things; at 1:29–31, punctuation makes the extended accusative vice list readable without changing its dependence upon those handed over in 1:28.

Corrections and reasons

Self-review changed “unwise” to “foolish” at 1:14 to preserve `insipientibus` and its recurrence in the chapter. Independent review then restored dative `fidei` at 1:5 as “obedience to faith,” because it is governed by `obediendum`, and restored both directional `in` constructions and reflexive `in semetipsis` at 1:24 as “to the desires ... to uncleanness ... their own bodies in themselves.” The subjunctive purpose force remains “might dishonor.” No correction finding remains open.

Canonical terminology

`Evangelium` is “Gospel” as the named proclamation and “evangelize” in the verb at 1:15. `virtus` is “power,” `divinitas` is “divinity,” `justitia` is “justice,” `injustitia` is “injustice,” `fides` is “faith,” `gentes` is contextually “Gentiles” beside Paul’s mission, `semen` is “seed,” and `caro` is “flesh.” Titles of Jesus as `Dominus` remain “Lord” without the covenant-name parenthetical; the first qualifying occurrence is reserved for 4:8.

Chapter 2

Chapter movement

Paul turns the charge against the judging person, exposes self-condemnation, and sets God's truthful and impartial judgment beside hardness of heart. The argument moves through works, law, Gentiles who do not possess the law, conscience and mutually accusing or defending thoughts, then directly addresses the Jew who teaches others yet transgresses. It concludes by moving circumcision from outward flesh and letter to the hidden person, heart, and spirit, whose praise comes from God.

Governing Latin

The repeated `judicas`, `judicium`, and `condemnas` at 2:1–3 preserve judging, judgment, and condemnation as related but distinct acts. God `reddet unicuique secundum opera ejus`, and the paired outcomes through 2:7–10 retain every glory, honor, incorruption, life, wrath, indignation, tribulation, anguish, and peace. The continuous `Cum autem gentes ... in die, cum judicabit Deus` construction governs 2:14–16, with conscience bearing testimony and thoughts accusing or defending before the stated day of judgment.

Vulgate-specific readings

The reader text keeps hearers and doers of the law, Gentiles naturally doing the law's things, the law's work written in hearts, conscience's testimony, and thoughts that accuse or even defend. It retains the name of God being blasphemed among the Gentiles through the addressed people, and preserves the concrete sequence of circumcision becoming foreskin, foreskin being reckoned as circumcision, foreskin by nature judging the transgressor, and circumcision of heart in spirit rather than letter.

Ambiguities preserved

The mutually accusing or defending `cogitationibus` at 2:15 remains "thoughts among themselves," without specifying whether the inward exchange occurs simultaneously or at judgment. At 2:29, "whose praise" leaves the relative construction visible rather than replacing it with an explanatory subject. `justitias legis` at 2:26 is contextually rendered "the just requirements of the law"; the plural is not made identical to the singular divine `justitia` elsewhere.

Clarity decisions

Romans 2:5–10 remains governed by God, who renders the paired outcomes; semicolons preserve that dependency without turning each result into an independent promise. Verses 2:14–16 stay one sentence so the day of judgment is not severed from the Gentile, heart, conscience, and thought clauses. Verses 2:17–23 remain a single direct address, with a dash at 2:20 carrying the accumulated claims into Paul's questions.

Corrections and reasons

Self-review replaced an explanatory "his praise" at 2:29 with the source-visible relative "whose praise," avoiding an unnecessary resolution of `cujus`. The audit also retained "foreskin" in all four occurrences at 2:25–27 rather than smoothing it into an abstract social label, and kept "just requirements" plural at 2:26 so the phrase remains distinguishable from God's singular justice. No correction finding remains open.

Canonical terminology

`judicium` is "judgment," `condemnare` is "condemn," `opera` is "works," `lex` is "law," `conscientia` is "conscience," and `pœnitentia` is "repentance." `præputium` is the concrete "foreskin," `circumcisio` is "circumcision," `littera` is "letter," and `spiritus` is "spirit." `gentes` is "Gentiles" in the Jew/Gentile argument.

Chapter 3

Chapter movement

The chapter begins with the Jew’s advantage and the oracles entrusted to Israel, then pits human unbelief against the faith and truth of God. Paul rejects the slander that evil should be done for good, gathers Jews and Greeks alike under sin through a long chain of Scripture, and closes every mouth before God. From that universal need, God’s justice is manifested without the law yet witnessed by it: free justification by grace, redemption and propitiation in Christ, exclusion of glorying, justification through faith without works of law, and the law established rather than destroyed.

Governing Latin

`non credíderunt`, `incredulitas`, and `fidem Dei` keep belief, unbelief, and God’s faith in one deliberate cluster at 3:3. Every line from `non est justus quisquam` through `non est timor Dei` remains a continuous Scripture testimony. At 3:21–26, repeated `justitia Dei`, `justificati`, `propitiationem`, `remissionem præcedentium delictorum`, `in sustentatione Dei`, and `justificans` preserve manifestation, free justification, blood, preceding offenses, forbearance, and God’s agency.

Vulgate-specific readings

Every proposition inside the source brackets at 3:4 and 3:10–18 is retained without the bracket glyphs. Romans 3:22 and 3:26 retain the genitive `fide Jesu Christi` as “the faith of Jesus Christ,” while those who believe in him remain explicit. Verse 3:28 says that a man is justified “through faith without the works of the law,” with no added modifier, and 3:30 preserves circumcision justified `ex fide`, “from faith,” beside foreskin justified `per fidem`, “through faith.”

Ambiguities preserved

“The faith of Jesus Christ” leaves the Latin genitive’s precise force open rather than silently deciding between Christ’s faith and faith directed toward Christ; the following `qui credunt in eum` still explicitly says that people believe in him. The antecedent of “their condemnation” at 3:8 is not expanded beyond Paul’s compressed relative `quorum`. `propitiationem` remains “propitiation” without selecting a narrower cultic image absent from the clause.

Clarity decisions

The alleged slogan at 3:8 is enclosed as reported speech while the surrounding dashes keep Paul’s charge of blasphemy and misrepresentation distinct from his own teaching. The long quotation is punctuated across nine independently numbered lines without source square brackets. Verses 3:24–26 remain one syntactic movement: freely justified people, Christ set forth by God, remission in God’s forbearance, and the present demonstration of God as both just and justifying.

Corrections and reasons

Self-review restored spatial `in` at 3:7 as God’s truth abounding “in my lie,” restored quotation-opening `Quia` as “For” at 3:10, and named God at 3:29 instead of beginning the verse with an inherited pronoun. It tested 3:8’s compressed `et non ... faciamus` against its preceding rhetorical question and retained “And why not ... ‘Let us do evil things’?” rather than turning the slander into Paul’s command. `Absit` is consistently “By no means!” while distinct `Nequaquam` at 3:9 remains “Not at all.” No self-audit finding remains open.

Canonical terminology

`eloquia` is “oracles,” `fides` is “faith,” `incredulitas` is “unbelief,” `justitia` is “justice,” the `justificare` family is “justify,” `damnatio` is “condemnation,” `remissio` is “remission,” and `delictum` is “offense.” `propitiatio` remains “propitiation,” `redemptio` is “redemption,” `opera legis` is “works of the law,” and `præputium` remains “foreskin.”

Chapter 4

Chapter movement

Abraham becomes the test of works, faith, glorying, and reckoning unto justice. David's blessing joins remission, covered sins, and sin not imputed by the Lord; Paul then places Abraham's reckoning before circumcision, making circumcision a sign and seal rather than the origin of faith. Promise comes through the justice of faith and is secured by grace to all the seed; Abraham believes against hope in the God who gives life to the dead, and his reckoned faith becomes Scripture not only for him but also for those who believe in the God who raised Jesus.

Governing Latin

The repeated `reputatum ... ad justitiam` governs 4:3, 4:5, 4:9–11, and 4:22–24, while `merces ... secundum debitum` keeps wage and debt opposed to grace. `signum circumcisionis` and `signaculum justitiæ fidei` keep sign, seal, justice, and faith distinct. `vivificat mortuos`, `contra spem in spem`, the deadened body and womb, `non hæsitavit diffidentia`, and `confortatus est fide` govern Abraham's hope, distrust refused, and strengthened faith.

Vulgate-specific readings

Every proposition in the bracketed Psalm quotation at 4:7–8 appears without the source bracket glyphs. Romans 4:8 is the first qualifying covenant-name `Dominus` in this book and therefore receives the one reader marker "Lord (YHWH)"; earlier `Dominus` forms directly title Jesus and remain "Lord." Verse 4:11 retains circumcision as both sign and seal, faith in foreskin, fatherhood, and reckoning unto justice. Verse 4:25 keeps Jesus handed over because of our offenses and raised because of our justification as two distinct relations.

Ambiguities preserved

At 4:11, feminine `quæ` can grammatically relate within the clustered justice-and-faith phrase; "the faith that he had in foreskin" follows the argument's temporal relation without redefining the seal's theology. `accepto fert justitiam` at 4:6 is rendered "credits justice," retaining its accounting act without collapsing it into the repeated verb `reputare`. The elliptical 4:16 begins "Therefore it is from faith," supplying only the minimum English subject and no new doctrinal predicate.

Clarity decisions

Verses 4:9–12 repeat "foreskin" despite its unfamiliar cadence because the concrete term carries Paul's chronology and fatherhood argument. The parenthetical citation at 4:17 is held between dashes so `ante Deum, cui credidit` still returns to Abraham before describing God. Verses 4:23–24 remain one sentence so the words written for Abraham are visibly extended to those who believe.

Corrections and reasons

Self-review distinguished `imputatur` at 4:4 as "is imputed" from the repeated `reputatur`, corrected 4:9 to make `Abrahæ fides` the possessed "Abraham's faith," restored distrust as the means of wavering at 4:20, and repaired 4:24's `propter nos` as "for us." Independent review restored the perfect/present relation at 4:21 as "whatever God has promised, he is also able to do." The one parenthetical remains at the Psalm's `Dominus` in 4:8; Jesus's direct title in 4:24 remains plain "Lord." No correction finding remains open.

Canonical terminology

`reputare` is "reckon," `imputare` is "impute," and `accepto ferre` is contextually "credit," preserving three related accounting expressions. `justitia` is "justice," `fides` is "faith," `opera` is "works," `gratia` is "grace," `debitum` is "debt," `præputium` is "foreskin," `semen` is "seed," and `delicta` is "offenses." Romans' sole `Lord (YHWH)` marker is fixed at 4:8.

Chapter 5

Chapter movement

From justification by faith, Paul exhorts the readers to have peace with God, then moves through access to grace, hope of the sons' glory, tribulation, patience, proof, and hope that does not confound because God's charity has been poured into hearts through the Holy Spirit. Christ's timed death for the ungodly grounds justification in his blood, salvation from wrath, reconciliation, and life. The chapter then widens through one man: sin and death enter, Adam figures the one to come, and offense, gift, judgment, grace, condemnation, justification, disobedience, obedience, and reign are set in repeated one-and-many correspondences ending in eternal life through Jesus Christ.

Governing Latin

Subjunctive `pacem habeamus` at 5:1 governs "let us have peace," not an indicative possession. The sequence `tribulatio patientiam ... patientia probationem ... probatio spem` retains tribulation, patience, proof, and hope without importing a character term absent from the Latin. `caritas Dei diffusa est ... per Spiritum Sanctum` keeps God's charity poured forth and the Spirit's agency. From 5:12 onward, repeated `unus`, `multi`, `delictum`, `donum`, `judicium`, `gratia`, `condemnatio`, `justificatio`, and `regnavit` carry the Adam-and-Christ structure.

Vulgate-specific readings

Romans 5:1 retains the Clementine first-person plural subjunctive, "let us have peace." Verses 5:6–9 preserve the unusual question, both occurrences of `secundum tempus`, and the clause that crosses from God's charity in 5:8 to Christ's death in 5:9. Verse 5:12 says that death passed through all men "in whom all sinned," retaining `in quo` visibly. Adam at 5:14 remains "the figure of the one to come," and 5:15–21 retains every offense, gift, one, many, judgment, grace, condemnation, justification, disobedience, obedience, abundance, superabundance, reign, death, and eternal-life relation.

Ambiguities preserved

At 5:12, "in whom all sinned" leaves the antecedent and force of masculine `in quo` visible rather than replacing it with a causal clause from another textual tradition. `caritas Dei` remains "the charity of God," without deciding in reader text whether the genitive emphasizes God's charity for us or charity directed toward God. `probatio` remains the compact "proof," and the elliptical correspondences at 5:18 supply only "it came" without naming an event the Latin leaves unexpressed.

Clarity decisions

Verses 5:3–5 use semicolons to let each link in Paul's chain remain audible. Verse 5:8 intentionally ends with a comma so its `quoniam` clause reaches Christ's death at the start of 5:9. The dense one-and-many argument at 5:15–21 keeps repeated words rather than introducing stylistic synonyms; minimal supplied verbs at 5:18 make the two elliptical halves grammatical without adding a cause or beneficiary.

Corrections and reasons

Self-review verified and retained subjunctive "let us have peace" at 5:1 against the tempting indicative reading. It preserved "according to the time" in both 5:6 and 5:8 and kept source-visible "in whom" at 5:12. Independent review restored causal `nam` at 5:7 as "indeed" and the concealed-entry force of `subintravit` at 5:20 as "entered by stealth." The one/many, offense/gift, and condemnation/justification chains were checked again as whole sequences; no correction finding remains open.

Canonical terminology

`justificare` is "justify," `justificatio` is "justification," `justitia` is "justice," `judicium` is "judgment," `condemnatio` is "condemnation," `delictum` is "offense," and `peccatum` is "sin." `caritas` is "charity," `gratia` is "grace," `donum` is "gift," `donatio` is "bestowal," `patientia` is "patience," `probatio` is "proof," and `reconciliatio` is "reconciliation."

Chapter 6

Chapter movement

Paul answers the prospect of remaining in sin by carrying the baptized into Christ's death, co-burial, newness of life, and the promised resurrection relation. The old man, the body of sin, and death's former dominion give way to a reckoning that presents the body's members to God. The chapter then opposes two servitudes—sin unto death and obedience unto justice—and two fruits and ends, concluding with sin's wages and God's grace in Christ.

Governing Latin

The repeated `mortui sumus peccato`, `in morte ipsius baptizati`, `consepulti ... per baptismum in mortem`, and `complantati ... similitudini mortis ejus` govern 6:2–5. `simul crucifixus`, `corpus peccati`, and `justificatus est a peccato` keep crucifixion, body, and justification visible at 6:6–7. At 6:12–19, repeated `exhibeatis` and `membra ... arma` make the bodily members weapons offered either to sin or to God, while `servi`, `obeditionis`, `justitiæ`, and `sanctificationem` carry the two-servitude argument.

Vulgate-specific readings

Romans 6:3–4 explicitly retains baptism into Christ and into his death, burial together through baptism, Christ rising through the Father's glory, and walking in newness of life. Verse 6:5 preserves the planting-together image and the future resurrection relation. Verse 6:7 says that the one who died has been 'justified from sin,' without substituting a different theological verb. Verse 6:13 keeps members as weapons of iniquity or justice, and 6:23 retains the wages of sin as death and God's `gratia` as eternal life.

Ambiguities preserved

At 6:5, the second clause is elliptical: `simul et resurrectionis erimus` does not repeat `complantati` or `similitudini`. The English repeats the planting-and-likeness frame from the governing first clause to make the parallel intelligible, while the editorial records that the wording is supplied by syntax rather than newly stated. The two `quod` clauses at 6:10 remain the balanced 'in that he died' and 'in that he lives,' without redefining their force. `Humanum dico` at 6:19 is the compact 'I speak in human terms,' without inventing what makes the analogy human.

Clarity decisions

Verses 6:8–9 remain one sentence so 'knowing' continues the believers' stated confidence that they will live with Christ. Repeated 'sin,' 'serve,' 'members,' 'weapons,' 'justice,' and 'unto' relations are retained rather than varied for style. At 6:16, the repeated servant and obedience language remains deliberately visible; at 6:21–23, fruit, end, wages, death, grace, and eternal life remain distinct accounting and harvest images.

Corrections and reasons

Self-review restored the adversative force of `Sed neque ... sed` at 6:13 and `Liberati autem` at 6:18, preventing Paul's contrasts from being flattened into mere sequence. It changed the second connective at 6:22 from an additive to 'but,' preserving `vero`, and corrected English agreement at 6:23 to 'the wages of sin are death' while retaining plural `Stipendia` and singular death. Every corrected verse and both neighboring boundaries were rechecked; no self-audit finding remains open.

Canonical terminology

`peccatum` is 'sin,' `gratia` is 'grace,' `justitia` is 'justice,' `iniquitas` is 'iniquity,' `sanctificatio` is 'sanctification,' `lex` is 'law,' and `obedientia` is 'obedience.' `membra` remains the concrete 'members,' `arma` is 'weapons,' `servus` is 'servant,' `corpus` is 'body,' and `novitas vitæ` is 'newness of life.' Later `Dominus` titles remain plain 'Lord' because Romans' sole covenant-name marker already occurs at 4:8.

Chapter 7

Chapter movement

The law's dominion over the living is first shown through a woman bound to her husband's law, then applied to those made dead to the law through Christ's body so that they may belong to the risen one and bear fruit to God. Release from the law of death opens service in newness of spirit rather than oldness of letter. Paul's repeated first-person struggle then traces commandment, desire, indwelling sin, the good he wills, the evil he does, the inward man, the law of mind, captivity in the members, the cry for deliverance, and the final twofold service.

Governing Latin

At 7:1–4, `dominatur`, `alligata est legi`, `soluta est`, and `mortificati estis legi per corpus Christi` carry dominion, binding, release, and death to law without collapsing the marriage analogy into an explanation. Verse 7:6 retains `lege mortis, in qua detinebamur`, `novitate spiritus`, and `vetustate litteræ`. From 7:7 onward, repeated `lex`, `peccatum`, `mandatum`, `concupiscentia`, `operor`, `volo`, `facio`, `membra`, `mens`, and `caro` make the argument's deliberate recurrence audible.

Vulgate-specific readings

Romans 7:6 explicitly says release from 'the law of death' in which 'we were held,' followed by newness of spirit and oldness of letter. At 7:7, Paul knows sin and desire through the law and retains the command 'You shall not desire.' Verses 7:15–20 preserve every I/me act and the distinctions among what Paul works, wills, does, hates, and does not will. Verses 7:21–25 retain the inward man, law of God, law of mind, law of sin in the members, body of this death, the answer 'The grace of God,' and service with mind and flesh.

Ambiguities preserved

At 7:18, `perficere autem bonum, non invenio` omits an expressed object such as power or means; 'I do not find how to accomplish the good' supplies only the English link required by the infinitive and does not name an absent faculty. At 7:21, 'the law that ... evil lies near me' keeps `legem` compact rather than identifying it with one of the named laws that follows. Verse 7:25 preserves the fragmentary answer `gratia Dei per Jesum Christum` without adding an unexpressed verb, and it does not harmonize away the final mind-and-flesh service.

Clarity decisions

The husband-law illustration remains explicit in every occurrence rather than being replaced with the abstract 'marriage bond.' At 7:15–20, 'work' represents `operor` while 'do' represents `ago` and `facio`, preserving the source's verbal texture as far as lucid English allows. Verses 7:21–23 remain one punctuation-linked movement from the law Paul finds, through inward delight, into the other law warring and taking him captive.

Corrections and reasons

Self-review restored both occurrences of `Ego autem` at 7:9–10 as 'But I,' preventing the commandment's arrival, sin's revival, and Paul's death from becoming an unmarked sequence. It restructured the difficult infinitives at 7:18 as 'willing lies near me, but I do not find how to accomplish the good,' preserving both `velle` and `perficere` without inventing a power absent from the Latin. Independent review corrected 7:8 so `per mandatum` governs sin's working—'worked every desire in me through the commandment'—rather than the reception of the occasion. Repetitions through 7:7–25 and every corrected boundary were rechecked; no correction finding remains open.

Canonical terminology

`lex` is 'law,' `peccatum` is 'sin,' `mandatum` is 'commandment,' `concupiscentia` is 'desire,' `spiritus` is 'spirit,' and `littera` is 'letter.' `interior homo` is 'inward man,' `mens` is 'mind,' `caro` is 'flesh,' `membra` is 'members,' and `corpus mortis hujus` is 'the body of this death.' `Absit` remains the strong 'By no means!'

Chapter 8

Chapter movement

From no condemnation for those in Christ who do not walk according to flesh, Paul sets the law of the spirit of life against the law of sin and death and unfolds God’s action through his Son and Spirit. Flesh and spirit, death and life, servitude and adoption, suffering and shared glory widen into creation’s groaning, the body’s redemption, hope, patience, and the Spirit’s unutterable petitions. Foreknowledge, predestination, calling, justification, and glorification then lead into rapid questions and the final conviction that no named power or creature can separate believers from God’s charity in Christ.

Governing Latin

The frozen 8:1 ends with `qui non secundum carnem ambulant`; that clause is retained and no second walking clause is imported. At 8:3–4, `in similitudinem carnis peccati et de peccato`, `damnavit peccatum in carne`, and `ut justificatio legis impleretur in nobis` preserve likeness, concerning sin, condemnation in flesh, and the law’s justification. `Spiritus Dei`, `Spiritum Christi`, the Spirit of the one who raised Jesus, and `mortalia corpora` govern 8:9–11. Repeated `præscivit`, `prædestinavit`, `vocavit`, `justificavit`, and `glorificavit` govern 8:29–30.

Vulgate-specific readings

Romans 8:1 contains only the frozen ending about those who do not walk according to flesh; no absent continuation is added. Verse 8:3 retains God sending his Son in the likeness of sinful flesh and ‘concerning sin.’ Verse 8:15 preserves ‘spirit of adoption of sons’ and the parenthetical form ‘Abba (Father).’ Verse 8:28 explicitly retains the saints called according to purpose. Verses 8:33–34 keep God as justifier and Christ’s death, resurrection, place at God’s right hand, and intercession. Verse 8:38 separately retains principalities, powers, and strength, followed in 8:39 by height, depth, and every other creature.

Ambiguities preserved

Lowercase ‘spirit’ at 8:2, 8:4–6, 8:10, 8:13, 8:15, and 8:23 follows the source’s relational wording without silently making every use an explicit proper title; `Spiritus Dei`, `Spiritus Christi`, and the acting Spirit at 8:9, 8:11, 8:14, 8:16, and 8:26–27 remain capitalized. The placement of `in spe` at 8:20 remains open through punctuation rather than being assigned exclusively to creation or to the one who subjected it. The terse sequence at 8:33–34 states God’s justifying action and leaves Paul’s rapid condemnation question beside the full Christ clause without inserting an explanatory negation.

Clarity decisions

`Creatura` is ‘creation’ throughout 8:19–23 where the singular gathers the created order, while `creatura alia` at 8:39 is ‘any other creature,’ preserving the final individual category. `Prudentia carnis` and `sapientia carnis` remain distinct as ‘prudence of the flesh’ and ‘wisdom of the flesh,’ rather than being collapsed into the later `mens`, ‘mind.’ At 8:26, `postulat` is ‘petitions’ while 8:34 `interpellat` is ‘intercedes,’ preserving two verbs. The quotation in 8:36 retains every proposition but no source square-bracket glyph.

Corrections and reasons

Self-review changed mechanical ‘impossible to the law’ at 8:3 to the lucid dative relation ‘impossible for the law,’ corrected 8:7 to ‘nor indeed can it be,’ restored `autem` at 8:17 as ‘but,’ named the Spirit again at 8:27, and rendered 8:24’s `quid sperat` as ‘what does he hope for?’ Independent review restored omitted `Dei` at 8:23 as ‘the adoption of the sons of God,’ preserving its recurrence with 8:19 and 8:21. All Spirit relations, the 8:28 saints clause, and every item in 8:35–39 were then rechecked; no correction finding remains open.

Canonical terminology

`damnatio` and `damnare` are ‘condemnation’ and ‘condemn,’ `justificatio` is ‘justification,’ `justificare` is ‘justify,’ `caritas` is ‘charity,’ and `patientia` is ‘patience.’ `caro` is ‘flesh,’ `corpus` is ‘body,’ `membra` is ‘members,’ and `adoptio filiorum` is ‘adoption of sons.’ `principatus` is ‘principalities,’ `virtutes` is ‘powers,’ and `fortitudo` is ‘strength,’ preserving all three categories distinctly.

Chapter 9

Chapter movement

Paul’s truth in Christ opens into great sorrow and his wish to be anathema for his fleshly kin, whose Israelite privileges culminate in Christ according to flesh, God blessed over all. The word of God has not fallen: seed, promise, election, love and hate, mercy and hardening carry the argument from Isaac and Rebecca to Moses and Pharaoh. The potter, clay, vessels of wrath and mercy, Hosea’s renamed people, Isaiah’s remnant and shortened word, and the Lord Sabaoth’s preserved seed lead finally to Gentile justice from faith and Israel’s stumbling at the stone.

Governing Latin

The opening construction runs through `Veritatem dico`, conscience `in Spiritu Sancto`, `tristitia`, `continuus dolor`, and `Optabam ... anathema esse a Christo` at 9:1–3. At 9:5, `ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus` preserves the complete predicate. Repeated `misereri` and `misericordia`, `volentis`, `currentis`, `potestatem`, `figulus`, `massa`, `vasa iræ`, and `vasa misericordiæ` govern 9:15–24. The triple doubled names in `Vocabo non plebem meam ...` govern 9:25.

Vulgate-specific readings

Romans 9:3 retains Paul’s wish to be ‘anathema from Christ’ for his brothers and fleshly kin without explaining the hypothetical. Verse 9:5 says that Christ according to flesh ‘is over all, God blessed forever.’ Verse 9:13 retains ‘I loved Jacob, but Esau I hated’ without softening either verb. Verses 9:16–23 preserve willing, running, divine mercy, Pharaoh, power, name, hardening, potter, clay, authority, vessels, destruction, glory, and patience. Verse 9:25 retains all three not/my, not-beloved/beloved, and not-obtaining/obtaining predicates. Verse 9:28 keeps the consummating and shortened word with equity, and 9:29 retains ‘the Lord Sabaoth’ and seed.

Ambiguities preserved

Imperfect `Optabam` at 9:3 remains ‘was wishing,’ leaving the temporal and rhetorical force visible rather than importing a modal verb. At 9:10, `ex uno concubitu` is rendered as one act of intercourse and does not conceal the bodily relation; the objects implicit in `habens` are supplied only by ‘having conceived.’ Passive `apta in interitum` at 9:22 remains ‘fitted for destruction’ without naming who fitted the vessels. The difficult grammar of 9:28 retains `verbum` twice, first as the word consummated and shortened in equity and then as the shortened word the Lord will make.

Clarity decisions

Romans 9:1–5 remains one punctuation-linked movement through sorrow, kinship, Israelite gifts, fathers, Christ according to flesh, and the doxological predicate. Verses 9:10–12 remain one construction: Rebecca’s conception, the children not yet born or acting, God’s purpose according to election, and the saying to her are not severed by verse numbers. The rhetorical conditional at 9:22–23 is punctuated as one question, while 9:24 visibly resumes the vessels of mercy as those whom God also called. Nested quotation marks at 9:25–26 retain both Hosea’s speech and the names spoken within it.

Corrections and reasons

Self-review replaced the euphemistic ‘one union’ at 9:10 with ‘a single act of intercourse,’ preserving `uno concubitu`, and joined 9:10–12 with continuous punctuation so Rebecca is not severed from the unborn children and God’s election purpose. It corrected future ‘you will say’ at 9:19 to present ‘you say,’ restoring `Dicis`, and removed an unsupplied ‘then’ from the quoted objection. The love/hate antithesis, mercy chain, all vessels, every doubled Hosea predicate, and the difficult 9:28 wording were rechecked; no self-audit finding remains open.

Canonical terminology

`semen` is ‘seed,’ `promissio` is ‘promise,’ `electio` is ‘election,’ `propositum` is ‘purpose,’ `misericordia` is ‘mercy,’ `patientia` is ‘patience,’ `justitia` is ‘justice,’ and `opera` is ‘works.’ `virtus` at 9:17 and `potentia` at 9:22 are contextually ‘power,’ while distinct `potestas` at 9:21 is ‘authority.’ `vas` is ‘vessel,’ `figulus` is ‘potter,’ `massa` is ‘lump,’ `anathema` remains ‘anathema,’ and `Dominus Sabaoth` is ‘the Lord Sabaoth.’

Chapter 10

Chapter movement

Paul’s heart and supplication seek Israel’s salvation, but zeal without knowledge remains unsubordinated to God’s justice. Christ stands as the end of the law unto justice for every believer; then justice from faith speaks through descent, ascent, the near word, confession in mouth, belief in heart, justice, and salvation. Invocation requires belief, belief hearing, hearing a preacher, and preaching a sending. Isaiah’s report and the word of Christ lead to the question whether Israel heard and knew, answered through the worldwide sound, Moses’s non-nation, and Isaiah’s contrast between those not seeking and the people resisted all day.

Governing Latin

`Finis enim legis, Christus, ad justitiam omni credenti` at 10:4 remains compact, with `finis` neither expanded nor narrowed. At 10:6–10, repeated `justitia`, `verbum`, `ore`, `corde`, `confitearis`, `credideris`, and `salus` preserve the movement from the speaking justice to mouth, heart, confession, belief, and salvation. The chain `invocabunt ... crediderunt ... audierunt ... prædicante ... prædicabunt ... mittantur` governs 10:13–15, followed by `auditui`, `auditu`, and `verbum Christi` at 10:16–17.

Vulgate-specific readings

Romans 10:4 keeps Christ as `finis legis`, ‘the end of the law,’ unto justice for every believer without deciding whether end means termination, goal, or both. Verses 10:6–8 retain ascent, bringing Christ down, descent into the abyss, calling Christ back from the dead, and the word near in mouth and heart. Verses 10:9–10 retain confession of the Lord Jesus in the mouth, belief in the heart that God raised him, justice, and salvation. Verses 10:13–18 retain the complete invocation-to-sending chain, beautiful feet, evangelizing both peace and good things, obedience to the Gospel, report, faith from hearing, hearing through the word of Christ, and the sound through all the earth.

Ambiguities preserved

`Finis` at 10:4 remains the single English ‘end,’ preserving its possible senses without editorially selecting one. In 10:14, the English retains the source’s shift from believing ‘in’ the one invoked to believing the one heard. `Auditus` is contextually ‘report’ at 10:16 and ‘hearing’ at 10:17; the repeated Latin remains documented rather than being silently treated as two unrelated terms. The directional `in non gentem` and `in gentem insipientem` at 10:19 remain ‘toward a non-nation’ and ‘toward a foolish nation,’ without replacing the unusual non-nation with an explanatory identity.

Clarity decisions

The compound subject at 10:1 is made grammatical in English as the will of Paul’s heart and his supplication ‘are’ for Israel unto salvation; this does not alter singular `fit` as the source’s compact governing verb. Verses 10:6 and 10:7 each enclose the spoken question before identifying its Christological force, while 10:8 keeps the word in both mouth and heart. At 10:13, ‘everyone—whoever’ retains the emphatic doubling `Omnis ... quicumque`. The repeated ‘evangelizing’ at 10:15 preserves both peace and good things rather than varying the verb.

Corrections and reasons

Self-review removed disruptive commas and corrected agreement at 10:1 so the coordinated will and supplication can be understood on first reading without losing either noun. It clarified `Testimonium ... perhibeo illis` at 10:2 as ‘I bear witness to them,’ preserving the recipients without obsolete word order. It changed the second connective at 10:17 to ‘but,’ restoring `autem` and the distinction between faith’s source and hearing’s means, and restored `Et quidem` at 10:18 as ‘And indeed.’ The entire invocation, belief, hearing, preaching, sending, report, and word chain was rechecked after those corrections; no self-audit finding remains open.

Canonical terminology

`justitia` is ‘justice,’ `lex` is ‘law,’ `fides` is ‘faith,’ `credere` is ‘believe,’ `confessio` is ‘confession,’ `salus` is ‘salvation,’ `verbum` is ‘word,’ `prædicare` is ‘preach,’ and `Evangelium` is ‘Gospel.’ `auditus` is recorded as ‘report’ or ‘hearing’ according to its immediate relation, `æmulatio` is ‘zeal’ or ‘jealousy’ according to agency, and all `Dominus` occurrences remain plain ‘Lord’ after the single book marker at 4:8.

Chapter 11

Chapter movement

Paul rejects the thought that God has rejected his people, identifies himself with Israel, and finds in Elijah’s complaint and the divine answer a remnant saved according to grace. Israel’s offense then opens salvation to the Gentiles, but the wild olive is warned that it does not bear the root. Partial blindness, the Gentiles’ fullness, Israel’s salvation, mercy upon all, and the gifts and calling of God lead into wonder before the depth of God’s wisdom and knowledge and the confession that all things are from, through, and in him.

Governing Latin

The strong rejection `Absit` answers both 11:1 and 11:11. At 11:5–7, `reliquiæ`, `electio gratiæ`, `gratia`, and `opera` keep remnant, election, grace, and works distinct; repeated `incredulitas` then governs 11:20–32. The olive sequence is controlled by `oleaster`, repeated `inserere`, `radix`, `pinguedo`, `rami`, `bonitas`, and `severitas`; the root bears the grafted branch, never the reverse. The closing argument retains `Sine pœnitentia`, repeated mercy, and the exact threefold relation `ex ipso, et per ipsum, et in ipso`.

Vulgate-specific readings

Romans 11:6 contains only the supplied grace-versus-works statement and receives no added balancing sentence. Verses 11:25–27 retain partial blindness in Israel, the fullness of the Gentiles entering, all Israel’s salvation, the one coming from Zion to deliver, the testament, and the future-perfect removal of sins. Verse 11:31 keeps the difficult belief relation `in vestram misericordiam` as “in your mercy.” Verse 11:36 ends with all things not only from and through God but also “in him,” preserving Clementine `in ipso`.

Ambiguities preserved

At 11:11, “so that they may emulate them” leaves the pronoun reference and the reciprocal force of `æmulentur` visible instead of replacing the clause with an explanatory account of jealousy. `assumptio` at 11:15 is rendered “reception,” without defining the event beyond its contrast with loss. At 11:26, “might be saved” and “the one who is to deliver” retain the subordinate moods without turning them into either doubt or an independent prediction. “Without repentance” at 11:29 preserves the exact expression and does not substitute the interpretive abstraction “irrevocable.”

Clarity decisions

The Elijah quotation and its divine answer are separately marked at 11:3–4, while the Scripture chain at 11:8–10 and the Zion-and-testament quotation at 11:26–27 continue across verse boundaries. Verses 11:17–18 remain one grafting sentence so that the wild olive’s insertion, sharing, warning, and dependence upon the root cannot exchange agents. At 11:25–27, dashes preserve Paul’s parenthetical warning against self-wisdom while commas carry the blindness, fullness, salvation, and citation sequence through three auditable verse keys.

Corrections and reasons

Self-review changed 11:13 from qualitative “insofar as” to temporal “as long indeed as,” restored the warning at 11:21 as “beware lest perhaps,” restored adversative “But” at 11:23, removed an added possessive at 11:24, refined the relative subjunctives at 11:26, and restored future-perfect `abstulero` at 11:27. Whole-book review then corrected 11:2 from a colon to a full rhetorical question—“what Scripture says in Elijah—how he appeals to God against Israel?”—restoring `An nescitis ... ?` while leaving the quoted appeal to begin at 11:3. No correction finding remains open.

Canonical terminology

`reliquiæ` is “remnant,” `electio` is “election,” `gratia` is “grace,” `opera` is “works,” `incredulitas` is “unbelief,” `delictum` is “offense,” and `misericordia` is “mercy.” `oleaster` is “wild olive,” `oliva` is “olive tree,” `radix` is “root,” `rami` are “branches,” and `pinguedo` remains the concrete “fatness.” `testamentum` is “testament,” `pœnitentia` is “repentance,” and later divine `Dominus` remains plain “Lord” because Romans’ sole covenant-name marker already occurred at 4:8.

Chapter 12

Chapter movement

The appeal grounded in God’s mercy moves from bodies presented as a living sacrifice and minds transformed in newness into sober self-assessment within one body. Differing gifts receive their proper governing manner, and the chapter then compresses love, brotherly charity, diligence, hope, prayer, hospitality, blessing, shared joy and grief, humility, peace, refusal of self-defense, enemy care, and the overcoming of evil with good into one sustained communal exhortation.

Governing Latin

At 12:1–2, `corpora`, singular `hostiam viventem`, `rationabile obsequium`, `sæculum`, `reformamini`, `novitate sensus`, and `probetis` govern bodies, sacrifice, rational service, this age, transformation, newness of mind, and testing. The gifts retain the sequence `prophetiam`, `ministerium`, `doctrina`, `exhortando`, `tribuit`, `præst`, and `miseretur`, together with proportion, ministering, teaching, exhortation, simplicity, diligence, and cheerfulness. Verses 12:9–21 preserve the source’s participles, terse imperatives, repeated blessing, wrath, vengeance, enemy care, coals, and paired overcoming.

Vulgate-specific readings

The reader text says “this age” for `huic sæculo`, “transformed in the newness of your mind” for `reformamini in novitate sensus`, and “your rational service” for `rationabile obsequium`; none is replaced with a reader-text explanation. Romans 12:17 retains good provided not only before all men but first “before God.” Verse 12:19 retains the explicit prohibition against defending oneself, followed by place for wrath and the Lord’s declaration of vengeance and repayment. Verse 12:20 retains both hunger and thirst, food and drink, and the coals of fire upon the enemy’s head.

Ambiguities preserved

Lowercase “spirit” at 12:11 leaves `spiritu` open rather than silently identifying a referent. At 12:16, substantive `humilibus` can point to lowly people or lowly things; “the lowly” preserves that openness. The wrath given place at 12:19 is not assigned an explanatory human or divine possessor in reader text, and the coals at 12:20 remain an uninterpreted concrete image. “Proportion of faith” at 12:6 does not decide whether the measure belongs principally to the gift, its exercise, or the recipient.

Clarity decisions

The long appeal at 12:1–2 is divided into two lucid English sentences without detaching bodily sacrifice from rational service or transformation from testing God's will. The participial gift opening at 12:6 is made finite as "we have gifts" so the English can govern the three-verse list without inventing a command to use them. Semicolons retain the compressed movement through 12:9–13, while the infinitival exhortation at 12:15 is expressed as direct English imperatives. The vengeance declaration is quoted, but Paul's enemy-care command remains outside that quotation.

Corrections and reasons

Self-review restored adversative `autem` at 12:6 as "But" and changed the initial fragment "having gifts" to the proposition-neutral finite wording "we have gifts," preventing the list at 12:6–8 from becoming grammatically stranded. The audit kept `dilectio` and `caritas` distinct as love and charity, retained "defend yourselves" for `vosmetipsos defendentes`, and left `humilibus` unresolved as "the lowly." Every verse, command, participial sequence, and adjacent boundary was rechecked; no self-audit finding remains open.

Canonical terminology

`corpus` is "body," `membra` are "members," `hostia` is "sacrifice," `obsequium` is "service," `sensus` is "mind," and `fides` is "faith." Contextual `donationes` is "gifts"; `ministerium` is "ministry," `doctrina` is "teaching" in the gift list, and `exhortatio` is "exhortation." `dilectio` is "love," while `caritas fraternitatis` is "brotherly charity," keeping the two Latin nouns accountable. `vindicta` is "vengeance," `retribuere` is "repay," and `caro` remains "flesh."

Chapter 13

Chapter movement

Every soul is placed under the higher authorities, whose ordering, sword, wrath, and tax service are related to God; resistance, conscience, and each repeated due remain explicit. Paul then leaves no debt except mutual love, gathers the commandments—including the Clementine command against false testimony—into love of neighbor, and turns to the urgent hour: sleep gives way to nearer salvation, the passing night to the approaching day, works of darkness to weapons of light, and fleshly desires to putting on the Lord Jesus Christ.

Governing Latin

The authority section repeats `potestas` and its ordered form `ordinatæ`, then names `principes`, God's `minister`, the carried `gladium`, the `vindex`, wrath, conscience, `tributa`, and `vectigal`. Romans 13:7 repeats each object after `Reddite ... debita`, so tribute, toll, fear, and honor all recur rather than being compressed into a summary. At 13:8–10, `diligere`, `mandatum`, `verbum`, and `dilectio` join love and law. The final sequence keeps `somno`, `salus`, night, day, works, `arma`, beds, shameless acts, contention, emulation, `Dominum Jesum Christum`, flesh, and desires.

Vulgate-specific readings

Romans 13:1 begins "Let every soul be subject," retaining `Omnis anima` rather than replacing soul with a collective abstraction. Verse 13:9 retains all five supplied commands, including `non falsum testimonium dices`, "you shall not bear false witness." Verse 13:12 calls the things put on `arma lucis`, "weapons of light," not a softened abstraction. Verse 13:13 keeps the concrete "beds" in its vice sequence, and 13:14 retains care of the flesh specifically "in desires" without expanding the clause into a general rule about bodily needs.

Ambiguities preserved

The singular authority in 13:3–4 moves between institutional `potestas` and the ruler who is God's masculine `minister`; "the ruler" makes the sword-bearing agent grammatical without defining a particular government. `instauratur` at 13:9 is rendered "is gathered together," conveying the commandments' convergence without claiming that the other commands disappear. The negative purpose of 13:14 is kept as "take no care of the flesh in desires," leaving the bare plural desires unattached to an added possessive. The morally negative force of `æmulatio` at 13:13 remains visible as "emulation" rather than being silently changed to a different vice noun.

Clarity decisions

Verses 13:2–4 remain one flowing argument by ending 13:2 and 13:3 with commas; rulers' terror, the authority's praise, God's minister, the sword, and avenging wrath therefore retain their sequence. The elliptical dues at 13:7 are intentionally repeated in English exactly as tribute/tribute, toll/toll, fear/fear, and honor/honor. Quotation marks distinguish the command list and the neighbor command at 13:9. The semicolon at 13:13 leaves the vice list open for the contrasting command to put on the Lord Jesus Christ at 13:14.

Corrections and reasons

Self-review restored adversative "But" for `autem` at 13:2–3 and 13:12, preventing resistance from being merely additive and preserving night/day contrast. It changed 13:6 from generic "taxes" to "tribute" so `tributa` recurs in 13:7 and remains distinct from `vectigal`, "toll"; it then restored all four repeated dues. At 13:13, "rivalry" became "emulation" to preserve the `æmulatio` family visible in chapter 11. At 13:14 an added possessive was removed from desires so the Latin relation remains open. No self-audit finding remains open.

Canonical terminology

`anima` is "soul," `potestas` is "authority," `ordinatio` is "ordering," `princeps` is "ruler," `minister` is "minister," `gladius` is "sword," `vindex` is "avenger," and `damnatio` is "condemnation." `tributum` is "tribute" and `vectigal` is "toll," preserving the fiscal distinction. `conscientia` is "conscience," `mandatum` is "commandment," `lex` is "law," `dilectio` is "love," `arma` are "weapons," and `caro` is "flesh." Every `Dominus` in this chapter is plain "Lord."

Chapter 14

Chapter movement

Paul receives the one weak in faith without inviting disputes, then holds eater and non-eater, differing judgments about days, thanksgiving, life, and death before the Lord to whom each belongs. Christ's dominion over dead and living leads directly to the judgment seat of Christ and each person's account to God. The argument then turns from judging a brother to refusing stumbling blocks: common and clean remain distinct, charity restrains food, God's kingdom is justice, peace, and joy in the Holy Spirit, and doubtful eating ends in the uncompromised conclusion that everything not from faith is sin.

Governing Latin

The chapter's movement depends on repeated `manducat` and `non manducat`, `judicat`, `Domino`, thanksgiving, living, dying, and belonging. At 14:9–12, `dominetur`, `tribunal Christi`, bent knee, confessing tongue, and `rationem reddet Deo` retain dominion, Christ's judgment seat, and personal account. Verses 14:13–21 distinguish `offendiculum`, `scandalum`, `commune`, food, `caritas`, `justitia`, edification, `munda`, flesh, wine, and weakening. The closing `discernit`, `damnatus`, repeated `ex fide`, and `peccatum` govern doubt, condemnation, faith, and sin.

Vulgate-specific readings

Romans 14:10 says that all will stand before `tribunal Christi`, the judgment seat of Christ. Verse 14:14 retains `nihil commune per ipsum` as "nothing is common through itself," without replacing common with a generic moral or ritual label. Verse 14:17 names God's kingdom as justice, peace, and joy in the Holy Spirit. Verse 14:21 retains flesh as food, wine, and all three effects—offense, scandal, and weakening. Verse 14:23 retains both condemnation from doubtful eating and the complete conclusion, "everything that is not from faith is sin."

Ambiguities preserved

"Common" at 14:14 is intentionally not glossed as unclean or profane, and "through itself" leaves the difficult force of `per ipsum` visible. At 14:5, "abound in his own mind" preserves unusual `in suo sensu abundet` rather than importing a stronger certainty formula. `discernit` at 14:23 is contextually "doubts," but the editorial record retains its underlying sense of making a distinction. At 14:21, "anything in which" does not decide whether the three passive effects arise from food, wine, another practice, or the broader situation.

Clarity decisions

The day clause at 14:6 supplies only the English object “it,” leaving observance directed to the Lord and not adding the absent non-observer clause. Verses 14:7–9 repeat live/die and Lord rather than varying vocabulary. The Scripture declaration at 14:11 is quoted as an oath while keeping knee, tongue, Lord, and God explicit. Verse 14:14 retains its doubled recipient—what is common to the one who considers it common is common to that person—and 14:21 supplies minimal “anything” to make the elliptical `neque in quo` grammatical.

Corrections and reasons

Self-review restored the second adversative at 14:23, changing “And everything” to “But everything” for `Omne autem`; this keeps Paul’s universal conclusion distinct from the individual doubtful eater while preserving their logical connection. The review also tested “common” against every `commune` in the verse and “clean” against `munda` at 14:20, rejecting any collapse of the two terms. Food, flesh, wine, offense, scandal, weakening, faith, and condemnation were rechecked as one sequence. No self-audit finding remains open.

Canonical terminology

`servus` is “servant” and its human `dominus` is lowercase “lord”; divine `Dominus` is plain “Lord.” `tribunal` is “judgment seat,” `judicare` is “judge,” `ratio` in the account phrase is “account,” `commune` is “common,” and `munda` is “clean.” `caritas` is “charity,” `justitia` is “justice,” `Spiritus Sanctus` is “Holy Spirit,” `ædificatio` is “edification,” `offendiculum` is “stumbling block,” `scandalum` is “scandal,” `fides` is “faith,” and `peccatum` is “sin.”

Chapter 15

Chapter movement

The stronger are called to bear the weak as Christ did not please himself. What was written supplies doctrine, patience, consolation, and hope; the God of patience and comfort draws the community toward one mind and one mouth. Christ’s ministry of circumcision confirms the fathers’ promises while the Gentiles honor God for mercy through a fourfold Scripture witness. Paul then describes his own ministry among the Gentiles, the Gospel, the offering, signs and wonders, the Holy Spirit, and his circuit to Illyricum before turning to Spain, Jerusalem’s poor saints, mutual spiritual and carnal debt, prayer, deliverance, refreshment, and peace.

Governing Latin

Romans 15:4–7 is governed by `doctrinam`, `patientiam`, `consolationem Scripturarum`, `spem`, `idipsum sapere`, `unanimes`, `uno ore`, and repeated reception. Verses 15:8–12 preserve `ministrum ... circumcisionis`, God’s truth, the fathers’ promises, Gentile mercy, every quotation introduction, and every Gentile, people, peoples, root, Jesse, ruling, and hope clause. Paul’s ministry retains `sanctificans Evangelium Dei`, `oblatio gentium`, `verbo et factis`, two occurrences of `virtute`, Jerusalem, the circuit, Illyricum, Spain twice, ministry to saints, and spiritual/carnal things.

Vulgate-specific readings

Romans 15:16 says that Paul is a minister of Christ Jesus among the Gentiles, “sanctifying the Gospel of God,” so that the offering of the Gentiles may become acceptable and sanctified in the Holy Spirit; no unsupplied office or cultic explanation enters the reader text. Verse 15:19 retains both the power of signs and wonders and the power of the Holy Spirit, with the extent from Jerusalem to Illyricum. Verses 15:24 and 15:28 name Spain explicitly and retain passing through, being conducted there by the Romans, conditional partial enjoyment of them, and later travel through them.

Ambiguities preserved

“The preaching of Jesus Christ” later at 16:25 confirms that a Jesus-Christ genitive need not be resolved as preaching by or about him; chapter 15 likewise avoids explanatory genitives around the Gospel. At 15:16, “offering of the Gentiles” leaves the genitive’s exact force open while the offering remains acceptable and sanctified. `repleverim Evangelium Christi` at 15:19 is restructured as filling the circuit with the Gospel, without adding a theory of what “full” preaching entails. “This fruit” at 15:28 remains Paul’s concrete name for the contribution, and its `assignavero` is simply delivered, not ceremonially explained.

Clarity decisions

Verses 15:5–6 stay one purpose construction from God’s gift of shared mind to one-minded, one-mouthed honor of the God and Father of Jesus Christ. Verses 15:8–9 remain one report governed by “I say,” with Christ’s ministry contrasted by the Gentiles’ honor before the first quotation. Verses 15:18–19 remain one sentence so Christ’s action through Paul is linked to word, deeds, both powers, and geographic extent. The desire and Spain sentence continues from 15:23 into 15:24, and the prayer begun at 15:30 continues through both purposes at 15:31–32.

Corrections and reasons

Self-review distinguished `consolationem` at 15:4 as “consolation” from `solatii` at 15:5 as “comfort”; changed 15:6 from potentially two-object “God and the Father” to “the God and Father”; and restored adversative `autem` at 15:9, 15:13, 15:20, 15:29, and 15:33. It changed 15:17 from “before God” to source-visible “toward God,” restored conditional “if” at 15:24 for `si`, and restored `aliquam` as “some” contribution at 15:26. Every correction and adjacent boundary was rechecked; no self-audit finding remains open.

Canonical terminology

`firmiores` are “stronger,” `imbecillitates` are “weaknesses,” `doctrina` is “doctrine,” `patientia` is “patience,” `consolatio` is “consolation,” and distinct `solatium` is “comfort.” `minister` and `ministrare` remain “minister,” `Evangelium` is “Gospel,” `prædicare` is “preach,” `oblatio` is “offering,” `virtus` is “power,” `Spiritus Sanctus` is “Holy Spirit,” `dilectio` is “love,” and `caritas` is “charity.” `Hispania` is “Spain,” `Illyricum` is “Illyricum,” and `carnalia` remains “carnal things.”

Chapter 16

Chapter movement

Paul first commends Phoebe as sister, names her ministry in the Cenchreaean church, and asks for worthy reception and assistance grounded in her assistance to many and to him. A long network of greetings then preserves helpers, necks endangered for Paul’s soul, household churches, labor, kinship, imprisonment, apostolic distinction, mothers, brothers, saints, and the holy kiss. Warning against divisions gives way to the God of peace crushing Satan, further greetings, the Clementine grace verse, and a three-verse doxology joining Paul’s Gospel, Jesus Christ’s preaching, the revealed mystery, prophetic Scriptures, all nations, obedience of faith, and eternal honor and glory.

Governing Latin

Phoebe’s description is controlled by `sororem nostram`, `in ministerio ecclesiæ`, `suscipiatis`, `assistatis`, and repeated `astitit`; the English neither promotes `ministerium` into an office title nor loses her active help. The greeting list preserves every `Salutate`, exact personal and household grouping, `adjutores`, `anima`, necks, `cognatos`, `concaptivos`, `nobiles in Apostolis`, labor, election, brothers, saints, and churches. The closing doxology remains governed across 16:25–27 by `confirmare`, Gospel, preaching, revelation, the mystery silent in eternal times, prophetic Scriptures, eternal God’s command, obedience of faith, all nations, and the only wise God.

Vulgate-specific readings

Romans 16:1 says only that Phoebe “is in the ministry of the church” in Cenchreae; no office noun absent from the frozen Latin is imported. Verse 16:7 renders accusative `Juniam` with defensible nominative “Junia,” retains the pair as relatives and fellow prisoners, and translates exact `nobiles in Apostolis` as “distinguished among the Apostles.” Verse 16:20 keeps the God of peace crushing Satan under the readers’ feet swiftly. Verse 16:24 remains ordinary canonical grace text, and 16:25–27 retains every Clementine doxological proposition across all three keys.

Ambiguities preserved

The accusative form `Juniam` permits the nominative Junia and also leaves a live Junia/Junias morphological question; “Junia” is chosen as a defensible nominative, but plural `cognatos` is not used to infer the person’s gender. “Distinguished among the Apostles” preserves `nobiles in Apostolis` without deciding in editorial prose whether the phrase emphasizes membership, reputation, or both. At 16:25, “the preaching of Jesus Christ” leaves the genitive open. At 16:27, English keeps “through Jesus Christ, to whom” in the Latin sequence rather than replacing the relative with a newly named antecedent.

Clarity decisions

Verses 16:1–2 remain one commendation-and-purpose sentence, with “in a manner worthy of the saints” making adverbial `digne sanctis` lucid. The greeting to Prisca and Aquila continues through 16:3–5: dashes hold the relative account of their endangered necks and the churches’ thanks without severing the household church from the verb “Greet.” Household phrases at 16:11 are repeated so only the specified members of Narcissus’s household are said to be in the Lord. An em dash at 16:26 carries the doxology through its parenthetical manifestation clause into the delayed recipient at 16:27.

Corrections and reasons

Self-review changed 16:19 from potentially textual “published in every place” to “spread abroad into every place,” restored adversative `autem` as “But to him” at 16:25, and changed 16:26 from “all the Gentiles” to “all nations,” matching `in cunctis gentibus` and Romans 1:5. Independent review corrected 16:23 so nominative `universa ecclesia` is a greeting subject with Gaius, not an invented second object of “host”; Erastus and Quartus likewise remain the two greeting subjects of the next clause. Phoebe receives no imported office, and “Junia” retains its explicit morphological ambiguity record. No correction finding remains open.

Canonical terminology

`ministerium` is “ministry,” `assistere` is “assist,” `adjutor` is “helper,” `cognatus` is “relative,” `concaptivus` is “fellow prisoner,” and `Apostoli` are “Apostles.” `anima` remains “soul,” `ecclesia` is “church,” `doctrina` is “doctrine,” `obedientia` is “obedience,” and `Evangelium` is “Gospel.” Names are Phoebe, Cenchreae, Prisca, Aquila, Epaenetus, Andronicus, Junia, Ampliatus, Urbanus, Stachys, Apelles, Aristobulus, Herodion, Narcissus, Tryphaena, Tryphosa, Persis, Rufus, Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympias, Timothy, Lucius, Jason, Sosipater, Tertius, Gaius, Erastus, and Quartus.

1 Corinthians — Codici Editorial

Chapter 1

Chapter movement

The chapter moves as one continuous address from Paul's calling and the church's sanctification through thanksgiving for grace, word, and knowledge; it then confronts factional speech and turns to the cross, where God's foolish and weak things overturn the world's wisdom, strength, and boasting.

Governing Latin

The English follows vocatus, sanctificatis, vocatis, gratia, verbum, scientia, testimonium, revelatio, societas, schismata, contentiones, sensus, sententia, sapientia, stultitia, praedicatio, and virtus. Repeated forms of vocare, gloriari, eligere, and confundere remain visible, as do the neuter plurals for the foolish, weak, ignoble, contemptible, nonexistent, and existent things.

Vulgate-specific readings

The salutation retains 'in every place, theirs and ours'; 1:17 keeps evangelizare and the purpose that the cross not be emptied; 1:18 retains those 'being saved'; and 1:30 preserves Christ made for us wisdom, justice, sanctification, and redemption. At 1:31 'Lord (YHWH)' is the book's one editorial covenant-name marker; the parenthetical is not literal Latin.

Ambiguities preserved

The compact ipsorum et nostro remains 'theirs and ours' without assigning ownership more narrowly. 'Wisdom of word' leaves sapientia verbi concrete, while 'the foolishness of God' and 'the weakness of God' preserve the genitive without adding 'apparent,' 'seeming,' or an explanatory doctrine.

Clarity decisions

Verses 1:1-9 retain the long salutation and thanksgiving through commas, colons, and dependent openings without merging keys. The four factional claims use the same 'I am of' construction, while 1:22-24 carries the Jews/Greeks contrast across separately numbered lines.

Corrections and reasons

During self-review, 'gift' at 1:7 was corrected to 'grace' because the source is gratia; 'blameless' at 1:8 was narrowed to 'without accusation' for sine crimine; and 1:10 was revised to distinguish sensus as 'mind' from sententia as 'opinion' rather than flattening both mental terms or collapsing sententia into judicial judicium.

Canonical terminology

Deus is 'God'; gratia is 'grace'; verbum is 'word'; scientia is 'knowledge'; sensus is 'mind'; sententia is 'opinion'; sapientia is 'wisdom'; stultitia is 'foolishness'; praedicatio is 'preaching'; virtus is 'power'; justitia is 'justice'; and schismata is 'schisms.' Direct titles of Jesus before 1:31 are plain 'Lord'; the exact marker 'Lord (YHWH)' occurs only at 1:31.

Chapter 2

Chapter movement

Paul passes from his weak and trembling arrival, Christ crucified, and a demonstration of spirit and power to God's hidden wisdom predestined before the ages. The chapter then traces revelation through God's Spirit and contrasts the animal human being with the spiritual one, ending with the one mind named as the mind of the Lord and of Christ.

Governing Latin

Testimonium Christi governs 2:1, while sermo, praedicatio, spiritus, virtus, sapientia, mysterium, praedestinavit, revelavit, scrutatur, profunda, animalis, spiritualis, judicat, and sensus govern the argument. The repeated sensus in the final verse is rendered 'mind' in both clauses.

Vulgate-specific readings

Verse 2:1 reads 'the testimony of Christ,' directly representing the frozen Clementine testimonium Christi and importing no alternative reading. Verse 2:7 preserves wisdom 'in a mystery' and predestination before the ages for our glory; 2:8 retains 'Lord of glory' as Christ's title with no YHWH parenthetical.

Ambiguities preserved

At 2:13 spiritualibus spiritualia comparantes is rendered 'comparing spiritual things with the spiritual.' The first substantive adjective remains open rather than being forced into spiritual persons, words, or a fully adverbial sense, and comparantes remains comparison rather than an interpretive expansion. Animalis is retained with the concrete 'animal' link rather than silently merged with spiritualis; the singular examinatur is not silently pluralized.

Clarity decisions

The quotation begun at 2:9 stays syntactically open with an em dash, and 2:10 supplies its governing revelation without duplicating the object. The human-spirit/God's-Spirit analogy in 2:11 is recast into grammatical contemporary English while retaining each exclusive except-clause and the Spirit's agency.

Corrections and reasons

Self-review restored 'speech' for sermo and 'preaching' for praedicatio at 2:4 so two Latin terms were not collapsed. It also changed a fully interpretive rendering of 2:13 to the broader 'with the spiritual,' restored 'doctrine' for doctrina, and retained 'animal person' at 2:14 so animalis and singular examinatur were not concealed behind a doctrinal paraphrase.

Canonical terminology

Sermo is 'speech,' praedicatio is 'preaching,' doctrina is 'doctrine,' virtus is 'power,' mysterium is 'mystery,' profunda is 'depths,' animalis is 'animal,' spiritualis is 'spiritual,' and sensus is 'mind.' Spirit is capitalized where the clause identifies God's Spirit; the 2:4 phrase remains the source's broader 'spirit and power.'

Chapter 3

Chapter movement

The chapter moves from infancy, milk, jealousy, and factional humanity into ministry under God: Paul plants, Apollo waters, and God gives increase. Cultivation becomes building, work passes through fire, the community is named God's holy temple, and all human boasting is closed by the sequence all things are yours, you are Christ's, and Christ is God's.

Governing Latin

Carnalis, parvuli, lac, esca, zelus, contentio, ministri, incrementum, adjutores, agricultura, aedificatio, architectus, fundamentum, superaedificare, opus, ignis, templum, violare, disperdere, sapientia, and stultitia retain their concrete force and repetition.

Vulgate-specific readings

The answer ministri ejus, cui credidistis in 3:5 remains governed by the unfinished questions in 3:4. Verse 3:13 names 'the day of the Lord' and its revelation in fire; 3:15 preserves both loss and personal salvation qualified 'as through fire.' Verses 3:16-17 retain the plural community as God's singular temple, ending with the source's 'which you are.'

Ambiguities preserved

The ministers are left as 'ministers of him whom you believed' without replacing the Clementine singular relative with a different source tradition. In 3:13 the repeated 'it' does not force revelabitur to name either the day or the work more explicitly than the Latin does; the fire is not defined doctrinally, and 'as through fire' retains quasi rather than claiming identity.

Clarity decisions

An em dash at the end of 3:4 carries both questions into the plural answer at 3:5, while a question mark at 3:5 closes the whole construction. In 3:13 'the quality of each one's work' makes quale sit lucid while the antecedent of revelabitur remains open, and repeated building verbs remain visibly linked.

Corrections and reasons

Self-review removed an independent sentence beginning 'They are ministers' at 3:5 because it severed Quid igitur... quid vero...? from ministri. It also restored 'God's cultivation' for agricultura, 'architect' for architectus, and the distinct verbs 'violates' and 'destroy' for violaverit and disperdet.

Canonical terminology

Carnalis is 'fleshly,' ministri is 'ministers,' incrementum is 'increase,' adjutores is 'fellow workers,' agricultura is 'cultivation,' aedificatio is 'building,' architectus is 'architect,' fundamentum is 'foundation,' templum is 'temple,' and gloria/gloriari language remains 'glory.'

Chapter 4

Chapter movement

Paul reframes apostles as ministers and dispensers accountable for fidelity, places every premature judgment under the coming Lord, and turns Corinthian pride against apostolic abasement. The movement proceeds from irony and public spectacle through hunger, blows, hand labor, blessing under abuse, and the world's refuse, then returns to paternal admonition, imitation, Timothy, and a choice between rod or charity and gentleness.

Governing Latin

Ministri, dispensatores, mysteria, fidelis, judicare, humanus dies, conscius, justificatus, illuminare, consilia cordium, transfiguravi, inflari, spectaculum, colaphis caedi, laborare, maledici, benedicere, purgamenta, peripsema, paedagogi, genui, sermo, virtus, virga, caritas, and mansuetudo govern the vocabulary and tone.

Vulgate-specific readings

Verse 4:3 keeps Paul's strange 'human day' instead of normalizing it to a human court. Verse 4:6 retains transfiguravi as 'transfigured' and the limit 'not beyond what is written.' Verse 4:16 includes the supplied Clementine clause 'as I also am of Christ,' and 4:20 distinguishes speech from power.

Ambiguities preserved

The exact institutional shape of dispensatores is not overdefined beyond 'dispensers.' Humanus dies remains open as Paul's compressed name for human assessment, and transfiguravi is not reduced to one explanatory paraphrase. Peripsema remains the distinct and forceful 'scum' beside purgamenta as 'refuse.'

Clarity decisions

The judgment sequence at 4:3-5 preserves conscience, justification, the Lord's judgment, his coming, illumination, disclosure, and praise in their source order. Parallel semicolons keep Paul's irony and the deprivation/response pairs audible without weakening their present force.

Corrections and reasons

Self-review replaced generic 'servants' with 'ministers' and 'stewards' with 'dispensers' to keep ministri and dispensatores distinct. It restored 'human day,' 'transfigured,' 'pedagogues,' and the two concrete refuse images after smoother paraphrases were found to hide the Clementine wording.

Canonical terminology

Ministri is 'ministers,' dispensatores is 'dispensers,' sermo is 'speech,' virtus is 'power,' caritas is 'charity,' virga is 'rod,' mansuetudo is 'gentleness,' purgamenta is 'refuse,' and peripsema is 'scum.' These terms remain distinct in later chapters.

Chapter 5

Chapter movement

The chapter begins with publicly reported fornication and the church's failure to mourn, then carries Paul's bodily absence and spiritual presence into assembly, judgment, and delivery to Satan. Discipline becomes Paschal imagery: old leaven is purged for a new unleavened batch and a feast of sincerity and truth, before Paul distinguishes the world's offenders from one called a brother and closes with inside/outside judgment.

Governing Latin

Fornicatio, uxor patris, inflati, luctus, tollatur, corpus, spiritus, congregatis, virtus, tradere, Satanas, interitus carnis, salvus, fermentum, massa, conspersio, azymi, Pascha, immolatus, epulari, sinceritas, veritas, commisceri, avarus, rapax, idolis serviens, maledicus, ebriosus, and judicare keep their sequence and force.

Vulgate-specific readings

Verse 5:1 states fornication and a man having his father's wife without euphemism. Verses 5:3-5 retain delivery to Satan for destruction of the flesh so that the spirit may be saved on the day of our Lord Jesus Christ. Verse 5:7 reads 'Christ our Pasch has been sacrificed,' and 5:13 commands, 'Remove the evil from among yourselves.'

Ambiguities preserved

The text does not explain interitus carnis beyond 'destruction of the flesh,' identify spiritus in 5:5 more narrowly than the grammar does, or supply a doctrine of how the stated discipline effects salvation. The relation between Paul's present spirit, the assembled church, and the Lord's power is kept in the long construction rather than redistributed among new agents.

Clarity decisions

Verses 5:3-5 form one sentence: the colon after Paul's judgment, the dependent assembly phrase, and the infinitive 'to deliver' preserve the cross-verse government while every key remains separate. The broken qualification at 5:9-10 is carried by an em dash so 'not, certainly' cannot be mistaken for a new prohibition.

Corrections and reasons

Self-review changed 'immorality' back to 'fornication' for fornicatio, restored 'destruction of the flesh' for interitum carnis, and replaced generic 'community' language with the explicit assembled 'you and my spirit.' It also used 'batch' for both massa/conspersio contextually so the old-leaven/new-batch image remains coherent.

Canonical terminology

Fornicatio is 'fornication,' fermentum is 'leaven,' massa and conspersio are contextually 'batch,' azymi is 'unleavened bread' or 'unleavened,' Pascha is 'Pasch,' sinceritas is 'sincerity,' veritas is 'truth,' avarus is 'covetous,' maledicus is 'reviler,' and rapax is 'robber.'

Chapter 6

Chapter movement

Paul rebukes lawsuits before the unjust by invoking the saints' judgment of world and angels, exposes mutual injury and fraud, and lists those who will not possess God's kingdom before recalling the Corinthians' washing, sanctification, and justification. The chapter then tests lawfulness against expedience and authority, joins body reciprocally to the Lord, rejects joining Christ's members to a prostitute, and culminates in the Spirit's temple, the great purchase price, and the command to glorify and bear God in the body.

Governing Latin

Negotium, judicari, iniqui, sancti, saecularia, judicia, injuria, fraus, possidere, fornicarii, idolis servientes, adulteri, molles, masculorum concubitores, fures, avari, ebriosi, maledici, rapaces, abluti, sanctificati, justificati, licent, expediunt, potestas, corpus, membra, meretrix, adhaerere, templum, pretium, glorificate, and portate remain concrete and differentiated.

Vulgate-specific readings

Verses 6:9-10 do not collapse molles and masculorum concubitores: they appear separately as 'the effeminate' and 'men who lie with males.' Verse 6:11 retains all three passive acts and both 'in' relations. Verse 6:19 names the members, plural, as the Holy Spirit's temple, singular. The Clementine 6:20 command is preserved as 'Glorify and bear God in your body.'

Ambiguities preserved

The lexical range of molles is represented by the direct substantival 'the effeminate' without merging it into the separate male-bed relation; neither term is expanded into a modern umbrella category. Sub nullius... potestate remains personal and compressed as 'under the authority of no one,' and portate remains the bodily 'bear' without explaining its manner.

Clarity decisions

The courtroom questions retain Paul's escalating rhetoric and the world/angels/secular-matters sequence. Food and belly are repeated in 6:13 rather than hidden behind pronouns, preserving what God destroys; the reciprocal body/Lord clauses then stand in the same order as the Latin. 'Far be it!' gives Absit its own force without inserting a divine name.

Corrections and reasons

Self-review separated 'the effeminate' from 'men who lie with males' after a collective rendering was rejected for erasing molles versus masculorum concubitores. It restored repeated 'but' before washed, sanctified, and justified; changed generic 'control' to 'authority' for potestas; retained members rather than substituting body at 6:19; and corrected 'honor God' to 'glorify and bear God' for Glorificate, et portate Deum.

Canonical terminology

Iniqui is 'the unjust,' sancti is 'saints,' saecularia is 'secular matters,' injuria is 'injury,' fraus is 'fraud,' molles is 'the effeminate,' masculorum concubitores is 'men who lie with males,' fures is 'thieves,' avari is 'the covetous,' ebriosi is 'drunkards,' maledici is 'revilers,' rapaces is 'robbers,' potestas is 'authority,' corpus is 'body,' membra is 'members,' and portare is 'bear.'

Chapter 7

Chapter movement

Paul moves from the Corinthians’ written questions through mutual obligations in marriage, continence and gift, mixed-faith households, peace and one’s calling, and then counsel concerning virgins, the present necessity, worldly anxiety, and a widow’s freedom in the Lord. The movement repeatedly balances command with counsel and freedom with faithful continuance before God.

Governing Latin

The English follows debitum reddat and the reciprocal potestatem non habet in 7:3–4; the exact speaker distinctions præcipio non ego, sed Dominus and ego dico, non Dominus in 7:10,12; servus, liber, libertus, and pretio empti in 7:21–23; the chained ut and tamquam clauses in 7:29–31; and the Clementine sequence quomodo placeat uxori, et divisus est in 7:33. In 7:36–38, virgine sua, potestatem ... suæ voluntatis, servare virginem suam, and matrimonio jungit govern the deliberately compressed English.

Vulgate-specific readings

The reader text retains the concrete foreskin in 7:18–19, the servitude language in 7:15 and 7:21–23, the passing figure of this world in 7:31, and the Clementine placement of ‘and he is divided’ at the end of 7:33. It neither transfers that clause to the woman in 7:34 nor recasts 7:36–38 into a settled modern relationship category.

Ambiguities preserved

At 7:21 magis utere has no expressed object; ‘use it rather’ keeps the referent open instead of deciding whether the compact counsel points to freedom, opportunity, or the called condition. In 7:25 ‘to be faithful’ preserves the scope of ut sim fidelis. In 7:26 ‘this’ and ‘so’ retain hoc and sic. ‘His virgin’ in 7:36–38 keeps virgine sua without naming a fiancé, daughter, ward, or other relation; the editorial record acknowledges that nubat is also compact even though lucid English supplies ‘she’ in 7:36.

Clarity decisions

Spousal nouns render vir and mulier as husband and wife where the reciprocal marital relation is explicit, while direct vocatives remain woman and man in 7:16. ‘Devote yourselves to prayer’ clarifies vacetis orationi without adding a practice, while ‘return again to the same’ preserves in idipsum. The coordinated subjects of 7:34 take normal English agreement without moving et divisus est from 7:33. The long 7:29–31 construction remains visibly continuous through semicolons and repeated ‘and.’

Corrections and reasons

Review changed 7:3 from the abstract ‘what is due’ to ‘the debt’ so debitum remains concrete; restored ‘For’ at 7:12 so Nam retains its logical force; and corrected 7:37 from a wording that could misread statuit as ‘stands.’ ‘Has determined firmly’ now accounts for both statuit and firmus while retaining necessity, authority over his will, the judgment in his heart, and preservation of his virgin.

Canonical terminology

Potestas is authority; donum is gift; vocatio and vocatus remain calling and called; servus is slave where civil status is foregrounded, libertus is freedman, and servus Christi is Christ’s servant. Tribulatio carnis is tribulation of the flesh, figura is figure, and every divine Dominus is plain Lord because the book’s sole covenant-name parenthetical lies earlier at 1:31.

Chapter 8

Chapter movement

Paul begins with knowledge about idol offerings, subordinates knowledge to charity, confesses one God and one Lord, and then turns from abstract knowledge to the weak conscience of a brother for whom Christ died. The chapter ends with Paul’s absolute refusal of meat if his eating scandalizes that brother.

Governing Latin

Scientia inflat, caritas vero ædificat supplies the knowledge, charity, and building contrast. The directional ex quo, in illum, and per quem in 8:6 remain from, unto, and through. Conscientia recurs through 8:7,10,12; ædificabitur is kept as the pointed ‘be built up’ in 8:10; and peribit ... frater preserves the weak brother’s peril in 8:11.

Vulgate-specific readings

The text retains charity for caritas rather than replacing it with a generic love term, and it preserves ‘unto whom we are’ for nos in illum alongside the two through clauses of 8:6. It keeps an idol as nothing in the world, the idol-temple setting of in idolio, the weak conscience being built up toward idol food, and the brother perishing through another’s knowledge.

Ambiguities preserved

‘A woman, a sister’ belongs to the next chapter, so no relational gloss is imported here; within chapter 8, ‘a conscience of the idol’ leaves the compact conscientia … idoli relation intact rather than turning it into an invented belief statement. The apposition ‘the weak one—a brother’ in 8:11 keeps frater attached to the person in danger without inventing a motive or outcome.

Clarity decisions

Idolothytum and idolothyta are rendered as food or things sacrificed to idols according to number and sentence role. Collective ‘hair’ questions do not arise here; the chief restructuring is 8:6, where English supplies ‘are’ around the governing prepositions while preserving every direction. In 8:7 ‘still’ carries usque nunc, and ‘reclining in an idol’s temple’ makes the concrete scene of in idolio recumbentem immediately visible.

Corrections and reasons

Review corrected an objectless English construction at 8:7 to ‘eat it as an idol offering,’ making quasi idolothytum grammatical without inventing what the conscience believes. It specifically rejected smoothing ‘built up’ in 8:10 into a different moral verb, because ædificabitur intentionally echoes charity’s building in 8:1, and retained ‘scandalizes’ in 8:13 to keep the recurring scandal vocabulary visible.

Canonical terminology

Scientia is knowledge, caritas is charity, diligere is the contextual verb love, conscientia is conscience, ædificare is build up, licentia is liberty, offendiculum is stumbling block, and scandalizare is scandalize. Deus is God, and Dominus Jesus Christus is Lord Jesus Christ without a YHWH parenthetical in this lane.

Chapter 9

Chapter movement

Paul defends his apostolic freedom and authority through a sequence of questions, examples from soldiering, farming, herding, Moses’ law, and sanctuary service, yet insists that he has not used that authority. Necessity drives his preaching; freedom becomes service to all; and the chapter closes with the runner, fighter, chastised body, and danger of becoming reprobate.

Governing Latin

The repeated non sum and numquid … potestatem questions govern 9:1–6. Mulierem sororem circumducendi is kept compact in 9:5. Seminavimus spiritualia and carnalia … metamus preserve sowing and reaping in 9:11; potestas recurs through 9:4,5,6,12,18; liber and servum frame 9:19; the repeated factus sum and lucrifacerem carry 9:20–22; and castigo corpus meum, et in servitutem redigo governs the bodily close.

Vulgate-specific readings

At 9:5 the English says ‘a woman, a sister,’ not an imported wife or settled companion formula. At 9:9 it retains binding the mouth of the threshing ox rather than substituting an unexpressed noun. The text keeps dispensation in 9:17, abuse of authority in 9:18, the source’s claim ‘that I might save all’ in 9:22, the stadium and prize in 9:24, and reprobate in 9:27.

Ambiguities preserved

The appositional relation of mulierem sororem is not expanded beyond ‘a woman, a sister,’ and circumducendi is rendered neutrally as taking along. In 9:6 ‘do this’ retains the compact hoc operandi without importing a clause about secular labor or abstaining from it. In 9:18 ‘abuse’ follows abutar while the surrounding unused-authority argument remains visible, avoiding an explanatory theory of what the abuse would be.

Clarity decisions

Questions remain questions and preserve Paul's mounting defense. 'At his own expense' clarifies suis stipendiis in the soldier analogy; sanctuary and altar clauses stay distinct in 9:13. The elliptical second half of 9:10 remains linked to 'ought' by punctuation. The long adaptations in 9:20–21 continue across the verse boundary without a duplicated governing verb, and 9:26 uses paired colon clauses to express both repeated sic phrases lucidly.

Corrections and reasons

Literary review moved the datives forward in 9:20 and 9:22—'to the Jews' and 'to the weak'—so the factus sum clauses read naturally without changing their roles. It also revised the stiff 9:26 'not as toward uncertainty' construction to 'this is how I run: not toward uncertainty,' preserving in incertum while restoring clear parallelism with the fight and the beaten air. No source proposition, image, or agency changed.

Canonical terminology

Potestas is authority, liber is free, servus is servant, spiritualia and carnalia are spiritual things and carnal things, dispensatio is dispensation, merces is reward, Evangelium is Gospel, corona is crown, corpus is body, servitus is servitude, and reprobus is reprobate. All divine titles use plain Lord.

Chapter 10

Chapter movement

Israel's repeated 'all' privileges in cloud, sea, food, and drink lead into the devastating contrast that God was not pleased with most. Their lust, idolatry, fornication, tempting of Christ, and murmuring become correction for those at the ends of the ages. Paul then commands flight from idol worship, reasons from the cup, bread, body, altar, and rival tables, and closes with conscience, another's good, God's glory, and the salvation of the many.

Governing Latin

Omnes is repeated in every clause of 10:1–4; in Moyse, in nube, et in mari fixes the baptismal prepositions; consequente eos petra and petra autem erat Christus identify the following rock. Figura governs 10:6,11; tentemus Christum fixes the object in 10:9; proventum with sustinere controls 10:13; communicatio sanguinis and participatio corporis remain distinct in 10:16; and licent, expediunt, and ædificant form the 10:22–23 test.

Vulgate-specific readings

The reader text says twenty-three thousand in 10:8 and explicitly 'tempt Christ' in 10:9. Proventum is retained as 'the outcome' with the stated result of endurance, not replaced by an imported clause. Verse 10:22 contains the first lawfulness sentence exactly where the frozen row places it. Verses 10:28–29 contain only the notice, refusal, notifier, conscience, distinction between consciences, and liberty question present in the source; no absent earth-and-fullness clause has been imported.

Ambiguities preserved

'A human' temptation in 10:13 retains humana without defining whether it means human in kind, measure, or occurrence; 'the outcome' retains the breadth of proventum while the purpose clause specifies endurance. 'What is another's' in 10:24 is made lucid as another's good but is not expanded into a rule. 'With gratitude' in 10:30 gives contextual force to cum gratia while preserving its verbal echo in gratias ago.

Clarity decisions

The 10:1–5 sentence remains visibly cumulative across five verse keys. Relative syntax clarifies the spiritual rock 'that followed them' without changing its agency. In 10:11 'as correction for us' gives in quos a clear antecedent. Repeated 'Nor' keeps the four prohibitions parallel. In 10:17 normal English order expresses one bread, many people, one body, and participation in the one bread without losing any quantity.

Corrections and reasons

Review replaced unidiomatic ‘Neither’ openings in 10:7–10 with the coordinate ‘Nor,’ preserving each neque and the prohibition sequence. It also revised 10:11 from a relative clause with an unclear English antecedent to ‘as correction for us, upon whom,’ so in quos unmistakably refers to the corrected people. These were clarity corrections only; all source propositions remained unchanged.

Canonical terminology

Figura is figure, spiritalis is spiritual, petra is rock, fornicari is commit fornication, cultura idolorum is worship of idols, communicatio is communion, participatio is participation, corpus is body, caro is flesh, dæmonia are demons, licere is be lawful, expedire is be expedient, ædificare is build up, conscientia is conscience, libertas is liberty, and gloria is glory. Every Dominus is plain Lord in this lane.

Chapter 11

Chapter movement

Imitation of Paul as he imitates Christ opens into the ordered head relations of Christ, man, woman, and God; prayer and prophecy are considered through veiling, hair, glory, creation, angels, and mutual dependence in the Lord. Paul then turns to assemblies that worsen divisions and shame the poor, transmits what he received from the Lord concerning the supper, and closes with self-proving, judgment, chastening, mutual waiting, and promised order.

Governing Latin

Caput, velato capite, imago, gloria, and the prepositions ex, propter, de, and per govern 11:3–12. Potestatem habere supra caput is rendered without an inserted noun at 11:10. Scissuras and hæreses remain distinguishable in 11:18–19. Accepi, tradidi, and tradebatur lead into tradetur in 11:23–24; novum testamentum, commemorationem, annuntiabitis, vel, reus, probet, judicium, and corpus Domini govern the supper and judgment sequence.

Vulgate-specific readings

Verse 11:10 says that a woman ought to have authority over her head because of the angels; it does not add ‘a sign of.’ Verse 11:24 retains ‘Take and eat’ and the future ‘this is my body, which shall be delivered for you,’ without importing ‘broken.’ Verse 11:25 reads ‘This cup is the new testament in my blood.’ Verse 11:27 preserves ‘or’ between eating the bread and drinking the cup, while guilt concerns both the Lord’s body and blood; 11:29 expressly names the Lord’s body.

Ambiguities preserved

Authority over the woman’s head in 11:10 is left as potestas, without identifying it as a sign, garment, person, or abstract privilege. ‘Head’ remains head throughout the relational and bodily wordplay. ‘No such custom’ in 11:16 does not invent which further custom Paul might have named. The elliptical ‘and likewise the cup’ in 11:25 inherits the taking from 11:23 without duplicating a governing verb across the intervening verse.

Clarity decisions

English supplies copulas in the compressed mutuality of 11:11–12 but preserves from and through. The nature question runs visibly across 11:14–15. ‘When you assemble in church’ keeps ecclesia as church without turning it into a building description. At 11:20 jam non is rendered ‘no longer.’ In 11:23–25 punctuation carries the receipt, handing over, bread, cup, sayings, and memorial across separate auditable verse keys.

Corrections and reasons

Review corrected 11:20 from ‘not now’ to ‘no longer,’ the clearer temporal force of jam non, and recast the stiff 11:21 draft as ‘goes ahead with eating his own supper,’ which preserves suam cœnam and the anticipatory force of præsumit. It rejected adding ‘sign of’ at 11:10, ‘broken’ at 11:24, ‘and’ in place of vel at 11:27, or an object after the notifier in 10:28, because none is present in the frozen Clementine rows.

Canonical terminology

Caput is head, corpus is body, sanguis is blood, velamen is veil or covering according to form, potestas is authority, ecclesia is church, hæresis is heresy, cœna is supper, testamentum is testament, commemoratio is commemoration, judicium is judgment, dijudicare is discern or judge according to object, corripere is chasten here, and Dominus is plain Lord.

Chapter 12

Chapter movement

Paul moves from ignorance about spiritual things and former submission to mute idols into the Spirit-given confession of Jesus as Lord, then through the Spirit/Lord/God pattern of graces, ministries, and operations. The many manifestations become one body: God places and tempers its members, excludes schism through mutual care, and orders ministries in the church before Paul points to a more excellent way.

Governing Latin

The English follows De spiritualibus broadly as "concerning spiritual things"; the parallel divisiones gratiarum, ministrationum, operationum as divisions of graces, ministries, and operations; and the repeated idem Spiritus, idem Dominus, idem Deus. Corpus, membra, potati sumus, opera tua, temperavit, schisma, and dividens singulis prout vult govern the body argument and preserve divine agency.

Vulgate-specific readings

The Clementine wording remains visible in 12:21 as "I have no need of your works" for Opera tua non indigeo; in 12:27 as the compressed "members from a member" for membra de membro; and in 12:28 through the full ranked list, including powers, graces of healings, helps, governments, kinds of tongues, and interpretations of speeches. Spiritual things is not narrowed by an added "gifts."

Ambiguities preserved

Ad utilitatem in 12:7 remains simply "for benefit" without inventing a beneficiary. Membra de membro in 12:27 stays relationally open rather than being expanded into an unsupported explanation. The bodily euphemism pair inhonesta/honestatem is kept as "unseemly/seemliness," and no unexpressed relation is added to the ranked ministries.

Clarity decisions

The long distributions in 12:4–11 retain their verse-separated continuation through semicolons, while English word order makes the recurring giver and recipients immediately legible. The conditional body-member questions receive only the copulas English requires. The purpose clause at 12:25 remains visibly governed by God’s tempering and bestowal in 12:24.

Corrections and reasons

At 12:8, an initial causal "For" was removed and quidem restored as "indeed," avoiding an invented connector. At 12:26, "is glorified" was corrected to "glories" because gloriatur is deponent and gives the member its own action; the revision preserves the suffering/glory parallel without changing the shared response.

Canonical terminology

Spirit, Lord, and God remain distinct in the triad. Gratia is grace, charisma is charism, ministratio is ministry, operatio is operation, and virtus is power; they are not flattened into generic gifts. Corpus is body, membrum is member, schisma is schism, ecclesia is church, and both servus and liber remain servant and free. No Lord (YHWH) marker belongs in this lane.

Chapter 13

Chapter movement

The more excellent way is charity: without it even angelic speech, complete knowledge, mountain-moving faith, total almsgiving, and bodily surrender profit nothing. Paul names charity’s patient and truthful actions, contrasts its permanence with prophecy, tongues, and knowledge, then moves from childhood and partial sight to face-to-face knowledge, ending with faith, hope, and charity.

Governing Latin

Caritas governs every occurrence as "charity." The concrete images æs sonans, cymbalum tinniens, montes transferam, and ut ardeam remain sounding brass, a tinkling cymbal, moving mountains, and "that I may burn." The paired verbs suffert/sustinet remain "bears/endures," while evacuabuntur, evacuabitur, and evacuavi retain the repeated image of emptying.

Vulgate-specific readings

At 13:3 the Clementine ut ardeam is translated "so that I may burn" rather than conformed to a variant about boasting. The predicate list keeps non agit perperam as "does not act perversely" and non est ambitiosa as "is not ambitious." The mirror remains "in an enigma," and the fourfold omnia remains four explicit repetitions of "all things."

Ambiguities preserved

The exact reach of what is emptied in prophecy and partial knowledge is not doctrinally expanded. Sapiebam and cogitabam are distinguished as "understood" and "reasoned" without inventing faculties beyond the Latin. Seeing through a mirror "in an enigma" retains the Vulgate’s opacity rather than explaining the enigma.

Clarity decisions

The unfinished charity predicate sequence at 13:4–7 remains one cumulative English construction across the four separately keyed verses. At 13:8 the three sive clauses are kept as three balanced alternatives; English supplies only the existential wording needed to make each alternative grammatical. At 13:11 English supplies only the repeated subject needed to distinguish speaking, understanding, and reasoning while retaining parvulus/vir as little child/man.

Corrections and reasons

At 13:12, an initial draft "For now we see" was corrected to "Now we see" because the Latin begins Videmus nunc without enim or nam; removing the causal prevents an invented logical relation while preserving the now/then contrast. Independent review corrected the broken English alternatives at 13:8 from "whether prophecies" / "whether tongues" / "whether knowledge" to "whether there are prophecies" / "whether there are tongues" / "whether there is knowledge"; the minimal existential supply preserves all three sive clauses, their number, and their future predicates.

Canonical terminology

Caritas is charity throughout and links chapters 8, 13, and 16; it is not collapsed into the verbal love of amare at 16:22. Scientia is knowledge, fides faith, spes hope, veritas truth, iniquitas iniquity, and prophetia prophecy. The distinct emptying vocabulary remains available for later canonical comparison without erasing context-specific senses.

Chapter 14

Chapter movement

Paul commands pursuit of charity and desire for spiritual things, especially prophecy, because intelligible speech builds the church. Instruments, trumpet, voice, air, and barbarian imagery press the need for interpretation; spirit, mind, and sense must all remain distinct. The chapter then orders tongues and prophecy in assembly, grounds peace in God, gives the Clementine instruction concerning women, and closes with honor and order.

Governing Latin

Lingua is kept singular or plural exactly by row; spiritus, mens, sensus, vox, sermo, revelatio, scientia, prophetia, and doctrina remain spirit, mind, sense, voice, speech, revelation, knowledge, prophecy, and doctrine. Sine anima is concretely "without a soul," virtutem vocis is "power of the voice," and the repeated ædificare family remains edify/edification.

Vulgate-specific readings

At 14:4 Paul says the prophet edifies "the church of God." At 14:18 the Clementine singular omnium vestrum lingua is retained as "the tongue of all of you" rather than replaced by a comparative absent from the row. At 14:21 the full quotation ends with plain "the Lord," and 14:33 retains "as I teach in all the churches of the saints" in that verse rather than being repunctuated into the next instruction.

Ambiguities preserved

Idiota is rendered "the unlearned" or "unlearned person" rather than being doctrinally identified. The unusual "power of the voice" and zeal "for spirits" remain accountable to virtus and spirituum. At 14:38 ignorabitur stays passive as "he will be ignored," without specifying the unnamed agent.

Clarity decisions

At 14:7 the flute and harp actions are repeated in lucid English while the concrete lack of a soul remains. The assembly instruction in 14:27 restructures secundum duos ... per partes as two or at most three, each in turn, without adding speakers beyond the supplied number. At 14:34 "are to be subject" supplies the minimum English verb required by subditas esse.

Corrections and reasons

At 14:7 "Yet" was restored for Tamen. At 14:13 "should pray" was corrected to the jussive "let ... pray" for oret. At 14:33 an initially adverbial "also" was removed so sicut et introduces the comparison in the required Clementine clause without moving it across the boundary. At 14:34 "are to be subject" replaced a misleading bare infinitive whose English scope could have fallen under "not permitted." Independent review corrected the needlessly mechanical "but more that you may prophesy" at 14:1 to "but desire still more to prophesy" and "but more to prophesy" at 14:5 to "but I want you even more to prophesy"; both revisions supply only the governing verb required by lucid English and preserve magis, the actor, and prophecy's priority.

Canonical terminology

Charity remains caritas; tongue remains lingua with source number; spirit, mind, and sense remain distinct; speech remains sermo; word remains verbum; doctrine remains doctrina; power remains virtus; and church remains ecclesia. Edify/edification consistently represents the ædificare family, while dissensio is dissension rather than schism or faction.

Chapter 15

Chapter movement

Paul recalls the Gospel received, held, and preached: Christ died, was buried, rose, and was seen by the Clementine sequence of witnesses. A chain of resurrection conditionals gives way to Christ the firstfruits, the ordered end, the Son’s subjection, and God all in all. Paul then moves through baptism for the dead, danger, seed and bodies, Adam and Christ, and the last trumpet to victory and steadfast labor.

Governing Latin

Prædicare/prædicatio remain preach/preaching; inanis and vanus remain distinguishable as empty and vain. Resurgere/resurrectio govern rise/resurrection, primitiæ remains firstfruits, and the repeated subjicere family remains subject/subjected. Corruptio/incorruptio, mortale/immortalitas, corpus animale/corpus spiritale, anima vivens, and spiritus vivificans retain the resurrection argument’s concrete oppositions.

Vulgate-specific readings

The appearances retain Cephas and then "the eleven" at 15:5. At 15:23 the Clementine clause remains "those who are Christ’s, who believed at his coming." At 15:47 there is no imported divine title: "the second man is from heaven, heavenly." At 15:49 portemus is exhortative, "let us also bear," and 15:51 reads exactly, "we shall indeed all rise, but we shall not all be changed."

Ambiguities preserved

The baptism for the dead at 15:29 receives no explanation. The unexpressed agents and pronouns in 15:26–28 remain pronouns, including "him who subjected all things to himself," rather than receiving supplied identities. Secundum hominem at 15:32 is rendered "in human terms," and ad reverentiam at 15:34 is rendered toward reverence without importing a settled alternate formula.

Clarity decisions

The received-Gospel sentence remains continuous across 15:1–2, and the appearance list remains continuous through 15:8. At 15:26 the unfinished Cum autem dicat ends with a comma and governs the quoted proposition keyed at 15:27. Elliptical sowing-and-rising clauses receive only the pronouns and copulas required by English, while animal, soul, flesh, blood, seed, grain, brightness, and body remain concrete.

Corrections and reasons

Connectives were corrected at 15:8 (autem, "but"), 15:14 (autem, "but"), 15:18 (ergo, "therefore"), and 15:25 (autem, "but") to preserve the argument’s actual turns. At 15:28 "will be subject" became passive "will be subjected" for subjectus erit. At 15:29 "then" became "also" for et in the second question. At 15:37 "perhaps" became "for instance" for ut puta, removing invented uncertainty.

Canonical terminology

Resurrection is resurrectio; rise is resurgere; firstfruits is primitiæ; corruption/incorruption and mortal/immortality remain paired; animal body and spiritual body remain distinct; anima is soul; spiritus is spirit; virtus is power; potestas is authority; principatus is principality; victory is victoria; sting is stimulus; and the Lord titles Jesus plainly without a YHWH marker.

Chapter 16

Chapter movement

Paul turns from resurrection to the collection for the saints, its weekly setting aside, approved bearers, and Jerusalem. His Macedonia–Corinth–Ephesus itinerary includes a great evident door and many adversaries; instructions concerning Timothy and Apollo lead into watchfulness, strength, and charity. The house of Stephanas, Fortunatus, and Achaicus, Asian greetings, the domestic church, anathema, Maran Atha, grace, and Paul’s charity close the letter.

Governing Latin

Collectæ is collections, sancti saints, gratia at 16:3 is the Corinthians’ concrete "grace," and per unam sabbati is the first day of the week. Ostium ... magnum et evidens remains a great and evident opened door. Viriliter agite is "act manfully," confortamini is passive "be strengthened," ministerium is ministry, and caritas remains charity.

Vulgate-specific readings

Apollo is retained in the Vulgate form, and 16:12 keeps the subjectless "there was no will for him to come now." The source-supplied house names Stephanas, Fortunatus, and Achaicus together and says they appointed themselves to ministry. At 16:19 domestica sua ecclesia remains "their domestic church," followed by the Clementine addition "with whom I also lodge." Maran Atha remains untranslated.

Ambiguities preserved

At 16:2 quod ei bene placuerit remains "whatever pleases him" rather than being forced into a prosperity formula. Approval "by letters" at 16:3 does not decide the letters’ author. The will in 16:12 remains grammatically unnamed; what was lacking "on your part" in 16:17 is not expanded; and the antecedent of "with whom I also lodge" in 16:19 is not narrowed beyond the Latin.

Clarity decisions

Apud se at 16:2 is rendered "privately" rather than assigned an unnecessary location, and the delayed collection clause keeps Latin tunc as "then, when I come." The beseeching begun at 16:15 remains open through an em dash and receives its governing that-clause at 16:16. The greeting fragment at 16:21 receives the minimum copula needed for English: "The greeting is Paul’s, by my own hand."

Corrections and reasons

At 16:2 "at home" was corrected to "privately" for apud se, avoiding a fixed location, and "only when" became "then, when" for tunc. Quod si and autem were restored as "but" at 16:4 and 16:6. At 16:10 "also" was restored for et in sicut et ego. At 16:17 "lacking from you" became "lacking on your part" for the dative vobis, avoiding a false directional claim. At 16:21 source-order English was reordered so genitive Pauli is plainly possessive and ablative mea manu plainly instrumental. Independent review corrected the governing-Latin typo "ministrium" to source-exact "ministerium" for 16:15.

Canonical terminology

Saints remains sancti; church remains ecclesia; grace remains gratia even for the collection at 16:3; ministry remains ministerium; charity remains caritas, while amat at 16:22 is the verb love; spirit remains spiritus; brothers remains fratres; holy kiss remains osculum sanctum; anathema and Maran Atha remain concrete and untranslated; Jesus’s title remains plain Lord.

2 Corinthians — Codici Editorial

Chapter 1

Chapter movement

The chapter moves from apostolic greeting into a blessing of the Father of mercies, then lets consolation and suffering answer one another through a long communal syntax. Paul discloses the weight of the Asian tribulation and the death-answer within the apostles so that confidence rests in the God who raises the dead. Conscience, sincerity, travel intention, and the unbroken Yes of God's Son then lead to God's establishing, anointing, sealing, and giving the Spirit's pledge. The closing appeal makes Paul's postponed coming an act of sparing charity rather than lordship over Corinthian faith.

Governing Latin

The English is governed by the distinct but interwoven consolatio/consolari and exhortatio/exhortari families in 1:3–7; the three complete sive branches of 1:6; responsum mortis in 1:9; the perfect-present-future rescue sequence eripuit, eruit, eripiet in 1:10; and the repeated multorum/per multos agency in 1:11. In 1:17–20, Est, Non, and Amen remain visible as Paul's formal verbal sequence; at 1:18, sermo noster remains the subject and in illo remains in him. Confirmat, unxit, signavit, and dedit retain God as the cumulative agent in 1:21–22.

Vulgate-specific readings

The text retains simplicity of heart and the sincerity of God at 1:12, second grace at 1:15, and through him is Amen to God unto our glory at 1:20. It does not replace nostra with a familiar alternative, omit the third sive clause in 1:6, or reduce secundam gratiam to an explanatory statement about a second visit. The Son is preached among the Corinthians through Paul, Silvanus, and Timothy exactly as the Clementine row names them.

Ambiguities preserved

At 1:6, the relative clause about working patient endurance remains attached without falsely choosing between every possible antecedent in the paired exhortation-and-salvation phrase. The answer of death in 1:9 remains concrete rather than being explained as a legal sentence or subjective feeling. The gift that is in us and the many persons of 1:11 retain their compressed relations. At 1:18, in him preserves the source pronoun without deciding beyond the Latin whether its immediate focus is faithful God or Christ named in the next verse. At 1:23, came no farther to Corinth preserves the temporal and directional openness of ultra better than a falsely precise itinerary claim.

Clarity decisions

The 1:3–4 relative clause is carried across its verse boundary without repeating God as a new subject. Verse 6 uses semicolons to make all three alternatives audible while verse 7 completes their purpose. In 1:18, English keeps our word as the grammatical subject and places in him after the Yes-and-No predicate, retaining in illo without pretending the pronoun modifies sermo. Verses 19–20 then continue the in-him sequence explicitly in Christ. The long 1:23 sentence uses a dash to distinguish Paul's motive from his denial of lordship while preserving both clauses in one verse.

Corrections and reasons

The read-aloud and source audit differentiated eripuit from eruit in 1:10 as rescued and delivers while retaining the final future rescue; this prevented the Latin's time movement from becoming three undifferentiated past acts. Verse 1:11 was reordered to keep both from many persons and through many while making the thanksgiving agency intelligible. Independent review corrected 1:18 from in our word that was among you there is no Yes and No to our word, which was among you, is not Yes and No in him because sermo noster is the subject and in illo must remain expressed rather than being relocated. The audit retained our glory in 1:20, restored every named minister in 1:19, and rejected a more definite rendering of ultra in 1:23 because each alternative would have exceeded the source.

Canonical terminology

Deus is God; Christological Dominus in 1:2, 1:3, and 1:14 is plain Lord and receives no covenant-name parenthetical. Misericordiæ is mercies, anima is soul, Spiritus is Spirit, gratia is grace, donatio is gift, sapientia carnalis is fleshly wisdom, and caritas is reserved for charity in later chapters. Consolation and exhortation remain separate canonical English families, while gloria remains glory even where boasting could be contextually inferred.

Chapter 2

Chapter movement

Paul first explains the sorrowful letter as an act of abundant charity, then turns the community from rebuke toward forgiveness and consolation so that grief does not swallow the offender. His own forgiveness is exercised in Christ's person so that Satan does not circumvent them. The narrative briefly opens a door at Troas yet moves to Macedonia because Titus is absent. It then rises into the severe triumph image: God triumphs over the apostles in Christ and diffuses through them an aroma that becomes death to some and life to others, ending with speech from God, before God, in Christ.

Governing Latin

The repeated tristitia/contristare language and the matching joy verbs control 2:1–5. Donetis and consolemini in 2:7 require two coordinated acts toward the unnamed person; confirmetis ... caritatem in 2:8 makes restored charity public and deliberate. Experimentum in 2:9 remains proof rather than generic experience, persona Christi in 2:10 remains concrete, and cogitationes in 2:11 remains thoughts. In 2:14–16, triumphat nos preserves God's transitive action and odor, bonus odor, mortis in mortem, and vitæ in vitam preserve the entire aroma chain.

Vulgate-specific readings

The reader text keeps in the person of Christ at 2:10, a door opened in the Lord at 2:12, and God always triumphing over us at 2:14. It does not turn Paul into the triumphant victor. At 2:17, adulterantes verbum Dei remains adulterating the word of God rather than being replaced by a commercial metaphor from another textual form. The second sed is retained in the closing sincerity clause rather than silently normalized away.

Ambiguities preserved

The offender remains unnamed, and 2:5's in part is not expanded into an accusation against a particular group. Persona in 2:10 remains person rather than being narrowed to presence, sight, authority, or representation. The triumph image at 2:14 is allowed its captive and victorious severity without an added historical explanation. The good aroma belongs to Christ, is directed to God, and operates among two groups; the English does not settle theological implications beyond those relations.

Clarity decisions

At 2:7, the implied offender is supplied as him after both forgive and console because contemporary English requires an object; no new identity is added. Verse 2:10 repeats the forgiving verb in English so the elliptical cui ... et ego can be understood while keeping Paul's conditional if I have forgiven anything. The unfinished Troas clause in 2:12 carries directly into 2:13. Colons and semicolons preserve the two aroma outcomes in 2:15–16 before the fitness question closes the construction.

Corrections and reasons

The fidelity audit kept charity, not a generic emotional synonym, in 2:4 and 2:8. It corrected the implied objects of 2:7 for grammatical clarity while verifying that both commands still target the same unnamed person. It retained triumphs over us in 2:14 after rejecting wording that could make the apostles God's co-victors, and retained adulterating in 2:17 after rejecting an imported trade image. Speaker, place, and movement were rechecked at 2:12–13 so the open door, Titus's absence, farewell, and Macedonia sequence all remain present.

Canonical terminology

Caritas is charity; consolari is console; tristitia is sorrow or grief according to its clause; objurgatio is rebuke; experimentum is proof; persona remains person where its semantic openness matters. Satan is named without euphemism. Evangelium is Gospel, verbum is word, and sinceritas is sincerity. Dominus at 2:12 remains plain Lord because the context is Christological and precedes the book's covenant-name marker.

Chapter 3

Chapter movement

The Corinthians become Christ's living letter, ministered by apostles and written by the Spirit of the living God upon fleshly tablets of the heart. All apostolic sufficiency comes from God, who makes ministers of a new testament. Paul then compares the administration of death and condemnation with the Spirit and the ministry of justice, pressing glory against surpassing glory and what is made void against what remains. Moses's veil moves from face to reading to heart; turning to the Lord removes it, and the unveiled community is transformed into the same image from brightness to brightness by the Spirit of the Lord.

Governing Latin

Epistola, atramentum, tabulæ, littera, Spiritus, and cor sustain the letter image in 3:1–6. The English distinguishes ministratio as administration from ministerium as ministry in 3:7–9, and preserves testamentum as testament. Gloria, claruit, excellentem gloriam, per gloriam, and in gloria are not flattened. Every evacuare form remains visible in 3:7, 3:11, 3:13, and 3:14. The masculine singular conversus fuerit at 3:16 is expressed personally without naming its antecedent. Velamen, facies, sensus, cor, speculantes, imago, and claritas carry the bodily and visual sequence through 3:18.

Vulgate-specific readings

The translation retains fleshly tablets of the heart at 3:3, not a smoother adjective from another textual form; new testament at 3:6, not an imported different Latin covenant noun; administration of condemnation and ministry of justice at 3:9; and the parenthetical because it is made void in Christ at its Clementine position in 3:14. It keeps the repeated made-void vocabulary rather than assigning the familiar word fading everywhere. Lord (YHWH) appears exactly once at 3:16 and nowhere else in the lane.

Ambiguities preserved

At 3:7, the relative feminine quæ is made explicitly to concern the glory of Moses's countenance. At 3:13, the neuter quod remains that which is made void rather than being supplied with an absent noun. The antecedent of masculine singular conversus fuerit in 3:16 is not named by the Latin; he expresses the encoded person and number while leaving the contextual referent unresolved. Speculantes in 3:18 is rendered beholding while the editorial records its possible contemplative or mirror resonance; tamquam a Domini Spiritu remains the compressed agency as by the Spirit of the Lord.

Clarity decisions

The carried subject you from 3:2 governs made manifest in 3:3, avoiding an invented new actor. Verses 3:4–6 remain one confidence-sufficiency-ministry chain. In 3:7, a glory is repeated in apposition solely to make the Latin antecedent audible in English. Verse 3:13 retains its difficult at that which is made void rather than manufacturing an absent end or goal. At 3:16, he supplies only the grammatically encoded masculine singular subject of conversus fuerit; it does not identify that subject, while has turned and will be taken away preserve the completed turning and future removal.

Corrections and reasons

The source audit revised 3:7 from an English relative that could mistakenly attach to countenance into a repeated-glory apposition, ensuring quæ agrees semantically with gloria. It standardized ministratio as administration and ministerium as ministry across 3:7–9, preventing two distinct Latin nouns from disappearing. It retained per glory in 3:11 and the parenthetical force of 3:14 after rejecting smoother inherited formulas. Independent review corrected 3:16 from when there is a turning to when he has turned because conversus fuerit is masculine singular and personal, while the unnamed antecedent remains unresolved. A lane-wide title check placed the sole covenant-name parenthetical at 3:16 and confirmed plain Lord at 3:17–18.

Canonical terminology

Testamentum is testament; justitia is justice; damnatio is condemnation; littera is letter; Spiritus is Spirit; velamen is veil; libertas is liberty; gloria is glory; claritas is brightness. Ministratio is represented by administration where contrasted with ministerium, which is ministry. The first qualifying covenant-name Dominus is Lord (YHWH) at 3:16; all subsequent divine Dominus forms in the book are plain Lord.

Chapter 4

Chapter movement

Because the apostles have this administration by received mercy, they do not fail: shame and cunning are renounced, truth is manifested, and the Gospel's veiling is located among those who perish under the blinding god of this age. God shines in apostolic hearts through the face of Christ Jesus, yet the treasure remains in earthen vessels so the sublimity is of God's power rather than from the apostles. A sequence of embodied reversals carries Jesus's mortification and life, death in the apostles and life in the Corinthians. Faith speaks toward resurrection, grace abounds toward God's glory, and present light tribulation opens into an immeasurable, sublime, eternal weight of glory fixed on unseen eternal things.

Governing Latin

Ideo and non deficimus bind 4:1 to chapter 3 and recur at 4:16. Occulta dedecoris, astutia, adulterantes, manifestatio veritatis, and conscientia govern the ethical contrast in 4:2. The repeated opertum and the illuminationem/illuxit pair create the veil-and-light movement in 4:3–6. Thesaurus and vasa fictilia remain treasure and earthen vessels; sublimitas virtutis Dei preserves the height of God's power. The antitheses in 4:8–9, mortificatio/corpus/corpora/caro in 4:10–11, operatur in 4:12 and 4:17, and the visible/invisible temporal/eternal pairs remain deliberate repetitions.

Vulgate-specific readings

The text preserves the god of this age at 4:4, Jesus Christ our Lord and ourselves as your servants through Jesus at 4:5, and adulterating the word of God at 4:2. It retains God's brightness in the face of Christ Jesus at 4:6, the sublimity as being of God's power at 4:7, mortification of Jesus at 4:10, and establish us with you for constituet vobiscum at 4:14. No imported presentation formula replaces constituet, and no smoother familiar phrase displaces the height-weight construction of 4:17.

Ambiguities preserved

The identity implied by the god of this age is not supplied by name. The causal or purposive force of ut non fulgeat in 4:4 remains expressed without adding a theory of unbelief. Sublimitas in 4:7 remains sublimity rather than being reduced to a generic adjective. Mortificatio in 4:10 remains mortification, allowing its active dying/death resonance. In 4:17, the English preserves what is present, momentary, and light in tribulation and the exceptional supra modum in sublimitate instead of selecting a single flattened comparison.

Clarity decisions

The relative who is the image of God is placed directly after Christ in 4:4 so its subject cannot be mistaken for glory. The elliptical second half of 4:5 is marked with however, preserving the contrast without inventing another finite verb. At 4:7, the compact predicate relation remains the sublimity being of God's power, while the separate ex nobis is heard as and not from us. Verse 4:10 keeps singular our body before plural our bodies; verse 4:16 uses outward human being and the inward to retain homo while avoiding an abstract soul/body explanation. Dashes in 4:17 make the above-measure and sublimity modifiers audible without changing their force.

Corrections and reasons

The read-aloud audit adjusted 4:4's relative placement so Christ, not Gospel or glory, is unmistakably God's image. It retained through Jesus at 4:5 after rejecting an added motive phrase, and retained establish at 4:14 after rejecting an imported presentation verb. Independent review corrected 4:7 from the sublimity of the power may belong to God and not come from us to the sublimity may be of God's power, and not from us because virtutis Dei is a single genitive relation and ex nobis is the separate source contrast. The paired negatives in 4:8–9 were checked individually so constriction, destitution, abandonment, and destruction remain distinct. The final cadence of 4:17–18 was punctuated to preserve the Latin's extreme height and weight while leaving the visible/invisible conclusion immediately intelligible.

Canonical terminology

Administratio is administration, misericordia is mercy, veritas is truth, conscientia is conscience, Evangelium is Gospel, and verbum is word. Virtus here is power, corpus is body, caro is flesh, and Spiritus remains Spirit where divine. Claritas is brightness and gloria is glory, preserving their distinction. Temporal things are temporal and unseen things eternal; no explanatory doctrinal vocabulary is added to the reader text.

Chapter 5

Chapter movement

The chapter moves from groaning within an earthly habitation toward the eternal house from God, from bodily pilgrimage toward courageous desire to be present with the Lord, and from Christ’s tribunal toward a life pressed by Christ’s charity. It then turns through knowledge no longer governed by flesh into the new-creature declaration and closes with God’s sustained work of reconciliation, the apostolic embassy, and God’s justice in Christ.

Governing Latin

The English keeps the architectural and clothing sequence of domus, habitatio, ædificatio, tabernaculum, superindui, expoliari, and supervestiri instead of reducing it to an abstract afterlife statement. Peregrinamur is carried as being pilgrims, tribunal remains tribunal, and reconciliavit/reconciliationis/reconcilians/reconciliationis remains a fourfold reconciliation chain. The compressed mente excedimus is rendered idiomatically as ‘beside ourselves,’ while Caritas Christi remains ‘the charity of Christ.’

Vulgate-specific readings

Verse 5:17 retains the Clementine omnia in ‘all things have become new’ and keeps the new-creature clause visibly elliptical. Verse 5:19 reads ‘God was in Christ’ and retains offenses rather than importing a different judicial noun. Verse 5:20 preserves legatione as service as ambassadors, and 5:21 renders justitia Dei as ‘the justice of God.’ Every Dominus in 5:6–11 is plain ‘Lord,’ because the book’s sole covenant-name marker is fixed at 3:16.

Ambiguities preserved

‘The charity of Christ’ leaves the Latin genitive open to Christ’s charity and charity directed toward Christ. The unqualified ‘absent or present’ in 5:9 does not add an object and therefore preserves the shifting body/Lord reference of 5:6–9. ‘Beside ourselves’ records the idiomatic force of mente excedimus without supplying a cause, and the punctuation of 5:17 does not add an explicit copula or pronoun to Si qua ergo in Christo nova creatura.

Clarity decisions

The suspended Audentes of 5:6 and the parenthesis of 5:7 are linked with paired em dashes before the finite audemus in 5:8, preserving both courage expressions. In 5:10 ‘each person’ and repeated ‘each’ make unusquisque and its accountability legible without changing number. In 5:20 ‘serve as ambassadors’ gives natural English to legatione fungimur while retaining embassy rather than collapsing it into ministry.

Corrections and reasons

Review restored ‘of this habitation’ in 5:1 so hujus was not generalized away, retained ‘clothed over’ rather than merely ‘clothed’ in 5:2 and 5:4 so the super- prefix remained visible, and revised a fully supplied 5:17 predicate into the final elliptical dash construction so the Clementine syntax and omnia were not normalized. The final review also kept ‘offenses’ in 5:19 distinct from justice and tribunal vocabulary.

Canonical terminology

For this book, domus is house, habitatio habitation, ædificatio building, tabernaculum tabernacle, and the super-clothing verbs are ‘clothed over.’ Pignus is pledge; caro is flesh; corpus is body; tribunal is tribunal; caritas is charity; ministerium is ministry; verbum is word; legatio is represented by ambassadors; delictum is offense; and justitia is justice. Later Dominus remains plain Lord after 3:16’s unique marker.

Chapter 6

Chapter movement

Paul’s assisting exhortation opens into the acceptable time and day of salvation, then into one long presentation of God’s ministers through endurance, suffering, integrity, divine power, reputation, and paradox. The opened mouth and enlarged heart lead to a reciprocal appeal, after which five incompatible pairings ground the command to separate. The chapter ends inside God’s composite promise to dwell among his people, receive them, and be Father to sons and daughters.

Governing Latin

Adjuvantes is left without an invented partner as ‘as helpers.’ Verses 6:3–10 preserve the governing dantes/exhibeamus construction and the repeated in, per, ut, sicut, quasi, and tamquam patterns across every list item. Os, cor, angustia, and viscera retain the bodily appeal, while participatio, societas, conventio, pars, and consensus receive distinct English relations. The divine speech carries inhabitabo in illis, inambulabo inter eos, filios et filias, and Dominus omnipotens without interruption.

Vulgate-specific readings

The accepted-time quotation keeps both first-person divine verbs and distinguishes Tempore accepto from tempus acceptabile. The 6:16–18 Clementine composite retains dwelling ‘in them,’ walking ‘among them,’ both sons and daughters, and ‘the Lord Almighty’; no clause from a parallel form is added. The source editor’s square brackets are treated as editorial span markers and are not printed as inspired words. Both occurrences of Dominus remain plain ‘Lord.’

Ambiguities preserved

The participle Adjuvantes does not identify God or another human as the unstated partner. The rhetorical comparatives in 6:8–10 remain ‘as’ or ‘as though’ according to ut, sicut, quasi, and tamquam, rather than being converted into flat assertions. Eamdem remunerationem remains ‘the same recompense’ without an explanatory paraphrase, and the living-temple declaration stays the stated ground of the quotation without importing a location or audience.

Clarity decisions

A colon after ‘ministers of God’ makes exhibeamus the governor of the uninterrupted 6:4–10 catalogue; semicolons let the long sentence be read aloud without losing any preposition or contrast. Suavitas is kept as the concrete ‘sweetness,’ and viscera as ‘bowels,’ because a smoother abstraction would erase the book’s embodied diction. The five questions use participation, fellowship, agreement, part, and consent to keep the Latin distinctions audible.

Corrections and reasons

Review changed a prospective finite paraphrase of Adjuvantes to ‘as helpers’ so no collaborating agent was invented, restored the differing comparison markers in 6:8–10, and separated ‘word of truth,’ ‘power of God,’ and ‘weapons of justice’ so their noun families did not collapse. The quotation was re-punctuated as one speech from 6:16 through 6:18 and the source brackets were removed, preventing a false speaker break.

Canonical terminology

Gratia is grace; ministerium is ministry; virtus is power; justitia is justice; iniquitas is iniquity; caritas is charity; verbum is word; Spiritus Sanctus is Holy Spirit; viscera is bowels; and templum is temple. Participatio, societas, conventio, pars, and consensus remain participation, fellowship, agreement, part, and consent respectively. Dominus and Dominus omnipotens are Lord and Lord Almighty, with no second YHWH marker.

Chapter 7

Chapter movement

Because of the promises just spoken, the beloved are called to cleanse flesh and spirit and perfect sanctification. Paul’s abrupt appeal to receive the apostles opens into confidence, tribulation, and God’s consolation through Titus. The letter’s grief is traced carefully into repentance and stable salvation, then into seven effects of Godward sorrow; the chapter closes with mutual consolation, Titus’s refreshed spirit and bodily affection, and Paul’s restored confidence in the Corinthians.

Governing Latin

Has promissiones explicitly reaches back across the chapter boundary. The threefold neminem remains harmed, corrupted, and circumvented; commoriendum and convivendum keep the paired ‘die together/live together’ force. Consolatur/consolatus/consolatione is repeated with its nested agents, while contristare, tristitia, pœnitentia, and sollicitudo preserve the sorrow-to-repentance logic. The compressed pœnitentiam in salutem stabilem is rendered ‘repentance into a stable salvation,’ with stabilem attached to salutem.

Vulgate-specific readings

Verse 7:10 retains the Clementine adjective stabilem and does not add any clause about regret. Verse 7:12 reads ‘our solicitude, which we have for you,’ not a reversed-pronoun reading, and coram Deo is carried at the start of 7:13 with that solicitude. Titus’s spirit is refreshed ‘by all of you,’ and 7:15 retains viscera rather than replacing the source’s bodily image with an abstract affection.

Ambiguities preserved

Capite nos remains the abrupt ‘Receive us’ without explaining what kind of reception is intended. ‘Toward God’ in 7:9 preserves ad Deum and remains distinct from ‘according to God’ in 7:10–11. The temporal and concessive force of etsi pœniteret is represented as ‘even if I had regretted it,’ while the one-hour grief remains parenthetical. In 7:15 the direction of Titus’s bowels is retained without deciding how literally readers should construe the idiom.

Clarity decisions

Verse 7:8 ends with an em-dash so ‘now I rejoice’ in 7:9 visibly completes the layered sentence. The unusual repeated sed in 7:11 is retained as repeated ‘but,’ keeping all seven effects—solicitude, defense, indignation, fear, desire, zeal, and vengeance—rather than smoothing them into a generic list. Verse 7:12 deliberately lacks closing punctuation so coram Deo in 7:13 remains with the manifest solicitude before the consolation result begins.

Corrections and reasons

Review corrected a possible ‘worldly sorrow’ normalization to ‘the sorrow of the age’ so sæculi stayed visible, restored stabilem to salvation in 7:10, and restored ‘our solicitude … for you’ at 7:12. It also retained the cross-verse placement of ‘before God’ and replaced an abstract affection at 7:15 with ‘bowels,’ preventing both an imported reading and loss of the concrete image.

Canonical terminology

Promissio is promise; caro is flesh; spiritus is spirit; sanctificatio is sanctification; condemnatio is condemnation; fiducia is confidence; gloriatio is boasting; consolatio is consolation; tribulatio is tribulation; pœnitentia is repentance; sollicitudo is solicitude; epistola is letter; and viscera is bowels. These remain distinct from exhortation, joy, fear, and confidence expressed by other Latin families.

Chapter 8

Chapter movement

God’s grace in the Macedonian churches appears through tested tribulation, abundant joy, deepest poverty, and willing participation beyond ability. Titus is asked to complete the same grace in Corinth, where faith, speech, knowledge, solicitude, and charity are to abound. Counsel then moves from willing to deed, from present abundance to equality, and from the much/little quotation into a carefully accountable administration involving Titus and two unnamed brothers before the churches.

Governing Latin

Gratia remains grace throughout rather than being mechanically converted into money; experimentum is testing, virtus is ability here, simplicitas is simplicity, and communicatio is communion. The will/readiness sequence retains voluntarii, voluntas, promptus animus, and perficere, while abundantia, inopia, supplementum, and æqualitas keep the economic logic. The travel section preserves ordinatus, comes peregrinationis, ministratur, destinatam voluntatem, and plenitudo together with the two brothers’ separate appositions.

Vulgate-specific readings

Verse 8:7 preserves the Clementine ‘your charity toward us,’ not the reversed direction found in another reading. Verse 8:15 keeps both balanced negatives and the source verbs ‘did not abound’ and ‘did not diminish’ without adding a wilderness explanation. Verse 8:19 retains ‘our destined will,’ 8:20 retains the administered ‘fullness,’ and 8:21 says ‘before God,’ not ‘before the Lord.’ Every Dominus in 8:5, 8:9, and 8:19 remains plain Lord.

Ambiguities preserved

Gratia is not prematurely identified with the collection where the Latin can still denote divine grace or favor. ‘Good quality’ in 8:8 carries ingenium bonum without deciding between disposition and demonstrated genuineness. ‘Our destined will’ preserves the compressed destinatam voluntatem nostram instead of supplying its unstated object, and the elliptical sive … sive credentials in 8:23 remain visibly appositional rather than receiving an invented question.

Clarity decisions

Verse 8:2 separates the two Latin assertions: joy’s abundance was present in testing, and deepest poverty abounded into riches of simplicity. In 8:11 the parallel genitives are expressed as ‘readiness of will’ and ‘completion from what you have’; the generic ‘one’ in 8:12 prevents the will itself from being mistaken for the possessor. The unnamed brother in 8:18 is called a traveling companion in 8:19, and 8:22–24 retains singular brother, plural brothers, Titus’s separate role, and the demonstrative command before the face of the churches.

Corrections and reasons

Review restored ‘simplicity’ in 8:2 in place of an interpretive economic synonym, changed generic strength to ‘ability’ in 8:3 so virtus fit the human capacity contrast, and corrected the direction of charity in 8:7 to ‘your charity toward us.’ It also restored God at 8:21, preserved two distinct unnamed brothers in 8:18 and 8:22, and kept ‘glory’ rather than substituting boasting where 8:24 reads gloria.

Canonical terminology

Gratia is grace; communicatio is communion; ministerium is ministry; virtus is ability in the capacity context; sermo is speech; scientia is knowledge; caritas is charity; inopia is need; abundantia is abundance; supplementum is supplement; æqualitas is equality; Evangelium is Gospel; ministrare is administer; plenitudo is fullness; and Apostoli ecclesiarum is apostles of the churches. Deus remains God at 8:21.

Chapter 9

Chapter movement

Paul begins from the superfluity of writing about the ministry because Achaia’s ready mind is already known, yet sends the brothers so the boast and promised blessing will not be emptied by unpreparedness. The prepared blessing becomes the governing sowing image: sparing seed yields sparingly, sowing in blessings yields from blessings, and God supplies grace, sufficiency, seed, bread, and the growths of justice. Ministry then produces thanksgiving in the Lord, glory to God, communion, prayer, longing, and final thanks for God’s unspeakable gift.

Governing Latin

Promptus animus, parata, imparatos, præparent, and paratam keep the readiness repetition, while benedictio is blessing on both sides of the preparation and sowing image. Parce seminat/parce metet and in benedictionibus/de benedictionibus retain their exact correspondences. Omnem, omnibus, semper, omnem, and omne remain fully represented in 9:8; administrat, præstabit, multiplicabit, and augebit preserve the provider’s present identity and three future actions; justitia and simplicitas remain justice and simplicity.

Vulgate-specific readings

The difficult in hac substantia at 9:4 remains ‘in this substance’ rather than being silently replaced by a familiar explanatory noun. Verses 9:5–6 keep benedictio as ‘blessing,’ avaritia as ‘avarice,’ and sowing ‘in blessings’ with reaping ‘from blessings.’ Verse 9:9 retains the masculine subject, the poor, and justice ‘into the age of the age’; 9:12 retains thanksgivings ‘in the Lord’; and 9:15 keeps donum as God’s unspeakable gift.

Ambiguities preserved

‘This substance’ leaves substantia semantically compressed and does not decide whether its immediate force is confidence, ground, or the undertaking itself. Verse 9:7 retains the source’s verbal ellipsis—‘Each one, according as he has determined’—instead of importing a finite mood. The dense participial and prepositional chain in 9:12–14 keeps the relation among ministry, proof, glorifying, confession, communion, and prayer without adding a doctrinal conclusion or an unstated recipient.

Clarity decisions

‘Beyond necessity’ makes ex abundanti intelligible in 9:1 without changing Paul’s claim into ignorance or refusal. Verse 9:5 uses a colon to distinguish the promised blessing’s preparation from its blessing/avarice manner, and 9:8–11 uses commas to carry one sufficiency-and-seed purpose chain across verse keys. In 9:13 the source-evidenced plural ‘they’ makes the plural glorificantes point back to the saints without adding a new actor. ‘Growths of the fruits’ keeps both plural incrementa and plural frugum, while ‘bread for eating’ preserves ad manducandum.

Corrections and reasons

Review replaced a generic ‘gift’ in 9:5–6 with repeated ‘blessing,’ restored the in/from prepositions of sowing and reaping, and reinstated every universal in 9:8. It corrected a smoother ‘righteousness’ at 9:9–10 to binding ‘justice,’ retained future force for furnish/multiply/increase in 9:10, and restored ‘in the Lord’ at 9:12 rather than importing a different divine noun.

Canonical terminology

Ministerium is ministry; benedictio is blessing; avaritia is avarice; gratia is grace; sufficientia is sufficiency; justitia is justice; simplicitas is simplicity; communicatio is communion; officium is service; administrare is provide/administer according to object; Evangelium is Gospel; and donum is gift. Dominus at 9:12 is plain Lord after the unique 3:16 marker, while Deus remains God throughout the chapter.

Chapter 10

Chapter movement

Paul moves from a personal appeal through Christ’s meekness and modesty (10:1–2) into the sustained warfare construction of 10:3–6, then tests what is seen face-to-face, defends the Lord-given authority meant for building, answers the hostile judgment of his letters and presence, and closes with God’s measured rule: Corinth, regions beyond, glory in the Lord, and commendation by God rather than self-commendation (10:7–18).

Governing Latin

The English is governed by in carne / non secundum carnem (10:3), arma militiæ … potentia Deo (10:4), the coordinated participles consilia destruentes, redigentes, and in promptu habentes (10:4–6), Quæ secundum faciem sunt, videte (10:7), ædificationem / destructionem (10:8), the opponents’ inquiunt (10:10), the full reflexive sequence ipsi in nobis nosmetipsos metientes … nobis (10:12), and mensura / regula / mensus / pertingendi (10:13–16).

Vulgate-specific readings

At 10:4 the weapons remain ‘powerful before God,’ retaining the explicit Deo relation rather than converting it into an adjective; 10:12 retains the Clementine self-measuring and self-comparing clause without adding any judgment about wisdom; and 10:18 says ‘the one whom God commends’ because the supplied row reads Deus, while 10:17 keeps plain ‘Lord’ after the book’s sole covenant-name marker at 3:16.

Ambiguities preserved

‘Look at what is before your face’ keeps Quæ secundum faciem sunt, videte as an imperative while leaving its spatial and outward-appearance force available. ‘Powerful before God’ preserves the difficult dative Deo without claiming an unexpressed mechanism of power. The deliberately incomplete-feeling reflexive turn at 10:12 remains ‘we ourselves, measuring ourselves within ourselves and comparing ourselves with ourselves,’ and ‘rule’ remains one sustained but semantically compressed image through 10:13–16.

Clarity decisions

At 10:4 ‘as we destroy’ supplies the English subject already implicit in the masculine plural participle and allows 10:5–6 to continue with ‘and … lead’ and ‘and … stand ready’ without making the weapons the acting subject. The 10:9 dash opens directly into the opponents’ quoted assessment at 10:10, and 10:11 then resumes Paul’s answer. At 10:13 the appositional ‘a measure reaching even as far as you’ makes mensuram pertingendi intelligible while preserving both measure nouns.

Corrections and reasons

Review changed 10:4 ‘—destroying counsels’ to ‘as we destroy counsels’ so the masculine apostolic agent, not the neuter weapons, governs the warfare actions; independent review then changed 10:5 ‘and leading every intellect’ to ‘and lead every intellect’ and 10:6 ‘and standing ready’ to ‘and stand ready’ because the finite ‘as we destroy’ requires parallel finite verbs across consilia destruentes, redigentes, and in promptu habentes. Review also changed 10:12 ‘insert or compare ourselves among’ to ‘insert ourselves among or compare ourselves with’ to preserve each verb’s distinct complement, and changed 10:15 ‘magnified abundantly among you’ to ‘magnified in you … into abundance’ to restore both in vobis and in abundantiam. Each correction was rechecked across both adjacent boundaries.

Canonical terminology

In this chapter caro / carnalia are ‘flesh’ / ‘carnal’; potentia in 10:4 is ‘powerful,’ while potestas in 10:8 is ‘authority’; ædificatio and destructio are ‘building’ and ‘destruction’; regula is consistently ‘rule’ throughout 10:13–16; gloriari is ‘boast’ where Paul describes his own claim and ‘glory’ in the 10:17 quotation; Dominus is plain ‘Lord,’ and Deus remains ‘God,’ decisively at 10:18.

Chapter 11

Chapter movement

Paul asks the Corinthians to bear a little foolishness, speaks with God’s jealousy for the virgin betrothed to Christ, and warns against another Christ, spirit, or Gospel (11:1–4). He contrasts his speech and knowledge, recounts his charge-free ministry and his plundering of other churches, exposes false apostles and Satanic transformation, then enters the extended foolish boast (11:5–21). Identity claims rise into the exact catalogue of labors, prisons, blows, deaths, dangers, deprivation, and care for the churches, before the chapter ends with God as witness and the concrete escape from Damascus (11:22–33).

Governing Latin

Key controls are Dei æmulatione, uni viro, and virginem castam (11:2); sensus … excidant a simplicitate (11:3); alium Christum / alium spiritum / aliud Evangelium and recte pateremini (11:4); magnis Apostolis (11:5); Alias ecclesias expoliavi and stipendium (11:8); the repeated occasio (11:12) and transfigurare family (11:13–15); substantia gloriæ (11:17); the five si quis abuses (11:20); ut minus sapiens dico and plus ego (11:23); the full repeated periculis and in catalogue (11:24–28); and sporta … per murum (11:33).

Vulgate-specific readings

The warning in 11:4 is ‘another Christ,’ not a substituted divine name, and 11:3 contains only ‘simplicity’ without an imported second quality. Clementine magnis Apostolis is rendered ‘the great Apostles’ at 11:5 and is not conflated with ‘apostles above measure’ at 12:11. Expoliavi remains the severe ‘I plundered other churches’ at 11:8; 11:23 preserves ‘I speak as one less wise’; and ministers who only transform themselves ‘as though ministers of justice’ do not become what they imitate.

Ambiguities preserved

‘You would bear it well’ keeps the compressed and ironic recte pateremini without specifying whether the immediate object is the preacher, proclamation, or whole alternative. ‘This substance of glory’ retains substantia gloriæ rather than silently selecting confidence, ground, or entitlement. ‘The official of King Aretas’s nation’ preserves præpositus gentis and the political relation without imposing a more specific modern office.

Clarity decisions

The three alternatives in 11:4 retain parallel verbs and objects in one conditional sentence. Parentheses and dashes in 11:16–23 keep Paul’s repeated shifts into and out of the foolish-boast voice audible. The prepositional catalogue remains distributed verse by verse from 11:23 through 11:28, with semicolons and commas carrying the sentence without merging keys; 11:32–33 likewise keeps the guarding purpose and escape action connected.

Corrections and reasons

Review changed 11:4 ‘you would rightly bear it’ to ‘you would bear it well’ so recte retains adverbial force without falsely declaring the alternative morally right; and changed 11:5 ‘have been in no way less’ to ‘have done nothing less’ to restore fecisse while retaining the comparison with magnis Apostolis. Both changes were reread within their continuing arguments and did not alter any verse key.

Canonical terminology

Magni Apostoli are ‘great Apostles,’ reserved distinctly from supra modum Apostoli in 12:11. Justitia is ‘justice’ at 11:15; infirmitas is ‘infirmity’ throughout the boast; sermo is ‘speech’ and scientia ‘knowledge’ at 11:6; diligere is the verb ‘love’ at 11:11 and therefore is not flattened into the book’s noun ‘charity’; semen remains the concrete ‘seed’ at 11:22; and every later Dominus remains plain ‘Lord.’

Chapter 12

Chapter movement

The compelled boast turns to visions and revelations of the Lord while twice refusing to identify the bodily mode known only to God (12:1–4). Paul distinguishes boasting for such a man from boasting in his own infirmities, then moves through the revelation danger, the thorn of flesh and angel of Satan, the threefold request, the Lord’s sufficient-grace reply, and Christ’s indwelling power (12:5–10). He next names the signs of apostleship, ironically asks forgiveness for not burdening Corinth, declares his third readiness to come and his willingness to spend himself for their souls, answers the charge of guile through Titus and the brother, and closes with fear of factional and sexual disorders (12:11–21).

Governing Latin

The repeated sive in corpore / sive extra corpus nescio, Deus scit and raptum govern 12:2–4; stimulus carnis meæ, angelus Satanæ, qui me colaphizet and masculine discederet govern 12:7–8; the Lord’s Sufficit tibi gratia mea, virtus in infirmitate perficitur and Paul’s Libenter igitur gloriabor … ut inhabitet in me virtus Christi govern 12:9; supra modum Apostoli and nihil sum control 12:11; libentissime, impendam / super impendar, and animabus control 12:15; Sed esto … astutus … dolo frames 12:16; and the full disorder and unrepented-sin lists govern 12:20–21.

Vulgate-specific readings

The rows do not identify the man in Christ more explicitly, merge the two God-knows statements, or duplicate the elevation-prevention clause. Stimulus carnis is ‘a thorn of my flesh’ and angelus Satanæ ‘an angel of Satan’ without a medical diagnosis; colaphizet retains its concrete blows as ‘strike me with fists,’ and the departure referent in 12:8 remains masculine as ‘he.’ At 12:9 Libenter is ‘gladly,’ distinct from superlative libentissime, ‘most gladly,’ at 12:15; Christ’s power ‘may dwell in me,’ preserving inhabitet rather than importing a resting-upon image. Supra modum Apostoli is ‘apostles above measure,’ distinct from the great Apostles of 11:5.

Ambiguities preserved

The body/outside-body mode remains unknown in both statements, with knowledge assigned only to God. The apposition ‘a thorn of my flesh, an angel of Satan’ preserves the stimulus/messenger relation, while masculine ‘he’ in 12:8 does not invent a diagnosis. The quoted ironic charge in 12:16 marks the cunning-and-guile words as the position Paul immediately tests with three questions rather than as an unqualified confession.

Clarity decisions

Verse 12:2 uses dashes to hold both repeated ignorance clauses and ‘God knows’ inside the description of the man; 12:3 remains syntactically open for 12:4’s ‘that he was caught up.’ In 12:6 the parallel ‘what he sees … or what he hears’ supplies only the minimal repeated English relative. At 12:7 ‘strike me with fists’ keeps the concrete blow immediately intelligible and avoids the competing banquet pronunciation of ‘buffet.’ Direct quotation ends after the Lord’s two clauses in 12:9, where ‘Therefore’ clearly returns the speaker to Paul. The long fears in 12:20–21 retain semicolons so every listed disorder and the final mourning clause remain under Timeo.

Corrections and reasons

Review changed 12:6 ‘what he sees in me or hears anything from me’ to the grammatical parallel ‘what he sees in me or what he hears from me,’ preserving the single scope of supra. Translation review had changed 12:7 ‘who should strike me’ to ‘who should buffet me’; independent review changed that to ‘who should strike me with fists’ so colaphizet retains concrete bodily force in immediately intelligible contemporary English without changing masculine qui or diagnosing the thorn. Independent review also changed 12:9 ‘most gladly boast’ to ‘gladly boast’ because positive Libenter must remain distinct from superlative libentissime at 12:15. Review changed 12:15 ‘be spent’ to ‘be utterly spent’ so super impendar is not weakened. The quoted form of 12:16 was retained after boundary review because it best signals the anticipated sarcastic charge tested in 12:17–18.

Canonical terminology

Virtus is consistently ‘power’ at 12:9 and virtutes ‘powers’ at 12:12; potentia remains distinct elsewhere in the book. Infirmitas is ‘infirmity,’ necessitas ‘necessity,’ angustia ‘strait,’ and anima ‘soul.’ Stimulus is ‘thorn,’ angelus ‘angel,’ and Satanas ‘Satan.’ Ædificatio remains concrete ‘building.’ Dominus is plain ‘Lord’ in 12:1 and 12:8–9 after the sole 3:16 marker.

Chapter 13

Chapter movement

The third coming opens under the two-or-three-witness saying and Paul’s renewed warning that he will not spare (13:1–2). The Corinthians’ request for proof leads through Christ speaking in Paul, Christ’s weakness and God’s power, and God’s power in the Corinthians (13:3–4). Paul commands self-testing and self-proving, contrasts approved and reprobate appearances with doing good and serving truth, rejoices in apostolic weakness and Corinthian power, and prays for their completion (13:5–9). Authority for building governs the absent letter, then five distinct closing imperatives, mutual greeting, and the threefold blessing complete the book at the frozen key 13:13 (13:10–13).

Governing Latin

The exact witness line in ore duorum vel trium testium stabit omne verbum governs 13:1; Prædixi, et prædico, ut præsens, et nunc absens governs the warning at 13:2; experimentum and in vobis frame 13:3–4; vosmetipsos / ipsi vos, reprobi / probati, and veritatem govern 13:5–8; consummationem governs 13:9; potestas … in ædificationem, et non in destructionem governs 13:10; and gaudete, perfecti estote, exhortamini, idem sapite, pacem habete lead to gratia, caritas, and communicatio in 13:11–13.

Vulgate-specific readings

God’s power remains explicitly ‘in you’ at 13:4, preserving in vobis rather than a directional substitute. Consummatio is rendered ‘completion’ at 13:9 without importing a particular mode of restoration. The blessing remains at the frozen Clementine key 13:13 and preserves ‘the charity of God,’ ‘the communion of the Holy Spirit,’ ‘all of you,’ and Amen. Dominus at 13:10 and 13:13 is plain ‘Lord.’

Ambiguities preserved

At 13:7 ‘while we may be as reprobates’ preserves the difficult contrast between the Corinthians’ good action and the apostles’ possible appearance without turning appearance into an actual verdict. ‘Completion’ at 13:9 keeps consummatio broad enough to include completion or perfecting without adding the content of the prayer. ‘Be made complete’ and ‘be exhorted’ at 13:11 keep the passive or receptive force available rather than recasting both as unrelated active advice.

Clarity decisions

Verse 13:2 restructures the Latin order as ‘now while absent I warn as though present’ so past warning, present warning, current absence, and present-like force are all immediately intelligible. At 13:3 an em dash identifies Christus as the one speaking in Paul without changing the relative clauses. Verse 13:4 repeats ‘from the power of God’ and ends ‘in you’ so neither agency nor the Clementine location disappears. Semicolons at 13:11 preserve five distinct imperatives before the promised presence of God.

Corrections and reasons

Review changed 13:9 ‘we rejoice when we are weak’ to ‘we rejoice because we are weak’ to restore causal quoniam rather than convert it into a temporal relation. The final review retained ‘completion’ for consummationem because it is direct, dignified, and less interpretively narrow than ‘restoration’; every 13:11 imperative and every member of the 13:13 blessing was then rechecked aloud.

Canonical terminology

Experimentum is ‘proof,’ probare ‘prove,’ probatus ‘approved,’ and reprobus ‘reprobate,’ preserving the judicial-testing family. Virtus Dei is ‘the power of God,’ potens ‘powerful,’ and potestas ‘authority.’ Veritas remains ‘truth’; consummatio is ‘completion’; ædificatio / destructio are ‘building’ / ‘destruction’; dilectio is ‘love’ at 13:11, distinct from caritas as ‘charity’ at 13:13; and communicatio Sancti Spiritus is ‘the communion of the Holy Spirit.’

Galatians — Codici Editorial

Chapter 1

Chapter movement

Paul's greeting establishes that his apostleship comes neither from men nor through a man, but through Jesus Christ and God the Father, and it carries Christ's self-giving into rescue from the present evil age and glory to God. Astonishment then replaces greeting: the Galatians are being moved from their caller toward an other Gospel that is not another, and the twice-spoken anathema guards what was received. Paul contrasts pleasing men with being Christ's servant, grounds his Gospel in revelation rather than human reception or learning, and recounts his former violence and advancement in Judaism. The chapter closes with God's gracious call, the Son revealed in Paul, an immediate Arabia–Damascus–Jerusalem sequence, and Judean churches glorifying God in the former persecutor.

Governing Latin

The salutation is governed by plural non ab hominibus against singular neque per hominem, the coordinated agents per Jesum Christum et Deum Patrem, and the Father's qui suscitavit eum. Dedit semetipsum and ut eriperet preserve Christ's gift and rescuing purpose. Aliud Evangelium / quod non est aliud remains visibly other/not another, while Evangelium and evangelizare recur through 1:6–12 and 1:23. The identical anathema sit closes both 1:8 and 1:9. Conversationem is conduct; supra modum and expugnabam retain the excess and attacking force of Paul's former life. Placuit ei leaves its subject unstated, Filium suum in me keeps the inward preposition, and non acquievi carni et sanguini remains a direct yielding relation without an added consultation noun.

Vulgate-specific readings

The reader text retains the present evil age, the troubling other/not-another Gospel, and the repeated verb evangelize rather than replacing the cognate family with varied preaching language. It keeps the Gospel evangelized by Paul as not according to a human and received neither from a human nor learned, but through revelation of Jesus Christ. At 1:16 the Son is revealed in Paul and Paul does not yield to flesh and blood; no outside preposition or consultation concept is imported. The text names Peter at 1:18, reserves Cephas for chapter 2, calls James the brother of the plain Lord, keeps unknown by face at 1:22, and ends with the churches glorifying God in Paul.

Ambiguities preserved

The subject encoded only by ei in 1:15 is not named. Revelation of Jesus Christ keeps the Latin genitive open rather than converting it into an explicit from or about relation. Son revealed in me is left in its source form without explaining the manner of revelation, and flesh and blood remains a concrete pair without naming a supposed human consultation process. At 1:19, none other of the apostles, except James preserves the exception in the same construction and the editorial does not decide whether the grammar classifies James among the apostles. Turn the Gospel in 1:7 retains convertere without specifying a particular method of alteration.

Clarity decisions

Verses 1:1–2 form one salutation, using a dash after the Father's raising action so all senders and recipients remain audible. Verses 1:3–5 likewise preserve one grace, self-giving, rescue, will, and glory chain across the verse divisions. A dash carries another Gospel into which is not another at 1:6–7, and the identical anathema cadence is retained at 1:8–9. In 1:11 the passive Gospel evangelized by me becomes the subject of is not according to a human, avoiding a detached English relative. The unstated subject and both purpose clauses carry from 1:15 into 1:16; the subsequent travel stages are separated cleanly without inventing consultation or authorization.

Corrections and reasons

Source review removed the draft demonstrative in this present evil age, yielding the present evil age because præsenti supplies presence but no separate hoc; this prevented a needless addition. The review kept church lowercase as a common institutional noun rather than treating source capitalization as an inspired title. It selected kindred for genere meo at 1:14 instead of a modern biological or political explanation, retained the passive is being moved at 1:6 rather than making the Galatians sole agents, and kept Peter at 1:18 after rejecting premature harmonization with Cephas in chapter 2. Read-aloud review preserved repeated evangelize and the two identical anathema judgments because stylistic variation would erase the argument's deliberate recurrence.

Canonical terminology

Deus is God; the Christological Dominus at 1:3 and the personal title at 1:19 are plain Lord, with no covenant-name parenthetical. Gratia is grace, Evangelium is Gospel, and evangelizare is evangelize wherever lucid English permits. Fides is faith, caro is flesh, sanguis is blood, and servus is servant. Ecclesia is church, gentes is Gentiles, and Judaism, Jerusalem, Arabia, Damascus, Syria, Cilicia, Judea, Galatia, Peter, and James retain stable forms. Anathema remains anathema rather than a softened judgment term.

Chapter 2

Chapter movement

Fourteen years later Paul ascends according to revelation, confers about his Gentile Gospel, and distinguishes his present running from what he may already have run in vain. Titus's uncircumcised freedom stands amid the unfinished pressure of secretly introduced false brothers, yet the Gospel's truth remains. Those who seemed to be something add nothing; instead, they recognize the entrusted missions, God's corresponding work in Peter and Paul, and the grace given to Paul, then extend right hands of fellowship with the poor remembered. The movement turns sharply at Antioch: Cephas is resisted to his face for withdrawing from Gentiles, and Paul's public address continues from Jewish and Gentile conduct through justification, crucifixion with Christ, Christ's life in Paul, grace, justice, and Christ's death.

Governing Latin

Secundum revelationem governs the ascent, while currerem / cucurrissem distinguishes a course possibly still being run from one already completed. Subintroductos and subintroierunt are repeated as brought in secretly and came in secretly, and libertatem / servitutem keeps liberty opposed to servitude. Quales aliquando fuerint and Deus personam hominis non accipit preserve the parenthesis and face imagery. Creditum est mihi keeps the Gospel's entrusting passive; Evangelium præputii and circumcisionis retain foreskin and circumcision. Operatus est repeats the same working in Peter and Paul, and dextras ... societatis remains right hands of fellowship. Simulatio is repeated as pretense, while gentiliter, judaice, and judaizare remain a linked Gentile/Jew/Judaize family. Fidem Jesu Christi, fide Christi, and fide Filii Dei remain genitives, distinct from in Christo Jesu credimus.

Vulgate-specific readings

Titus is also taken along and is not compelled to be circumcised. The fragment but because of false brothers is not repaired with an invented governing clause, and refusing subjection even for an hour remains explicit. The Gospel of the foreskin is entrusted to Paul, just as that of circumcision to Peter; foreskin is not replaced by an abstract people-group label. God does not accept the face of a human, and those who seemed to be something contribute nothing. Peter at 2:7 gives way to Cephas at 2:9–14 exactly where the source changes. The translation keeps faith of Jesus Christ, faith of Christ, and faith of the Son of God, but separately says we believe in Christ Jesus. No flesh, justice, and Christ dying in vain preserve the Clementine forms.

Ambiguities preserved

Those who seemed to be something are never identified beyond the source, and what sort they once were remains immaterial to Paul. The subject of he who worked in Peter and Paul is not explicitly named in the reader text. The mission direction in 2:9 is elliptical in Latin; English supplies should go only to make the paired Gentile/circumcision directions grammatical, without adding a place or office. Paul's direct speech begins at 2:14 and receives no quotation marks or asserted closing point. The three faith genitives remain of rather than being interpreted uniformly as faith in. What I now live in the flesh preserves the compressed quod relation, and gratis in 2:21 is rendered in vain because the conditional argument concerns a needless death, not a freely given one.

Clarity decisions

Verses 2:3–5 retain a semicolon and the lowercase fragment but because so the pressure of sed propter remains audible without merging source keys. Verses 2:7–9 use paired dashes to hold the entrusted Gospel, repeated divine working, recognized grace, named columns, and right hands within one syntax unit. At 2:9, should go makes the source's directional ellipsis intelligible while retaining we among the Gentiles and they among the circumcision. Verse 2:15 ends with a comma so its nominal We, Jews by nature continues into knowing and the three justification propositions in 2:16. From 2:14 through 2:21, the absence of quotation marks preserves the source's unclosed public address and keeps Paul as speaker.

Corrections and reasons

The source audit corrected a man's face to the face of a human at 2:6 so homo remains human while the concrete face image is not lost. Verse 2:13 was corrected from was led to was led away, restoring the directional force of duceretur into the repeated pretense. Review retained the awkward but necessary brought in secretly / came in secretly recurrence at 2:4 and rejected stylistic variation that would hide the subintroductos/subintroierunt pair. It corrected every flesh will not be justified to no flesh will be justified in 2:16, eliminating an English scope ambiguity while preserving the universal negation and future passive of non justificabitur omnis caro; it also rejected three faith in substitutions because the Latin uses explicit in only with credimus. Read-aloud review kept the 2:15 fragment attached to 2:16 and the 2:19–20 I/Christ reversals without adding a new speaker or closing quotation.

Canonical terminology

Deus is God; no Lord title occurs in chapter 2 and no covenant-name marker appears anywhere in the lane. Evangelium is Gospel, evangelize remains the cognate verb, veritas is truth, gratia is grace, fides is faith, and credere in is believe in. Lex is law, opera is works, justificare is justify, and justitia is justice. Libertas is liberty, servitus is servitude, præputium is foreskin, and circumcisio is circumcision. Judaei are Jews, gentes are Gentiles, judaizare is Judaize, and simulatio is pretense. Peter and Cephas remain distinct source forms; Barnabas, Titus, James, John, Jerusalem, Antioch, and the poor remain exact.

Chapter 3

Chapter movement

The chapter opens with a direct rebuke and two paired questions about receiving the Spirit, then turns through Abraham’s belief and blessing into the law’s curse and Christ’s redemption. The argument narrows from promises to the singular seed, sets the later law beside the confirmed testament, and passes through angels and a mediator into Scripture’s enclosure of all things under sin. Faith then comes and is revealed; the pedagogue yields to sonship, baptism clothes the hearers with Christ, and all three human distinctions close in one-in-Christ identity, Abraham’s seed, and inheritance according to promise.

Governing Latin

Insensati in 3:1 is ‘senseless,’ distinct from stulti as ‘foolish’ in 3:3. The paired ex operibus legis / ex auditu fidei questions retain ‘from works of the law’ and ‘from the hearing of faith,’ while consummemini remains passive and virtutes remains concrete ‘powers.’ Credidit, fides, and credentibus remain believe/faith forms; maledictum is curse throughout; lignum is wood; justitia is justice; semen remains seed in both singular and plural argument; and testamentum remains testament. The three Latin promise nouns converge in English as promise language, with their distinct forms documented rather than silently treated as one Latin word.

Vulgate-specific readings

Verse 3:1 retains both ‘not to obey the truth’ and Christ ‘crucified in you.’ Verse 3:4 says ‘suffered’ and repeats ‘without cause,’ while 3:5 keeps powers rather than importing miracles. Verse 3:13 presents Christ as made a curse and the hanging place as wood. Verses 3:15 and 3:17 use testament, not covenant; 3:19 leaves the subject of ‘he had promised’ unnamed and keeps angels ‘in the hand of a mediator’; 3:22 retains ‘the faith of Jesus Christ’; and 3:28 keeps male/female, the threefold ‘there is no,’ and singular ‘one.’ No covenant-name parenthetical is introduced.

Ambiguities preserved

‘Such things’ in 3:4 does not decide whether tanta emphasizes quantity, magnitude, or the whole course of suffering. ‘The hearing of faith’ leaves the genitive relation in auditu fidei open, and ‘believing Abraham’ carries fideli without separating belief from faithfulness more sharply than the context does. In 3:19 ‘to whom he had promised’ preserves the unstated subject, while 3:20 remains the compressed statement that a mediator is not ‘of one.’ The genitive in ‘the faith of Jesus Christ’ is not converted into an explicit faith-in construction, and ‘in Christ’ remains the stated relation of the pedagogue in 3:24.

Clarity decisions

The elliptical question in 3:5 supplies only the English carrier ‘does he do so,’ leaving the giver’s identity and the two source alternatives intact. Verse 3:17 moves ‘the law’ before its relative clause so readers can hear that the law made 430 years later does not void the God-confirmed testament or empty the promise. In 3:19 one finite ‘was’ carries both the placement and angelic arrangement of the law without naming the promiser or mediator. ‘Enclosed unto that faith’ in 3:23 preserves the directional force and the future revelation instead of explaining the enclosure doctrinally.

Corrections and reasons

Review separated ‘senseless’ in 3:1 from ‘foolish’ in 3:3, preventing one Latin distinction from disappearing. It restored suffering and both ‘without cause’ clauses in 3:4, replaced an interpretive ‘miracles’ with ‘powers’ in 3:5, and restored wood in 3:13. Covenant language was removed from 3:15 and 3:17 in favor of testament; the 430-year sentence was restructured so the later law, confirmed testament, and emptied promise could not exchange roles. The final genitive review restored ‘faith of Jesus Christ’ in 3:22 and the number review restored singular ‘one’ in 3:28.

Canonical terminology

For Galatians, Deus is God; justitia is justice; lex is law; opera are works; fides is faith and credere is believe; Spiritus is Spirit; caro is flesh; semen is seed; maledictum is curse; lignum is wood; testamentum is testament; promissio, repromissio, and pollicitatio remain promise language; pædagogus is pedagogue; filii are sons; and hæredes are heirs. The faith genitives remain ‘faith of’ constructions, distinct from the explicit relative ‘faith, which is in Christ Jesus.’

Chapter 4

Chapter movement

The minor heir begins indistinguishable from a servant under tutors and administrators, but the fullness of time brings God's Son, redemption, adoption of sons, the Spirit's cry, and the singular movement from servant to son to heir. Paul then contrasts former service to non-gods with renewed service to weak elements, recalls the Galatians' reception of him through bodily infirmity, and moves through wounded truth-speaking, zealous pursuit, maternal labor, and perplexity. The closing law argument sets slavewoman against freewoman, flesh against promise and spirit, and two testaments against each other before ending with expulsion, inheritance, and the freedom by which Christ freed us.

Governing Latin

The human dominus of 4:1 is 'owner,' while tutoribus and actoribus remain distinct as tutors and administrators. Repeated factum in 4:4 is repeated 'made,' and both purpose clauses of 4:5 remain audible. Perfect active cognoveritis, perfect passive cogniti sitis, and present convertimini govern the temporal and agency sequence at 4:9. Servire, servus, servitus, libera, libertate, and liberavit sustain the serving/servant/servitude/free/freedom/freed argument. The 4:13 object tentationem vestram in carne mea remains 'your trial in my flesh' across the verse break, and æmulantur / æmulemini / æmulamini is kept visibly cognate through 'zealously pursue.' Locative in monte Sina is 'on Mount Sinai' at 4:24; ancilla/libera remains slavewoman/freewoman, and testamenta remains testaments.

Vulgate-specific readings

Verse 4:4 says the Son was 'made from a woman, made under the law,' and 4:5 retains adoption 'of sons.' The Spirit of the Son cries as one grammatical subject in 4:6, and 4:7 retains the singular third-person servant/son/heir progression. Verse 4:9 preserves 'have come to know God—or rather, have been known by God' and the ongoing 'are you turning again.' Verses 4:13–14 keep 'your trial in my flesh' as the object the Galatians did not spurn or reject, without a diagnosis. Verse 4:21 asks whether they have read the law; 4:24 names two testaments and locates one 'on Mount Sinai' rather than importing an origin preposition; all the content of the source-editor span in 4:27 is translated while its enclosing glyphs are omitted; and the Christ-freed freedom clause remains wholly in 4:31.

Ambiguities preserved

The singular 'he' in 4:7 follows the third-person servant/son/heir grammar without deciding whether Paul has shifted to one representative heir or speaks distributively of each hearer. 'Your trial in my flesh' preserves both the possessive relation and bodily location without identifying an illness. The repeated 'zealously pursue' leaves the precise mixture of courtship, rivalry, and zeal in æmulari open. 'I am confounded in you' does not invent a reason for confundor, and the allegorical correspondences among Hagar, Sinai, present Jerusalem, and servitude are stated in the source's sequence without adding a theological map.

Clarity decisions

Verse 4:9 uses paired dashes around 'or rather, have been known by God' so perfect passive divine agency cannot be mistaken for a second human achievement; "have come to know" gives the active perfect lucid English, while "are you turning" preserves the ongoing present. The unfinished 4:13 object is carried with a final dash into the finite verbs of 4:14. In 4:19 'laboring to bear' makes the maternal force of parturio intelligible without replacing birth imagery with generic concern, and the dash into 4:20 preserves the emotional continuation. Verse 4:25 uses a semicolon and feminine 'she' to make present Jerusalem's service with her children audible after Sinai's joining relation.

Corrections and reasons

Review changed the human title in 4:1 from a divine-sounding form to ‘owner,’ distinguished tutors from administrators in 4:2, and restored both occurrences of ‘made’ in 4:4. Independent review changed 4:9 from present ‘know / are known / do ... turn’ to ‘have come to know / have been known / are ... turning,’ restoring perfect active, perfect passive, and present-progressive force; it also changed 4:24 ‘from Mount Sinai’ to ‘on Mount Sinai’ because Latin in with the ablative is locative here. Review joined 4:13 to 4:14 so the Galatians’ trial in Paul’s flesh was not dropped or replaced, harmonized all three æmulari forms as ‘zealously pursue,’ retained ‘little sons’ in 4:19, and restored the reading verb in 4:21. Testament replaced covenant in 4:24, every proposition of 4:27 was retained while only the source-editor delimiters were removed, and a boundary review fixed the freedom/freed clause in 4:31 so none of it could migrate into chapter 5.

Canonical terminology

In this argument, human dominus is owner; servire is serve; servus is servant; servitus is servitude; libera is freewoman or free according to syntax; libertas is freedom; and liberare is free. Filius remains son, filioli little sons, adoptio filiorum adoption of sons, and hæres heir. Elementa are elements, Spiritus Filii is Spirit of the Son, caro is flesh, spiritus is spirit, ancilla is slavewoman, testamenta is testaments, Jerusalem and Sinai retain their supplied names, and repromissio remains promise language. No covenant-name marker occurs in these chapters.

Chapter 5

Chapter movement

The chapter opens with the command to stand outside the yoke of servitude, then follows the consequences of circumcision through debt to the entire law, emptying from Christ, hope of justice, and faith working through charity (5:1–6). Paul turns from the Galatians’ interrupted running to the corrupting persuasion and the scandal of the cross (5:7–12), recalls their call into liberty, and sets flesh against Spirit in desire and conduct (5:13–18). The manifest works of flesh and the singular fruit of the Spirit are then named without abbreviation, before crucified flesh, life and walking by the Spirit, and the rejection of vain glory close the movement (5:19–26).

Governing Latin

The English is governed by the bare imperatives State and nolite and passive jugo servitutis contineri at 5:1; the difficult Evacuati estis a Christo, a gratia excidistis, and spem justitiæ at 5:4–5; valet / operatur at 5:6; corrumpit and the repeated evacuatum at 5:9–11; bodily abscindantur at 5:12; libertatem / occasionem carnis / per caritatem Spiritus at 5:13; the mutual adversus construction and result clause ut non ... faciatis at 5:17; and the exact plural catalogues around singular Fructus ... Spiritus est at 5:19–23.

Vulgate-specific readings

Verse 5:1 contains only ‘Stand, and do not be held again by a yoke of servitude’ because the Clementine lane places the Christ-freed liberty clause at 4:31. The English retains ‘corrupts the whole mass’ at 5:9, plain ‘in the Lord’ at 5:10, the emptied scandal of the cross at 5:11, and the unsoftened cutting of abscindantur at 5:12. At 5:13 the Clementine-specific Spiritus remains explicit as ‘through the charity of the Spirit.’ Verses 5:19–23 preserve every named work and every one of the twelve fruit items, including homicides, modesty, continence, and chastity; non consequentur is ‘will not attain,’ not an imported inheritance verb.

Ambiguities preserved

‘Emptied from Christ’ keeps the severe and unusual Evacuati ... a Christo relation instead of silently choosing a smoother theological explanation. At 5:12 ‘might even be cut off’ preserves the passive bodily verb without adding a reflexive object or defining the extent of the cutting. ‘Sorceries’ represents veneficia in the vice catalogue without expanding it into a diagnosis or narrative, while ‘faith’ at 5:23 leaves the fides family available to its faith and fidelity resonance. The English does not define the referent of ‘the one who troubles you’ or of plain ‘Lord’ at 5:10 beyond the Latin.

Clarity decisions

At 5:2 dico vobis quoniam is recast as ‘I … tell you that’ so the condition and consequence are immediately audible. In 5:7 the negative infinitive non obedire is expressed by the idiomatic complement ‘hindered … from obeying’; adding ‘not’ after ‘from’ would reverse the source. Verse 5:10 repeats the indefinite troublemaker as ‘the one who troubles you … whoever he is’ to retain both clauses without a dangling relative. Quotation marks after the source colon at 5:14 delimit the cited love command. The purpose-result force of 5:17 is made explicit as ‘so that you do not do whatever you wish.’ Commas at 5:19–23 carry both catalogues across independently numbered verse lines, and the sentence closes only where the Latin closes it.

Corrections and reasons

Self-audit added quotation marks after the source colon at 5:14 so the one-word law citation is unmistakably delimited without adding a speaker. It also changed 5:23 ‘gentleness’ to ‘meekness’ so mansuetudo remains distinct from lenitas, ‘gentleness,’ at 6:1 under the no-flattening rule. Review rejected smoother substitutions for ‘emptied from Christ,’ generic exclusion for ‘cut off,’ omission of ‘of the Spirit’ at 5:13, and an inheritance verb at 5:21, because each would erase a difficult or Clementine-specific feature. The catalogue was recounted against the Latin after these changes: all seventeen specifically named works plus ‘things like these,’ and all twelve fruit items, are present once and in source order.

Canonical terminology

Libertas is ‘liberty’ and servitus ‘servitude’; lex is ‘law,’ justitia ‘justice,’ judicium ‘judgment,’ gratia ‘grace,’ caro ‘flesh,’ and Spiritus/spiritus is ‘Spirit’ where the divine contrast governs. Circumcisio and præputium remain ‘circumcision’ and ‘foreskin.’ Caritas is consistently ‘charity’ at 5:6, 5:13, and 5:22, while Diliges is the verb ‘love’ at 5:14. Mansuetudo is ‘meekness’ at 5:23 and remains distinct from lenitas, ‘gentleness,’ at 6:1. Fructus remains singular ‘fruit,’ and Dominus remains plain ‘Lord’ without a covenant-name parenthetical.

Chapter 6

Chapter movement

Paul moves from gentle instruction of a person overtaken in an offense to mutual burdens, self-testing, and each person’s own burden (6:1–5). Catechesis and shared good things open the sowing-and-reaping sequence, which contrasts flesh and corruption with spirit and eternal life and urges unfailing good toward all, especially the household of faith (6:6–10). Paul then draws attention to his own handwriting, exposes flesh-pleasing circumcision pressure, and turns from others’ glorying in the Galatians’ flesh to glorying only in Christ’s cross (6:11–14). New creation, peace and mercy, the Israel of God, bodily stigmas, and grace with the readers’ spirit complete the letter (6:15–18).

Governing Latin

The deliberate shift from plural vos and instruite to singular considerans teipsum and tu governs 6:1. Plural onera with present portate at 6:2 is distinguished from singular onus with future portabit at 6:5. The catechizatur / catechizat pair, communicet, and in omnibus bonis govern 6:6; seminaverit / seminat / metet and deficiamus / non deficientes govern 6:8–9. Qualibus litteris, perfect scripsi, and mea manu control 6:11; repeated circumcidi and glorientur lead into absit gloriari at 6:12–14; masculine per quem, repeated super, stigmata … in corpore, and singular spiritu vestro govern 6:14–18.

Vulgate-specific readings

Verse 6:1 retains instruite as ‘instruct’ rather than importing a different restorative verb, and 6:6 keeps the catechize cognates visible. At 6:11 ‘what kind of letters’ leaves qualibus open and adds no claim that the letters were large; ‘I have written’ preserves the perfect scripsi. In 6:14 ‘through whom’ follows masculine per quem back to Jesus Christ rather than feminine crux. Verse 6:16 repeats ‘upon’ and leaves ‘the Israel of God’ undefined. The Christological Lord titles at 6:14, 6:17, and 6:18 are plain ‘Lord,’ and the final blessing addresses the readers’ singular collective spirit.

Ambiguities preserved

‘What kind of letters’ at 6:11 does not decide whether litteris emphasizes letter-forms or the written communication. The future-perfect force of secuti fuerint remains visible in ‘all who will have followed,’ without deciding the identity or limits of that group. The elliptic ‘peace upon them, and mercy, and upon the Israel of God’ retains the repeated super and does not define whether the final phrase is appositional, additional, or otherwise related. Lowercase ‘spirit’ at 6:8 preserves the source’s contrastive spiritual sphere without inserting an explicit Holy-Spirit title absent from the row.

Clarity decisions

Verse 6:1 keeps the plural-to-singular shift audible by moving from ‘you who are spiritual’ to ‘considering yourself, lest you too be tempted.’ At 6:6 the two cognate verbs are placed on either side of the sharing relation so teacher, learner, word, and good things remain clear. The participle non deficientes at 6:9 is rendered conditionally as ‘if we do not fail’ to produce lucid English while preserving the repeated fail/fail family. An em dash at 6:12 isolates emphatic hi, ‘these,’ without changing the compellers or the persecution-avoidance purpose.

Corrections and reasons

Self-audit changed 6:9 from ‘And let us not fail … in its proper time’ to ‘But let us not fail … in its own time,’ restoring adversative autem and the reflexive force of tempore suo. It also restored initial ‘For’ at 6:12 so enim visibly connects the flesh-pleasing motive to Paul’s handwriting warning. Both corrections were rechecked against their Latin rows, adjacent verse boundaries, terminology, and read-aloud cadence.

Canonical terminology

Delictum is ‘offense,’ lenitas ‘gentleness,’ and instruere ‘instruct.’ Onera/onus remain ‘burdens/burden’ with their source number and tense distinctions. Catechizari/catechizare remain ‘be catechized/catechize’; seminare and metere are ‘sow’ and ‘reap’ throughout. Foreskin, flesh, corruption, eternal life, household of faith, cross, new creation, rule, mercy, Israel of God, body, stigmas, and grace remain concrete. Gloriari is ‘glory,’ preserving the 6:13–14 repetition, and every Dominus is plain ‘Lord.’

Ephesians — Codici Editorial

Chapter 1

Chapter movement

Paul's greeting opens into a sustained blessing of the God and Father of the Lord Jesus Christ. Blessing, election, predestination, adoption of sons, grace, blood-redemption, the sacrament of God's will, restoration in Christ, calling by lot, and the Holy Spirit's pledge form one widening movement from before the world's foundation toward the fullness of times. Paul's report of faith and love then becomes prayer: a spirit of wisdom, enlightened heart-eyes, hope, inheritance, and divine power culminate in Christ raised, seated above every rule, and given as head over every church, whose body and fullness close the chapter.

Governing Latin

The blessing chain is governed by repeated in Christo, in ipso, and in quo, with God as the blessing, choosing, predestining, gracing, revealing, working, raising, subjecting, and giving agent. Gratia / gratificavit remains grace / graced; sacramentum is sacrament; dispensatio is dispensation; instaurare is restore; sorte vocati is called by lot; and ante speravimus is hoped beforehand. Spiritu promissionis Sancto remains the Holy Spirit of promise, while lowercase spiritum sapientiæ et revelationis is a spirit of wisdom and revelation. Operatio, potentia, and virtus remain operation, might, and power. The elided sæculo in sed etiam in futuro is restored as future age, and passive adimpletur governs the final 'is filled.'

Vulgate-specific readings

The reader retains all saints at Ephesus, the beloved Son at 1:6, the sacrament rather than mystery at 1:9, calling by lot at 1:11, and the pledge unto the redemption of acquisition at 1:14. It keeps the eyes of the heart, every principality, authority, power, and dominion, this age and the future age, Christ as head over every church, and the Clementine passive 'him who is filled all in all.' Every Lord reference is an explicit or Christ-governed title and therefore remains plain Lord without a covenant-name parenthetical.

Ambiguities preserved

The greeting does not decide whether saints and faithful form one appositional group or two coordinated descriptions. The referent of in ipsum at 1:5 and of eo at 1:9 is not named beyond the pronoun. Repeated in quo at 1:13 is not converted into an explicit reference to the Gospel rather than Christ. Acquisitionis at 1:14 remains the difficult acquisition genitive. The antecedent of quam operatus est remains open within the operation-might-power complex, and the final passive fullness is retained without explaining how the one referred to is filled all in all.

Clarity decisions

Commas and semicolons carry the blessing from 1:3 through 1:14 while each verse remains independently keyed. 'With the eyes of your heart enlightened' makes the accusative participial construction audible without turning it into a new finite divine action. 'Which he worked in Christ' preserves the open feminine antecedent while keeping God as agent of raising and seating. Lists use repeated conjunctions where they preserve the cumulative force without making the English unpronounceable.

Corrections and reasons

Draft review changed 'favored us' to 'graced us' at 1:6 so the gratia / gratificavit cognate remains visible, and changed 'mystery' to 'sacrament' at 1:9 so sacramentum is not collapsed into the separate mysterium family. It restored 'called by lot' at 1:11 after rejecting a generic chosen rendering, retained lowercase 'a spirit' at 1:17 rather than automatically identifying the Holy Spirit, and replaced an active 'who fills all in all' with the source-required passive 'who is filled all in all' at 1:23. Independent review changed 'in the future' to 'in the future age' at 1:21 because futuro elliptically repeats sæculo from the contrasted first clause; restoring age preserves the complete temporal pair.

Canonical terminology

Deus is God; every Dominus in the chapter is a plain Christological Lord. Gratia is grace, gratificare is grace as a verb, caritas is charity, dilectio is love, veritas is truth, Evangelium is Gospel, sacramentum is sacrament, dispensatio is dispensation, pignus is pledge, hæreditas is inheritance, and sæculum is age in the 1:21 temporal pair. In cælestibus is in heavenly places. Principatus, potestas, virtus, and dominatio are principality, authority, power, and dominion. Ecclesia is church, corpus body, caput head, and spiritum at 1:17 remains lowercase while the Holy Spirit of promise is capitalized.

Chapter 2

Chapter movement

The chapter begins in suspension with the readers dead in offenses and sins and walking under the age, prince, spirit, desires, and wrath of their former life. God then enters as the rich-in-mercy subject who loves, makes alive together, raises together, and seats together in Christ, so that coming ages may display grace. Salvation by grace through faith turns into God's workmanship walking in prepared good works. The Gentiles' former distance from Christ, Israel, testaments, promise, and God gives way to nearness in Christ's blood. Christ himself becomes peace: wall and enmities are dissolved, law emptied, two created as one new man, both reconciled through the cross, and peace evangelized. Access to the Father closes in a building movement from citizens and household to foundation, cornerstone, temple, and habitation in the Spirit.

Governing Latin

Et vos remains a suspended accusative from 2:1 until inclusive nos receives the finite convivificavit at 2:5. Repeated in quibus moves from offenses and sins toward the sons of distrust without losing the echo. Misericordia is mercy; nimia caritas is exceeding charity; dilexit is loved; and the con- verbs remain made alive together, raised together, and made to sit together. Gratia estis salvati repeats exactly at 2:5 and 2:8, but 2:5 uniquely retains cujus as 'by whose grace.' In operibus bonis and in illis remain in good works and in them. Utraque, duos, and ambos progress from neuter both to the two and masculine both; solvens, evacuans, and interficiens remain dissolving, emptying, and slaying.

Vulgate-specific readings

The reader leaves 2:1 unfinished and does not import a finite 'made you alive.' It keeps the prince of the power of this air, the operating spirit, sons of distrust, and sons of wrath without identifying the prince. It retains 'by whose grace you are saved,' creation in good works, foreskin, plural testaments, the singular hope of the promise, and being without God. The wall is the middle wall of the enclosure; law is emptied in decrees; enmities are slain in Christ himself; and Christ evangelizes peace. Every constructed building grows into a holy temple in the plain Christological Lord.

Ambiguities preserved

The repeated in quibus may move from offenses and sins to the sons of distrust, so the English uses 'in which' and then 'among whom' while documenting the echo. The spirit associated with the prince is not named or doctrinally identified. Neuter hoc at 2:8 remains 'this,' without being assigned solely to grace or faith. Conversatio Israël is rendered contextually as commonwealth because the clause concerns corporate belonging rather than personal conduct, while the editorial records the departure. Decretis remains the compact 'in decrees,' and the precise apposition among wall, enclosure, enmities, and flesh is not expanded. Cives sanctorum becomes citizens with the saints for lucid social English without changing their shared civic status.

Clarity decisions

Lowercase openings and trailing punctuation carry the suspended 2:1-7 construction without duplicating God's subject or prematurely completing 'you.' The parenthesis at 2:5 keeps the relative grace statement distinct from the main co-enlivening verb. At 2:11-12, a colon preserves the unusual remember-that / because sequence. Verses 2:14-16 use participles and purpose clauses to hold peace, wall, law, one new man, reconciliation, cross, and slain enmities together. Verses 2:19-22 preserve one continuous household-and-building movement with repeated 'in whom.'

Corrections and reasons

Draft review removed an invented 'he made you alive' from 2:1 so the suspended accusative survives until the inclusive action at 2:5. It replaced 'sons of disobedience' with 'sons of distrust' for diffidentiæ, restored the relative 'by whose grace' at 2:5, and changed 'created for good works' to 'created in good works' at 2:10. 'Covenants' was rejected for plural testamentorum in favor of testaments. 'Destroyed the hostility' was revised to 'slaying the enmities in himself' so plural inimicitias, violent interficiens, and the reflexive relation all remain.

Canonical terminology

Deus is God, misericordia mercy, caritas charity, diligere love, gratia grace, fides faith, donum gift, opera works, and gloriari glory. Delictum is offense, peccatum sin, caro flesh, diffidentia distrust, and ira wrath. Præputium is foreskin, circumcisio circumcision, testamenta testaments, promissio promise, sanguis blood, and crux cross. The building family remains foundation, cornerstone, building, build together, temple, and habitation. Spirit is capitalized for the one Spirit of access and God's habitation; the operating spirit at 2:2 remains lowercase. Dominus at 2:21 is plain Lord because Christ Jesus is its governing referent.

Chapter 3

Chapter movement

Paul opens with an unfinished statement about his imprisonment for the Gentiles, enters a disclosure about the revealed sacrament and his Gospel ministry, then restarts his opening phrase as a prayer to the Father. The prayer moves from strengthening through the Spirit and Christ dwelling in hearts to charity, comprehension, knowledge, and God's fullness, and closes with glory in the church and in Christ Jesus.

Governing Latin

The repeated Hujus rei gratia governs both the suspended 3:1 fragment and the finite restart at 3:14. Si tamen, dispensatio, sacramentum, mysterium, the three co-compounds of 3:6, factus sum, investigabiles, praefinitio saeculorum, per fidem ejus, paternitas, in interiorem hominem, the rooted and founded participles, and the suspended Ei ... ipsi gloria construction determine the English syntax and terms.

Vulgate-specific readings

The reader retains sacrament at 3:3 and 3:9 but mystery at 3:4; sons of men; all enlightened; the sacrament hidden from the ages in God who created all things; foreordination of the ages; through his faith; every fatherhood; objectless width, length, height, and depth; charity surpassing knowledge; and the singular age of ages.

Ambiguities preserved

The relative in 3:2 remains attached to the dispensation-of-grace phrase, in you is not converted into an explicit purpose, the Spirit relations retain their Latin prepositions, the four dimensions gain no supplied object, his faith remains genitival, and the singular which is your glory is not regularized to the plural tribulations. The relation of strengthening into the inner man remains directional rather than explained.

Clarity decisions

A comma leaves 3:1 visibly unfinished. Lowercase continuation at 3:2 shows the intervening disclosure, while 3:14 begins a new finite sentence. Content clauses make the 3:5-6 definition readable without adding a proposition; 3:17 supplies an English that-clause for the dependent Christ-dwelling infinitive; and the dative doxology is visibly carried from 3:20 into 3:21.

Corrections and reasons

During drafting, 3:1 was kept as a fragment instead of receiving a verb from 3:14; this prevents an invented long-range completion. Provisional mystery language at 3:3 and 3:9 was corrected to sacrament to preserve the source distinction from 3:4. The 3:12 faith-in interpretation was rejected for his faith, family was rejected for fatherhood at 3:15, and an explanatory object was removed from the dimensions at 3:18. Whole-book review corrected an editorial miscount from three dimensions to four, agreeing with the unchanged width, length, height, and depth reader text.

Canonical terminology

God, plain Lord, Spirit, church, Gospel, grace, dispensation, sacrament, mystery, faith, charity, power, operation, foreordination, fatherhood, inner man, saints, apostles, prophets, Gentiles, body, fullness, and age remain the chapter's governing forms. Hujus rei gratia is for this reason rather than theological grace, and no Lord occurrence receives a covenant-name parenthetical.

Chapter 4

Chapter movement

Paul turns from the doxology to a worthy walk in one Spirit, Lord, faith, baptism, God, and Father. Christ's measured gifts lead through ascent and descent to ministries, the completion of the saints, and the body's growth. Paul contrasts Gentile darkness with learning Christ and putting on the new man, then gives concrete commands governing truth, anger, theft, speech, the Holy Spirit, malice, mercy, and forgiveness.

Governing Latin

The calling and called cognate, the three Unum/Unus/Una declarations, Christ's gift, the unnamed dicit, captivam duxit captivitatem, descendit primum, completion and edification language, aetatis, Veritatem facientes, the whole body as subject of facit, desperantes, the 4:20-22 learned-Christ infinitive chain, lowercase spiritu mentis, justitia, the imperatives at 4:26, qui furabatur, aedificationem fidei, and donantes/donavit govern the final wording.

Vulgate-specific readings

The reader retains in us all; captivity led captive; Christ also descending first into the lower parts of the earth; completion rather than equipping; the age of Christ's fullness; doing the truth in charity; the body making its own growth; Gentiles having despaired; learning Christ and hearing him; justice and holiness of truth; the former thief; edification of faith; and grace given to hearers.

Ambiguities preserved

The gift of Christ is not forced to mean only giver or gift, the lower parts of the earth receive no doctrinal geography, pastors and teachers are not declared either identical or separate personnel, meeting into unity receives no invented object, desires and circumvention of error retain their genitives, and God in Christ forgiving remains in the source relation. Human spirit at 4:23 remains distinct from the Holy Spirit.

Clarity decisions

The three one-statements remain separately punctuated. Curly quotation marks delimit only the ascent, captivity, and gifts saying after the impersonal it says at 4:8. English role markers make the people Christ gave readable without changing the catalogue. The carried ministry construction remains open through 4:14, the head-body relative remains open through 4:16, and 4:20-22 remains a single learned-and-taught construction. A full stop after 4:27 prevents the generic former thief from being attached to the devil.

Corrections and reasons

During drafting, an interpretive speaker name was excluded from 4:8 because dicit supplies none; quotation marks were then added around only the saying because the source colon explicitly presents direct speech and the marks clarify its boundary without naming a speaker. Whole-book review changed he says to impersonal it says so the identical unnamed dicit formula agrees with 5:14, and normalized this quotation's typography to the book's curly marks without changing its boundary. Equipping was corrected to completion at 4:12, stature to age at 4:13, speaking truth to doing the truth at 4:15, and callousness to having despaired at 4:19. Christ was removed as the finite growth-agent at 4:16 so the whole body remains the subject. The thief boundary was separated at 4:27-28, and need-based speech language was corrected to edification of faith and grace at 4:29.

Canonical terminology

God, plain Lord, Spirit, Holy Spirit, lowercase spirit, faith, charity, grace, truth, justice, church, body, head, members, calling, unity, gift, completion, ministry, edification, old man, new man, sense, understanding, mind, mercy, and forgiveness remain distinct. All Lord occurrences are Christological and the covenant-name parenthetical count is zero.

Chapter 5

Chapter movement

The chapter moves from imitating God and walking in Christ's self-giving love into a guarded life of holiness and light. It then unfolds life filled with the Holy Spirit through speech, song, thanksgiving, and mutual subjection, before applying Christ-and-church imagery to wives and husbands and closing with the great sacrament, the husband's love, and the wife's fear.

Governing Latin

The linked imperatives Estote and ambulate carry 5:1 into 5:2. The Clementine phrase fructus lucis governs 5:9. At 5:18-21, implemini is unfolded by loquentes, cantantes, psallentes, gratias agentes, and subjecti, so the English preserves one continuous Spirit-filling construction. The two purpose clauses introduced by ut in 5:26-27 retain Christ's sanctifying and presenting actions, while de carne ejus et de ossibus ejus in 5:30 keeps the full bodily repetition.

Vulgate-specific readings

The reader text retains fruit of light at 5:9, Holy Spirit at 5:18, word of life at 5:26, from his flesh and from his bones at 5:30, sacrament rather than mystery at 5:32, and the wife's fear rather than a softened substitute at 5:33. Oblation and sacrifice remain distinct at 5:2, together with the concrete odor of sweetness.

Ambiguities preserved

The subject of dicit in 5:14 remains unidentified through the impersonal wording it says. The compressed ipse, salvator corporis ejus at 5:23 remains he, the savior of his body rather than receiving an explanatory identity or relation. In Christ and in the church at 5:32 is left without an added doctrinal explanation.

Clarity decisions

At 5:5, whose avarice makes the neuter quod's conceptual reference grammatical in English without changing servitude to idols. At 5:12, the Latin's impersonal turpe est is led by it is shameful, allowing quæ to remain the things done in secret rather than turning those things into a plural grammatical subject. At 5:24, are subject supplies the predicate required by English from the Latin comparison. At 5:29, nourishes and cherishes is repeated for the elliptical Christ-and-church comparison so the action remains immediately intelligible.

Corrections and reasons

Self-review changed 5:2 from into an odor to for an odor, preventing an unintended claim that the offering transformed into an odor. It changed 5:5 from which is servitude to idols to whose avarice is servitude to idols, preventing the person from being equated grammatically with an abstract servitude. It restored Latin's visible plural-to-singular movement at 5:13 by changing the first everything to all things. It added also and own at 5:33 to retain et vos and the distributive suam/suum relationship. Independent review changed 5:12 from the things being a plural subject that are shameful to the source's impersonal it is shameful to speak of them, restoring turpe est and improving first-hearing grammar. A proposed normalization of 5:20 to God the Father was rejected; God and Father keeps both coordinated dative titles in Deo et Patri and does not silently delete et.

Canonical terminology

Deus is God; divine and Christological Dominus is plain Lord, with no Lord (YHWH) parenthetical in Ephesians. Justitia is justice, ecclesia is church, sacramentum is sacrament, and the dilectio/diligere family uses love. Sons, wives, husbands, body, flesh, and bones remain concrete and sexed where the Latin supplies them.

Chapter 6

Chapter movement

The household instruction continues across the chapter boundary with children and fathers, then servants and human masters under the one heavenly Lord. The chapter turns to strengthening, God's armor, wrestling, repeated standing, and all-embracing prayer; it then narrows to Paul's Gospel embassy in a chain, Tychicus's commission, and a closing gift of peace, charity with faith, and grace in incorruption.

Governing Latin

Mandatum primum in promissione controls the unaltered first commandment in promise at 6:2. Human dominis/domini at 6:5 and 6:9 are distinguished from the divine Dominus. The passive confortamini becomes be strengthened, potentia is might, virtus is power, and the stare/State sequence is retained at 6:11, 6:13, and 6:14. In omnibus perfecti at 6:13 and in omnibus sumentes at 6:16 remain distinct phrases. Cum fiducia at 6:19 is with boldness, preserving the book's distinction from confidentia as confidence at 3:12, while the participles through the prayer chain keep the armor, vigilance, speech, mystery, and embassy connected.

Vulgate-specific readings

The translation retains first commandment in promise at 6:2, masters according to the flesh and service from the soul at 6:5-6, acceptance of persons at 6:9, spiritual things of wickedness in heavenly places at 6:12, perfected in all things at 6:13, and in all things at 6:16. It adds neither belt nor shoes at 6:14-15, retains speech given with boldness at 6:19, preserves one singular chain at 6:20, and closes in incorruption at 6:24.

Ambiguities preserved

Lowercase spirit and the pronoun it in 6:18 preserve the openness of in spiritu and in ipso without forcing a divine or merely human identification. At 6:20, for which and in it retain the grammatical openness of pro quo and in ipso to the mystery or Gospel rather than introducing an unexpressed personal referent.

Clarity decisions

Masters according to the flesh at 6:5 identifies dominis carnalibus as human household masters while leaving Christ as the comparison. The English keeps the concrete phrases serving to the eye and pleasers of humans at 6:6. In 6:17, the compact parenthesis which is the word of God preserves the source's identification without expanding it. At 6:20, dare to speak as I ought joins audeam directly to loqui in lucid English while for which and in it leave both pro quo and in ipso open; perform an embassy keeps the official legation image rather than replacing it with a generic imprisonment statement.

Corrections and reasons

Self-review changed 6:5 from as Christ to as to Christ so the dative Christo and the direction of service are clear. It changed 6:6 from as if pleasing humans to as pleasers of humans, restoring the concrete participial description rather than suggesting a hypothetical result. It shortened 6:8 from whether he is servant or free to whether servant or free, removing an unnecessary supplied clause while preserving both social states. Independent review changed 6:10 from power of his might to might of his power so identical potentia virtutis agrees with Ephesians 1:19 and does not reverse the book's established mapping. It changed 6:20 from may dare, as I ought to speak to may dare to speak as I ought, attaching audeam directly to the expressed loqui while preserving the manner clause. Whole-book review changed with confidence to with boldness at 6:19 so fiducia remains distinct from confidentia, matching the established boldness/confidence pair at 3:12.

Canonical terminology

Human dominus is master at 6:5 and 6:9; every divine or Christological Dominus remains plain Lord, and Ephesians contains zero Lord (YHWH) forms. Deus is God, justitia is justice, caritas is charity, mysterium is mystery, evangelium is Gospel, potentia is might, virtus is power, fiducia is boldness, confidentia is confidence, and in caelestibus is in heavenly places. Armor, shield, missiles, helmet, sword, wrestling, and chain remain concrete recurring images.

Philippians — Codici Editorial

Chapter 1

Chapter movement

Paul and Timothy greet all the saints at Philippi with their bishops and deacons, but Paul then becomes the sustained singular voice. His remembrance becomes joyful petition for their communion in Christ's Gospel and confidence in the work God will perfect. Heart, bonds, Gospel defense, and the bowels of Jesus Christ lead into prayer for charity, knowledge, every sense, and the fruit of justice. Paul's bonds have advanced the Gospel: Christ is preached from opposed motives, yet Paul rejoices and expects salvation, boldness, and Christ magnified in his body through life or death. Pressed between being dissolved with Christ and remaining for the readers, he chooses their progress and joy of faith, then commands conduct worthy of the Gospel: one spirit, one soul, common labor, fearlessness, and the same Christ-given struggle.

Governing Latin

The 1:3-5 thanksgiving is one construction governed by Gratias ago, with semper, cunctis, omnibus, cum gaudio, and super communicatione retaining its all-and-joy scope. Perficiet preserves the perfection of the good work. At 1:7 sicut and hoc sentire continue Paul's confidence, while habeam governs the heart relation and the compressed socios gaudii mei omnes vos esse. Visceribus remains bowels; caritas is charity; scientia and omni sensu remain knowledge and every sense; and singular fructu justitiae is fruit of justice. The prison sequence keeps vincula, praetorium, confidentes, abundantius, and verbum Dei distinct. Subministratio is ministration, fiducia boldness, corpus body, and per vitam / per mortem through life / through death. Coarctor, dissolvi, multo magis melius, conversamini, uno spiritu, unanimes, collaborantes, causa, donatum, and certamen govern the final movement.

Vulgate-specific readings

The chapter keeps companions of Paul's joy at 1:7 rather than importing a grace-sharing formula, and preserves Jesus Christ's concrete bowels at 1:8. It retains knowledge and every sense, the singular fruit of justice, the things around Paul, and the entire praetorium without naming a palace, guard, court, or other institution. The Clementine motive order remains: charity and Gospel defense at 1:16, contention and pressure on Paul's bonds at 1:17. At 1:18 Christ is announced through pretext or truth, making the contextual contrast in per occasionem / per veritatem intelligible. The Spirit is specifically the Spirit of Jesus Christ; Christ is magnified in Paul's body; being dissolved with Christ is far, far better; and the closing appeal retains both Gospel occurrences, one lowercase spirit, one-souled, collaborating, cause of destruction and salvation, and both believing and suffering as given.

Ambiguities preserved

The exact character of communion in the Gospel at 1:5 is not reduced to money, preaching, or sentiment. At 1:7 the compact relation among Paul's heart, bonds, Gospel defense and confirmation, and all the readers as companions of his joy is made grammatical without changing its companions-of-joy predicate. Praetorium is transliterated so the Latin does not decide a modern institution or precise location. Pretext at 1:18 conveys occasio in direct contrast with truth but does not invent the particular false claim or add a motive beyond the preceding contention, and this at 1:19 retains its prior-discourse scope. The compressed conditional and demonstrative at 1:22 remain compressed, while 1:23's comparison retains intensity without supplying its elided proposition. At 1:28 which and this remain open rather than being assigned a single antecedent; one spirit at 1:27 stays lowercase and doctrinally unexpanded.

Clarity decisions

Commas carry the single thanksgiving through 1:3-5 and confidence through 1:6-7 without converting verse fragments into independent claims. At 1:7 English repeats because and supplies finite are for the second coordinated relation so the compact accusative-infinitive becomes audible while heart, bonds, defense, confirmation, all the readers, and companions of joy remain exact. The 1:9-11 purpose clauses are carried with a colon, comma, and semicolon so charity's abundance reaches testing, sincerity, nonoffense, and fruit. The 1:12-14 result construction preserves the bonds as subject and cause and uses would dare for the imperfect result verb. Verses 1:15-17 use colon and fragment continuity to keep the alternating groups and Clementine order. At 1:27 the present/absent parenthesis is placed inside the so-that clause, leaving stand as the main result; 1:28-30 remain one carried explanation of fearlessness, divine giving, and shared struggle.

Corrections and reasons

Draft review replaced a generic partnership at 1:5 with communion so communicatio remains distinct from collaboration and ministration. It changed a first-pass grace-sharing reading at 1:7 to companions of my joy because the frozen Clementine source is socios gaudii mei, then repeated because so the heart relation and the bonds-defense-confirmation relation remain distinct without losing the all-you accusative-infinitive. It restored bowels at 1:8 instead of an abstract affection, replaced an institutional explanation of praetorium with the source term itself, and changed dared to would dare at 1:14 so the imperfect auderent remains inside the ita ut result while vinculis meis stays the cause of confidence. It kept the supplied 1:16-17 motive order rather than familiar reordering and capitalized Spirit only where Spiritus Jesu Christi identifies the divine referent. It replaced a flattened better at 1:23 with far, far better to preserve multo magis melius, kept gratulatio as rejoicing rather than gaudium's joy or grace, restored one-souled and collaborating at 1:27, and removed an inferred antecedent at 1:28 so both relative pronouns remain open. Independent review restored but at 1:18 because sed retains the contrast between present and future rejoicing, and changed now hear at 1:30 to have now heard because audistis is perfect. Whole-book review changed occasion to pretext at 1:18 because the direct contrast with veritatem and the preceding insincere proclamation make the contextual sense clear without inventing a particular pretense. It also removed both before saw: English coordination already preserves the paired completed reports, while you both could falsely limit the plural congregation to two addressees.

Canonical terminology

Deus is God, and the two Dominus occurrences are explicit or Christ-governed Lord with no YHWH parenthetical. Gratia is grace, gratias ago is give thanks, donatum is has been given, caritas is charity, justum is just, justitia is justice, Evangelium is Gospel, and verbum Dei is word of God. Communicatio is communion, subministratio ministration, and collaborare collaborate; gaudium is joy and gratulatio rejoicing. Vincula is bonds, praetorium praetorium, occasio is contextually pretext against truth, pressura is pressure, corpus body, caro flesh, viscera bowels, lucrum gain, opus work, and certamen struggle. Confidere is be confident while fiducia is boldness. Spiritus Jesu Christi is capitalized Spirit; uno spiritu remains lowercase spirit. Conversari is conduct oneself here, unanimes is one-souled, salus is salvation, and perditio is destruction.

Chapter 2

Chapter movement

Paul's fourfold conditional appeal moves into shared charity, one-souled humility, and attention to others. Christ's form of God, self-emptying, servant form, human likeness and bearing, obedience, cross-death, exaltation, and glory establish the pattern for the readers' obedient work. Paul then turns from salvation worked under God's action to his own sacrifice, Timothy's tested service, and Epaphroditus's near-death service, closing with joy and honor.

Governing Latin

The four Si clauses remain open until implete; idem, eamdem, unanimes, and idipsum preserve the same-and-one sequence. Hoc ... in vobis, quod et in Christo Jesu governs the Christ passage, while forma Dei, rapinam, semetipsum exinanivit, forma servi, similitudo, habitus, the doubled mortem, and the purpose clauses through 2:11 determine its texture. Operamini and operatur keep human work beside God's action; immolor, sacrificium, obsequium, experimentum, vestrum ... apostolum, and tradens animam suam govern the coworkers section.

Vulgate-specific readings

The reader retains bowels of compassion; charity; one-souled; robbery without a supplied theory; form of God and form of servant distinct from likeness and bearing; beings below rather than a punitive hell; and the Lord Jesus Christ is in the glory of God the Father. It also keeps hesitations, the singular crooked and perverse nation followed by among whom, lights in the world, the word of life held, Paul sacrificed rather than poured out, the paired rejoice and rejoice together, your apostle, minister of my necessity, and Epaphroditus delivering his soul.

Ambiguities preserved

Lowercase fellowship of spirit does not decide whether spirit is human, communal, or explicitly divine. Being equal to God is not assigned a theory of seizure or retention beyond rapinam, and pro bona voluntate remains for good will without an invented possessive. The difficult shift from singular nationis to plural inter quos remains visible as nation and among whom; holding does not expand continentes into proclamation; and what was lacking from the readers is not turned into a moral accusation.

Clarity decisions

The first English there is carries across all four if clauses before the command in 2:2. Doing is supplied at 2:3 to make the elliptical prohibition grammatical, while the participles continue through 2:4; the things belonging to others gives `ea quæ aliorum` complete contemporary English without adding an also. At 2:5 disposition gives sentite a lucid English object while retaining this, which, and both in-relations without specifying the disposition's content. Bearing gives habitu its outward-condition sense without the modern routine or clothing senses of habit and remains distinct from form and likeness. Lowercase continuations at 2:10, 2:15, 2:16, 2:26, and 2:30 preserve open syntax across verse boundaries; purpose and causal connectors remain audible rather than becoming detached verse statements.

Corrections and reasons

Draft refinement removed an added also from 2:4 because the Latin contrasts one's own things directly with those of others, and replaced the emotionally narrow feel this at 2:5 with have this disposition while preserving the `Hoc ... quod` ellipsis. Whole-book review recast the dangling possessive those that are others' as the things belonging to others, preserving `ea quæ aliorum` while making the contrast immediately grammatical. A proposed grasping explanation at 2:6 was rejected in favor of robbery, and a generic appearance was not allowed to collapse forma, similitudo, and habitus. Whole-book review changed in habit found to found in bearing at 2:7 because modern habit falsely suggests routine or clothing, while bearing conveys outward condition and keeps all three Latin nouns distinct. The familiar to-the-glory wording at 2:11 was corrected to is in the glory; own was rejected after your at 2:12 because vestram has no added intensifier; and his was excluded from good will at 2:13. Poured-out language was rejected for sacrificed at 2:17, and congratulate was refined to rejoice together with at 2:17-18 so the shared action remains without modern achievement-praise. Messenger was rejected for your apostle at 2:25, and risked his life was replaced by the concrete delivering his soul at 2:30.

Canonical terminology

Charity renders caritas; one-souled renders both unanimes and unanimem in this chapter; form, likeness, and bearing remain distinct; salvation is worked by the readers while God works willing and accomplishing; murmurings and hesitations remain plural; rejoice and rejoice together keep gaudere and congratulari distinct; sacrifice, service, proof, Gospel, apostle, necessity, soul, and honor remain separate. Lord is plain and Christological, spirit stays lowercase at 2:1, and no covenant-name parenthetical is used.

Chapter 3

Chapter movement

The chapter opens with rejoicing and a threefold warning, then sets true circumcision against confidence in flesh. Paul orders his inherited credentials, declares every gain loss and dung for Christ, and pursues knowledge, resurrection, and the prize without claiming completion. The close turns from shared pattern and weeping warning to the common life in the heavens and Christ's re-forming of the body of humility.

Governing Latin

The deliberate pair concisionem/circumcisio governs 3:2-3, while fiduciam at 3:3 is kept distinct from confidentiam/confidere at 3:4. The repeated gain-and-loss network lucra, detrimenta, detrimentum, and lucrifaciam controls 3:7-8. At 3:12-14, comprehendam/comprehensus/comprehendisse remains one English take-hold family, Unum autem is left suspended, and the forgetting and extending participles receive persequor only in 3:14. Perfectus/perfecti remains visible across 3:12 and 3:15; sapitis remains in the mind family; the complete idem/eadem same-mind and same-rule clause remains; and confusio is contextual shame rather than modern bewilderment.

Vulgate-specific readings

The reader retains concision beside circumcision, concrete dung, justice from faith of Christ Jesus rather than an imported faith-in phrase, the resurrection from the dead, and both halves of the Clementine same-rule clause. It also retains another-mind wording for sapitis, shame for confusio, the body of our humility, the body of his glory, the operation of Christ, and the plural heavens. Common life represents conversatio without importing an institutional noun as though only one nuance were possible.

Ambiguities preserved

At 3:11, if in some way keeps the uncertainty attached to manner. At 3:12, received receives no supplied object, that in which leaves in quo open, and Christ Jesus remains the agent who took hold of Paul. At 3:13, But one thing preserves the suspended phrase rather than inventing its missing predicate. At 3:20, common life leaves conversatio open to associated life, conduct, and citizenship rather than falsely fixing one modern category.

Clarity decisions

At 3:4, I have more supplies only the confidence already stated in the comparison. At 3:18, declared ... to be gives dico its accusative predicate in lucid English, while the source's parenthesis retains Paul's present declaration and weeping voice. At 3:19, lowercase god and the possessive their make the belly, not God, the false referent; shame makes confusio's dishonor clear instead of suggesting mental bewilderment. At 3:21, to be conformed marks configuratum as the result of Christ's future reforming rather than implying that the body is already conformed.

Corrections and reasons

Self-review changed 3:8 from Indeed to Nevertheless to preserve the adversative force of Verumtamen. It changed 3:13 from and extending to but extending so vero's contrast with forgetting remains visible. It changed 3:18 from walk as enemies to many walk whom Paul declares to be enemies, restoring quos ... dico inimicos as a speech predicate rather than a manner of walking. It changed 3:21 from an ambiguous comma before conformed to to be conformed, making configuratum the result of Christ's future reforming. Whole-book review changed comprehend/comprehended/comprehended to take hold of/was taken hold of/have taken hold so the repeated comprehendere family conveys capture or attainment rather than suggesting that Christ intellectually understood Paul; that in which still gives only minimal English support for open in quo. It changed perceive anything otherwise to in anything be of another mind so sapitis remains visibly linked to sapere's mind-family, and changed confusion to shame because confusio denotes dishonor here and modern confusion falsely suggests bewilderment. A familiar faith in Christ Jesus was rejected at 3:9 because the supplied genitive is fide ... Christi Jesu; citizenship alone was rejected at 3:20 because conversatio retains a wider common-life range.

Canonical terminology

Deus is God, except that the belly is lower-case god in 3:19; every Dominus is plain Lord with no YHWH parenthetical. Lowercase spirit is retained at 3:3. Justitia is justice, faith remains distinct from reliance and confidence, sapere remains a mind-family, confusio is shame here, and gain, losses, dung, pattern, cross, common life, heavens, body, humility, glory, and operation remain concrete and recurring source terms.

Chapter 4

Chapter movement

Because Christ can subject all things, the chapter begins by calling the dearest brothers to stand, two named women to one mind, and an unnamed genuine companion to help Gospel laborers. Rejoicing, modesty, prayer, peace, disciplined thought, and practiced action lead into Paul's reflourishing joy, learned sufficiency, and strength. The final movement receives the Philippians' gifts in accounting language and as fragrant sacrifice, then closes with every desire, doxology, greetings, and grace.

Governing Latin

Itaque carries 3:21 directly into 4:1. Rogo and deprecor remain separate appeals at 4:2, and singular te, germane compar governs the unnamed companion at 4:3. At 4:7, omnem sensum remains every sense and intelligentias remains plural understandings. The six repeated quæcumque and two siqua clauses shape 4:8, including laus disciplinæ. Refloruistis and the two sentire forms govern 4:10, while passive institutus sum remains inside the 4:12 parenthesis and satiari remains sated rather than collapsing into later repletus sum. Ratio governs the accounts at 4:15 and 4:17, and datum remains distinct from fructum and the accepted sacrifice at 4:17-18.

Vulgate-specific readings

The reader retains genuine companion without a name, every sense and plural understandings, praise of discipline, reflourished, occupied without an invented cause, passively initiated in all things, and sated against hunger. It adds no Christ to the unnamed him of 4:13. The account of giving and receiving, once and twice, for my use, fruit in your account, odor of sweetness, accepted sacrifice, and every desire preserve the Clementine financial and sacrificial wording.

Ambiguities preserved

The identity of the genuine companion at 4:3 remains unstated, while whose names leaves quorum's scope open across the women, Clement, and the other helpers. The Lord is near at 4:5 receives no added identification. At 4:10, occupied receives neither an object nor an invented missed opportunity. Him at 4:13 remains unnamed, and every desire at 4:19 is not normalized to material need.

Clarity decisions

At 4:3, those women makes the feminine illas/quæ visible in English without naming them beyond the source. At 4:10, concern and concerned retain the repeated relational disposition of sentire pro me while reflourished keeps the concrete renewal image. At 4:11, circumstances supplies lucid support for the compressed in quibus sum. Initiated retains the marked passive institutus sum as experiential schooling, not a secret rite, while sated gives satiari clear satiety force against hunger and remains distinct from filled for repletus sum. At 4:18, having received unfolds the ablative acceptis while keeping Epaphroditus, the sent things, odor, sacrifice, and God in their source relations. At 4:22, the brothers who are with me is kept as one subject so punctuation does not invent another greeting group.

Corrections and reasons

Self-review changed 4:3 from the colloquial Yes to Indeed so Etiam is retained without inventing a spoken affirmation. It changed 4:10 from thought/thinking to concern/concerned so pro me reads as a relational disposition while the two sentire forms remain visibly paired. It changed 4:11 from as though because of lack to as though it were because of lack, improving first-hearing grammar while preserving the stated cause. Whole-book review retained initiated for passive institutus sum but documented its experiential, non-ritual sense; it changed filled to sated for satiari so the hunger contrast remains exact and the term does not collapse into repletus sum at 4:18. It changed the second seek at 4:17 to look for so quæro and requiro are not needlessly flattened. Adding Christ at 4:13 was rejected because eo supplies only an unnamed pronoun; changing every desire to every need at 4:19 was rejected because desiderium, not penuria or necessitas, governs the clause.

Canonical terminology

Every divine or Christological Dominus is plain Lord; Deus is God, and 4:5 receives no YHWH expansion. Evangelium is Gospel, spirit remains lower-case at 4:23, modestia is modesty, sensus is sense, intelligentia is understanding, and disciplina is discipline. Initiated, sated, filled, gift, fruit, account, use, abundance, lack, desire, odor, and sacrifice remain distinct; rejoicing, reflourishing, and dearest language preserve their own source families.

Colossians — Codici Editorial

Chapter 1

Chapter movement

Paul and Timothy's address runs across 1:1-2, and 1:3 moves from grace and peace into sustained plural thanksgiving and prayer. Hearing of faith and love leads through the hope stored in the heavens to the Gospel's arrival, fruit, and growth; prayer then asks for recognition, worthy walking, fruit, strength, patience, joy, and thanksgiving. The Father rescues and transfers, and the chapter centers on the Son as image, firstborn, creator, prior one, head, beginning, bearer of primacy and fullness, and the one through whom reconciliation and peace proceed. The readers' former alienation gives way to conditional steadfastness, after which Paul names his joy in suffering, his ministry of God's word, the mystery now manifested, this sacrament among the nations, the repeated work toward every person, and his labor under divine operation.

Governing Latin

The thanksgiving-prayer chain is governed by `audientes`, `propter spem`, successive relatives, and the carried participles from 1:3 through 1:8; 1:9-12 continues with `ut impleamini`, `ut ambuletis`, and further participles rather than independent exhortations. The distinct mental terms govern recognition (`agnitio`), wisdom (`sapientia`), spiritual understanding (`intellectus spiritalis`), and knowledge (`scientia`). At 1:16 the exact sequence is `in ipso ... per ipsum et in ipso`; at 1:20 it is `per eum ... in ipsum`, so the English keeps in, through, in, then through and into. The impersonal-looking `complacuit ... inhabitare ... reconciliare` chain does not name the pleased or reconciling agent, while `pacificans` retains active peace-making. The difficult `ea quae desunt passionum Christi` remains what is lacking of Christ's sufferings, and the three occurrences of `omnem hominem` remain the same singular phrase every person.

Vulgate-specific readings

The Clementine `per sanguinem ejus` at 1:14 is present as through his blood and is not omitted. The kingdom belongs to the Son of the Father's love, the firstborn is of every creature, and 1:16 preserves creation in him, through him, and in him. Reconciliation at 1:20 is through him and into him, not a substituted prepositional sequence. The genitive `corporis Ecclesiae` remains the body of the Church, and `in universa creatura` remains preached in every creature under heaven. Most visibly, `mysterium` at 1:26 is mystery while `sacramenti hujus` at 1:27 is this sacrament; the Clementine alternation is not normalized.

Ambiguities preserved

Lowercase spirit at 1:8 leaves `in spiritu` open without inserting a divine title. At 1:19-20 the English supplies no Father, Son, fullness, or other subject for the unexpressed agent behind what was pleasing and the active reconciliation; the carried infinitive construction remains deliberately marked. At 1:21, enemies in mind in evil works preserves two `in` relations without converting either into an invented cause. At 1:24 no explanation defines why anything is lacking of Christ's sufferings or how Paul's flesh relates doctrinally to that lack. At 1:27 the compressed Christ-in-you and hope-of-glory apposition remains compressed, and at 1:29 in this leaves the scope of `in quo` broad while his is not expanded into a named antecedent.

Clarity decisions

The colon after 1:1 and lowercase continuation at 1:2 keep the address intact, while 1:3 uses a full stop between greeting and thanksgiving without losing either clause. At 1:6 the supplied auxiliary in 'just as it does in you' makes the Latin ellipsis grammatical while keeping fruit and growth as the repeated actions. At 1:10 pleasing in all things leaves the pleasing object unexpressed, as `per omnia placentes` does, while the context still follows worthily of God. At 1:12 part of the saints' lot keeps `partem` and genitive `sortis sanctorum` distinct without replacing the concrete lot with an inheritance gloss. `Condita sunt` is rendered were brought into being and `creata sunt` were created so the two Latin verbs do not disappear into one English token. A semicolon at 1:18 prevents he from being mistaken as a relative of Church. The colon at 1:19 carries the unnamed pleasing construction into the infinitive at 1:20 without adding an agent. Every person renders singular `omnem hominem` idiomatically and repeats it all three times; in this at 1:29 avoids forcing `in quo` to name either Christ alone or the preceding purpose alone.

Corrections and reasons

Draft review changed 'God and Father' at 1:3 to 'the God and Father' so one coordinated referent remains clear without deleting `et`; it changed 'having heard' to 'hearing' at 1:4 to restore the present participle `audientes`. It also changed 'pleasing him in all things' at 1:10 to 'pleasing in all things' because `per omnia placentes` leaves its object unexpressed and `Deo` already stands in the worthily-of-God phrase. Independent review changed 'a part in the lot of the saints' at 1:12 to 'a part of the saints' lot' because `sortis sanctorum` is a genitive chain governed by `partem`, not a second in-relation. A collapsed power/power draft at 1:11 was separated as power for `virtus` and might for `potentia`; a repeated created/created draft at 1:16 became brought into being for `condita sunt` and created for `creata sunt`. The 1:18 draft was corrected from an appositional body/Church relation to body of the Church because the source is genitive `corporis Ecclesiae`. At 1:20 into him was restored for `in ipsum`; at 1:24 a softened remainder was rejected in favor of what is lacking of Christ's sufferings; and at 1:28 generic plural people was corrected to three exact occurrences of every person. Rejected imports include omitting the blood phrase, replacing the Son of his love with an explanatory title, inserting the Father at 1:19, changing into him to to him, changing preached in every creature to a different direction, normalizing sacrament to mystery, explaining away Christ's sufferings, capitalizing spirit at 1:8, or varying the three `omnem hominem` phrases.

Canonical terminology

`Deus` is God; the Christological `Dominus` at 1:3 is the Lord, with no YHWH parenthetical. `Dilectio` and `dilectionis` remain love, `gratia` is grace, and `gratias` is give thanks. `Agnitio` is recognition, `scientia` knowledge, `intellectus` understanding, and `sapientia` wisdom. `Mysterium` is mystery and `sacramentum` sacrament. `Evangelium` is Gospel, `Ecclesia` Church, `minister` minister, and `conservus` fellow servant. `Virtus` is power in 1:11 and 1:29, `potentia` is might, and the named `potestates` are powers. Fullness language remains visible in filled, fullness, and fulfill, while blood, cross, body, flesh, sufferings, lot, light, darkness, kingdom, head, and firstborn remain concrete canonical images.

Chapter 2

Chapter movement

Paul discloses his solicitude for unseen believers so that comfort, charity, understanding, and recognition may reach the mystery whose treasures are hidden. He turns from warning against lofty words to joy in the readers' order and firmament, then commands a rooted, built-upon, confirmed walk in the Christ they received. The warning deepens from human philosophy to the bodily fullness of divinity in Christ, the readers' filling in him, circumcision, baptismal co-burial, resurrection, forgiveness, the erased handwriting nailed to the cross, and God's open triumph. The closing movement refuses judgment over food and sacred times, contrasts shadow with Christ's body, exposes the fleshly seducer who does not hold the head, and asks why those dead with Christ still decree by human ordinances before ending in the deliberately compressed appraisal of 2:23.

Governing Latin

`sollicitudinem`, `instructi in caritate`, `plenitudinis intellectus`, `agnitionem`, and `mysterii Dei Patris et Christi Jesu` govern 2:1-3 while keeping solicitude, charity, fullness, understanding, recognition, and mystery distinct. `sublimitate sermonum`, the body/spirit contrast, `ordinem`, and binding `firmamentum` govern 2:4-5. The walking command carries the participles `radicati`, `superædificati`, `confirmati`, and `abundantes`; `plenitudo divinitatis corporaliter` and `repleti` preserve two related fullness expressions with different subjects. `circumcisione non manu facta`, `expoliatione corporis carnis`, `consepulti`, `resurrexistis`, `fidem operationis Dei`, `convivificavit`, `chirographum decreti`, `affigens illud cruci`, and `in semetipso` govern the bodily and cross sequence. The final warnings are controlled by repeated `non`, the singular `neomeniæ`, plural `sabbatorum`, `nexus et conjunctiones`, `decernitis`, the three prohibitions, and both purpose phrases in the compressed final verse.

Vulgate-specific readings

The reader retains the mystery of God the Father and Christ Jesus, not a shortened or merged mystery; firmament for `firmamentum`; built upon him for `superædificati in ipso`; all fullness of divinity dwelling bodily; and the readers filled in Christ. It keeps faith of the operation of God rather than changing the genitive into faith in an object, the handwriting of the decree against us, its removal from the midst and nailing to the cross, and the public triumph over the principalities and powers in himself. Feast-day part, new moon, and sabbaths remain singular or plural as supplied. At 2:18 the seducer walks in things he has not seen because Clementine `non` is present. The head supplies the whole body through bonds and joints, and the body grows into God's increase. The last verse retains appearance of wisdom, superstition, humility, not for sparing the body, honor, and satisfaction of flesh without replacing the source with a smoother inherited conclusion.

Ambiguities preserved

The relative wording in 2:3 does not repeat or expand an antecedent, and 2:5 retains the unusual demonstrative-genitive relation as the firmament of 'that faith of yours which is in Christ.' The verbless contrast `corpus autem Christi` remains 'but the body of Christ' rather than deciding whether an omitted copula should stress identity, possession, or substance. At 2:18 bare 'willing in humility and the religion of angels' preserves `volens in humilitate, et religione angelorum` without supplying what is willed or deciding the full attachment of willing, humility, or the angels' genitive, while 'things he has not seen' preserves the negation exactly. At 2:22 'all of which' does not overdefine the relative's scope. At 2:23 `rationem ... sapientiæ` is rendered as an appearance of wisdom, but the final `non in honore aliquo ad saturitatem carnis` remains syntactically compressed: the English does not decide whether honor attaches to bodily severity, fleshly satisfaction, value, means, purpose, or result beyond the Latin prepositions and negation.

Clarity decisions

At 2:2 the masculine plural `instructi` is expressed as 'while they are instructed' so it refers to the people rather than falsely agreeing with the neuter hearts; the purpose sentence and its two `in` movements remain intact. At 2:5 Latin hyperbaton becomes 'the firmament of that faith of yours which is in Christ,' preserving `ejus ... fidei vestræ` without leaving a misleading English pronoun. At 2:7 'built upon him' gives the compound construction force of `superædificati` lucid English and renders `in ipso` idiomatically as the personal foundation; 'built up' could mean mere strengthening, while 'superbuilt in him' would be needlessly technical. At 2:13 fronted object `vos` is placed after 'he made' in the finite English clause so God remains unmistakably the agent and the readers remain the object after the intervening when-clause. Verse 2:14 places the postposed `chirographum decreti` after its erasing action, repeats both against-us relations, and gives `ipsum` the force 'that very thing.' At 2:18 the bare participle 'willing in' deliberately preserves meaningful strangeness rather than supplying an absent desired object. The colon in 2:20 carries the question into the quoted threefold ordinance in 2:21, while lowercase openings and terminal colons retain the long participial and relative constructions across verse boundaries.

Corrections and reasons

Focused review retained 2:5 as 'the firmament of that faith of yours which is in Christ': smoother firmness and steadfastness lose binding `firmamentum`, while the selected wording makes `ejus ... fidei vestræ` intelligible. An early 2:7 'built upon in him' draft became 'built up in him' to avoid an incomplete English upon; reciprocal independent review required 'built upon him' because built up can mean mere strengthening, while built upon preserves the compound `superædificati`, renders `in ipso` idiomatically, and follows the established JNV construction family. The reviewer rejected 'superbuilt in him' as morphologically exact but needlessly technical for the reader. At 2:18 'desiring to do so' was corrected to bare 'willing in humility and the religion of angels' because `volens` has no expressed object and the supplied anaphor over-resolved what is willed. Read-aloud review recast the fronted object at 2:13 as 'he made you alive together with him'; the earlier long separation between `vos` and `convivificavit` was grammatically possible but obscured God as agent and the readers as object, while the revision preserves both. Whole-book lemma review then changed abstract 'uncircumcision of your flesh' to concrete 'foreskin of your flesh': 2:13 has `præputio carnis vestræ`, the same body noun `præputium` retained at 3:11, and no contextual cause warrants losing the repeated image. Self-audit restored 'and he took' at 2:14 because `et ipsum tulit` coordinates a finite act with the surrounding participles; omitting `et` weakened the source's sequence. The 2:20 comma was restored to the source's colon, and 2:21 was marked as the quoted ordinance that supplies the content of `decernitis`. Persuasive speech was rejected for 2:4 because `sublimitate sermonum` supplies loftiness of words without a persuasion adjective. 'Elemental spirits' was rejected for `elementa mundi`; 'divine nature' and an abstract doctrinal gloss were rejected for `plenitudo divinitatis corporaliter`; and 'faith in God's power' was rejected because 2:12 has the genitive `fidem operationis Dei`. Debt, legal-charge, and canceled-document paraphrases were rejected for `chirographum decreti`, `tulit de medio`, and `affigens`, which remain handwriting, decree, removal from the midst, and nailing. A triumph in the cross or in it was rejected because 2:15 says `in semetipso`, in himself. A generic holy-day paraphrase was rejected because 2:16 separately supplies a feast-day part, new moon, and sabbaths. Removing the negative or saying the seducer walks in visions was rejected because 2:18 has `quæ non vidit`; worship was rejected for the distinct noun `religione`; and mind was not allowed to erase `sensu`. Ligaments and an abstract support system were rejected for `nexus et conjunctiones`, which remain bonds and joints. Submit-to-regulations language was rejected for direct `decernitis`, and a doctrinally completed paraphrase of 2:23 was rejected because its two negatives and its honor-to-satisfaction relation remain genuinely compressed.

Canonical terminology

God renders `Deus`; the only `Dominum` is the Christological Lord in 'Jesus Christ the Lord,' with no covenant-name parenthetical or all-capital title. Charity renders `caritas`; mystery renders `mysterium`; wisdom, knowledge, understanding, recognition, and sense remain distinct for `sapientia`, `scientia`, `intellectus`, `agnitio`, and `sensus`. Fullness renders `plenitudo`, filled renders `repleti`, divinity renders `divinitas`, and bodily renders `corporaliter`. Firmament is fixed for `firmamentum`; built upon for the `superædificare` family; operation for `operatio`; handwriting for `chirographum`; decree for `decretum/decernere`; foreskin for concrete `præputium`; and thanksgiving remains distinct from grace. Circumcision, baptism, body, flesh, head, cross, bonds, joints, shadow, and human commandments and doctrines remain concrete. New moon stays singular, sabbaths plural, and 'religion of angels' does not become an explanatory worship phrase.

Chapter 3

Chapter movement

The exhortation rises with the readers' co-resurrection: they seek and mind the things above because their life is hidden with Christ in God and Christ himself will appear as their life. It then descends deliberately to earthly members, naming what must be put to death and laid aside before moving through the stripping of the old person and the putting on of the new. God's elect, holy, beloved people put on bowels of mercy and the other virtues under charity, Christ's exulting peace, and Christ's abundant word. The movement enters the household without changing Lordship: wives, husbands, children, fathers, and servants receive direct commands, and work from the soul is brought under the Lord Christ, recompense, and God's refusal of acceptance of persons.

Governing Latin

The English is governed by the repeated `quae sursum sunt` in 3:1-2; the apposition `Christus ... vita vestra` in 3:4; the bodily and clothing sequence `membra`, `deponite`, `expoliantes`, and `induentes` in 3:5, 8-10, and 12; `simulacrorum servitus` and `filii incredulitatis` in 3:5-6; `viscera misericordiae` in 3:12; `caritas ... vinculum perfectionis` and `pax Christi exsultet` in 3:14-15; and `in gratia cantantes` in 3:16. The household sequence is controlled by `dominis carnalibus`, `ad oculum servientes`, `ex animo`, `retributionem haereditatis`, `Domino Christo servite`, and `personarum acceptio` in 3:22-25.

Vulgate-specific readings

Christ appears as the readers' life at 3:4. Avarice remains the service of idols rather than an abstract normalization, God's wrath comes upon sons of unbelief, mercy retains its concrete bowels, and Christ's peace is allowed to exult rather than being assigned a different governing action. The songs are sung in grace, not silently changed to gratitude. `Praeputium` remains foreskin and thus preserves the same bodily lexical family as `praeputio carnis vestrae` at 2:13; children can become small-souled; servants obey masters according to the flesh, not serving to the eye as pleasers of humans; the promised return is the recompense of inheritance; and the imperative names the Lord Christ directly.

Ambiguities preserved

The Creator in 3:10 is not supplied with a name absent from the clause, and the masculine pronoun remains attached to the new person without an explanatory doctrine. The comma setting around `in omni sapientia` in 3:16 leaves its reach across abundant indwelling and mutual teaching no narrower than the Latin. The reciprocal English for the plural reflexives in 3:13 and 3:16 expresses the mutual action without inventing individual objects. The compact ending `omnia, et in omnibus Christus` remains all things, and in all, Christ; it is not expanded into a theory of what all or all persons must denote.

Clarity decisions

Participles in 3:9-10 and 3:12-13 remain visibly dependent on their governing commands while English punctuation keeps every verse auditable. `Donantes vobismetipsis` and `commonentes vosmetipsos` are rendered reciprocally as forgiving and admonishing one another, consistent with the plural mutual setting and nearby `invicem`. At 3:17 the missing finite action is supplied as do all things, while the source's Everything/whatever/all-things repetition and the movement from word to deed remain visible; `Deo et Patri` is expressed as God the Father so English does not suggest two recipients. Household possessives are supplied only where English requires the stated wife-husband and child-parent relations.

Corrections and reasons

Self-audit changed 3:8 from put away to lay aside so `deponite` continues the garment movement into stripping and putting on; changed 3:13 from a complaint against another to a complaint against anyone so both `quis` and `aliquem` retain their indefinite scope; and changed 3:25 from receive to receive back so the retributive force of `recipiet` is lucid while `id quod inique gessit` remains what the wrongdoer has unjustly done. Independent review changed 3:3 from 'you are dead' to 'you have died' because `Mortui ... estis` is perfect and the identical form at 2:20 is likewise an accomplished death with Christ; the correction restores tense and whole-book repetition while leaving the present hidden life distinct. Cross-canon review changed 3:22 from 'fleshly masters ... not with eye-service as human pleasers' to 'masters according to the flesh ... not serving to the eye, as pleasers of humans.' Colossians repeats Ephesians 6:5-6 exactly at `dominis carnalibus ... non ad oculum servientes, quasi hominibus placentes`; the harmonized wording preserves the according-to relation and verbal participle, prevents 'fleshly' from implying moral character, and retains all things, simplicity of heart, and fearing God. Rejected normalizations include idolatry for service of idols, disobedience for unbelief, rule for exult, gratitude for grace in 3:16, heart for `animus` in 3:23, reward from inheritance for recompense of inheritance, and a softened paraphrase for acceptance of persons.

Canonical terminology

God remains God. Christological `Dominus` is the plain Lord with no YHWH parenthetical, while plural masters according to the flesh remain human. `Caritas` is charity, distinct from `diligere` as love and from grace or thanksgiving; grace in song remains grace, while `gratias agentes` is giving thanks and `grati estote` is being grateful. The old and new `homo` are old and new person, bodily members and bowels remain concrete, and the `praeputium` family remains foreskin across 2:13 and 3:11 unless later syntax requires a recorded change. `Servi` are servants; `ad oculum servientes` remains serving to the eye and `hominibus placentes` remains pleasers of humans; `animus` retains soul in the command to work from the soul; and imperative `Domino Christo servite` remains Serve the Lord Christ.

Chapter 4

Chapter movement

The chapter first completes the household address by turning from servants to human masters under a Lord in heaven. It then presses into persevering, watchful prayer for an opened door of speech, the mystery of Christ, and Paul's bonds, before directing wise conduct and grace-seasoned speech toward outsiders. The personal closing moves through Tychicus and Onesimus as bearers of information, the greetings and labors of named coworkers, the Laodicean brothers, Nympha and her house church, the two-letter reading command, Archippus's ministry, and finally Paul's own hand, chains, grace, and Amen.

Governing Latin

The servant-master continuation is fixed by `Domini ... servis praestate` and the singular `Dominum ... in caelo` at 4:1. Prayer and witness are shaped by `orationi instate`, `ostium sermonis`, `mysterium Christi`, `vinctus sum`, `tempus redimentes`, and `sermo ... in gratia sale ... conditus` in 4:2-6. Information direction depends on `nota faciet ... quae circa me`, then `ut cognoscat quae circa vos sunt`, followed by plural `nota facient` in 4:7-9. The close is governed by `consobrinus`, plural `qui sunt ex circumcisione`, `sollicitus ... in orationibus`, `pleni in omni voluntate Dei`, feminine `Nympham`, `domo ejus`, `quae Laodicensium est`, `ministerium ... impleas`, `mea manu Pauli`, and `vinculorum meorum`.

Vulgate-specific readings

Human masters provide servants what is just and equitable while themselves having a singular Lord in heaven. Paul asks for a door of speech and is bound because of Christ's mystery; time is redeemed and speech remains in grace while seasoned with salt. Tychicus is sent so that he may know the things around the readers, not so that they may learn Paul's state from him alone, although he and Onesimus do make known what is done there. Jesus is called Justus, the named circumcision group alone are Paul's kingdom helpers, Epaphras seeks that the readers stand full in every will of God, Nympha is feminine and the church is in her house, and the other letter remains the one that is of the Laodiceans.

Ambiguities preserved

`Consobrinus` is left at the non-overprecise kinsman rather than assigning a narrower family relation. The plural relative and demonstrative in 4:11 remain attached to the greeting group without adding identities or extending the claim beyond the source. `Sollicitus` retains anxious concern in prayer without importing an unsupplied manner of struggle. Most consequentially, `quae Laodicensium est` is the letter that is of the Laodiceans: the English does not decide whether of marks origin, possession, destination, or another association. The Lord in heaven is not given an identity gloss beyond the singular title.

Clarity decisions

The relative `quem misi` at 4:8 is recast as I sent him, and the following `cum Onesimo` continues as along with Onesimus; this preserves both the singular sending and the plural announcement while keeping the information directions exact. English agreement makes Aristarchus and Mark's greeting and Luke and Demas's greeting lucid without changing the named subjects; after the intervening command about Mark, 4:11 explicitly carries the governing greeting verb into Jesus also greets you. `Facite ut ... legatur` becomes see that it is read, while emphatic `vos legatis` remains you are to read. `Vide ministerium ... ut illud impleas` is kept as see to the ministry ... that you may fulfill it, and the compressed signature is ordered as the greeting of Paul, by my own hand.

Corrections and reasons

Self-audit changed the opening of 4:11 from a grammatically suspended and Jesus to Jesus also greets you, carrying the source's governing `Salutat vos` across the intervening conditional about Mark and representing coordinating `et` with also; the named greeter and proposition remain in 4:11. The audit also rejected imported alternatives: reversing 4:8 so Tychicus would learn nothing about the readers; replacing things around me or things around you with explanatory news; specifying `consobrinus` as a precise cousin relation; changing anxious prayer into an unsupplied wrestling image; making Nympha male; rewriting the letter of the Laodiceans as necessarily from Laodicea; reducing Archippus's received ministry to a generic task; and softening Paul's bonds or removing the own-hand signature.

Canonical terminology

Plural `Domini` at 4:1 are masters and `servis` are servants; singular heavenly `Dominum` is Lord, maintaining the human-divine contrast without a YHWH gloss. `Oratio` is prayer, `gratiarum actio` thanksgiving, `mysterium` mystery, `sermo` speech, `minister` minister, and `conservus` fellow servant. Tychicus and Onesimus remain dearest, Luke remains the dearest physician, `consobrinus` is kinsman, the church and letter vocabulary stays concrete, `ministerium` is ministry, `vincula` are chains, and closing `gratia` remains grace.

First Thessalonians — Codici Editorial

Chapter 1

Chapter movement

The chapter moves from the threefold address and uninterrupted thanksgiving through election known by the Gospel's powerful arrival, then from exemplary reception and sounded-abroad witness to conversion, service, and expectation of Jesus from the heavens.

Governing Latin

The participles `memoriam vestri facientes`, `memores`, and `scientes` carry 1:2–4 as one thanksgiving movement; `ita ut` marks result, passive `diffamatus est` fixes the Lord's speech as what sounded abroad, and perfect `eripuit` fixes rescue as accomplished.

Vulgate-specific readings

The English retains `in plenitudine multa` as “in much fullness,” `sermo Domini` as “the speech of the Lord,” faith governed by `profecta est` as “went forth,” and `de cælis` as the plural “from the heavens.”

Ambiguities preserved

In `sustinentiæ spei Domini nostri Jesu Christi`, “hope in our Lord Jesus Christ” keeps the hope's relation to the Lord without turning it into an added timetable; “what sort of entry” likewise preserves the qualitative force of `qualem introitum`.

Clarity decisions

The open punctuation of 1:2–4 preserves the participial chain. At 1:10, appositional `Jesum` is placed directly after the Son while `quem suscitavit a mortuis` remains parenthetical and names God as resurrection agent.

Corrections and reasons

The draft separated `laboris, et caritatis` into “labor, and charity” rather than importing a fused familiar phrase; it restored the passive agency of `diffamatus est` at 1:8 and corrected “will rescue” to the completed “rescued” required by `eripuit`.

Canonical terminology

`Deus`, `Dominus`, and `Spiritus Sanctus` are God, Lord, and Holy Spirit; `caritas` is charity. `Evangelium`, `sermo`, and `verbum` remain Gospel, speech, and word, and no YHWH expansion is supplied.

Chapter 2

Chapter movement

The chapter advances from a tested, nonempty proclamation through the senders' refusal of deceit, greed, and human glory; parental tenderness and labor lead into thanksgiving for God's working, shared persecution, desolation in absence, blocked return, and the readers as glory and joy.

Governing Latin

Passive `ut crederetur nobis Evangelium` governs the entrustment at 2:4; `parvuli` and `nutrix ... filios suos` govern the paired child-and-nurse image; the construction opened by `unumquemque` in 2:11 culminates in `testificati sumus` at 2:12; masculine `qui operatur` names God as the working agent at 2:13.

Vulgate-specific readings

The text retains `in multa sollicitudine` as “in much solicitude,” `parvuli` as “little ones,” `verbum auditus Dei` as “the word of the hearing of God,” `ad tempus horæ` as “for the time of an hour,” and `et semel, et iterum` as “once and again.”

Ambiguities preserved

The repeated `ut` at 2:16 remains two “so that” clauses while their grammar stays distinct: feminine `salvæ` makes the nations the saved subject, and `impleant` returns to the persecuting forbidders. Only `usque in finem` remains open as “unto the end,” without defining that end beyond the Latin.

Clarity decisions

Verses 2:11–12 remain one suspended sentence, with each one and the father comparison awaiting the governing verbs. At 2:10, bare dative `vobis` is made relational as conduct toward the believers; at 2:13, “God's word—God, who works” preserves God as agent of masculine `qui operatur`; and 2:16 names nations and persecutors to prevent an English pronoun from transferring agency.

Corrections and reasons

Draft review retained `parvuli` as little ones, passive Gospel entrustment at 2:4, `animas nostras` as our own souls, God as agent of `qui operatur`, and plural us after “I indeed, Paul.” Independent review then changed local “among you” to relational “toward you” for bare dative `vobis` at 2:10, separated nations from persecutors across the two `ut` clauses at 2:16, and rendered `desolati a vobis` as “bereft of you” so the readers do not appear to cause the separation.

Canonical terminology

`Evangelium Dei` is God's Gospel, while `sermo`, `verbum`, and `verbum auditus Dei` remain speech, word, and word of the hearing of God. `anima` is soul, `adventus` is advent, `contribulibus` is rendered compatriots, and every divine title remains plain Lord without YHWH.

Chapter 3

Chapter movement

The chapter moves from separation and Timothy's mission (`remanere Athenis, solis`; `misimus Timotheum`) through consolation in tested faith (`consolati sumus ... per fidem vestram`) to prayer for abounding charity and hearts confirmed in holiness at Christ's advent (`multiplicet ... caritatem`; `in adventu Domini nostri Jesu Christi`).

Governing Latin

`Propter quod non sustinentes amplius` preserves the opening causal pressure; the 3:9-10 unit is one question governed by `Quam enim gratiarum actionem possumus Deo retribuere` and extended by `nocte ac die abundantius orantes`; singular `dirigat` governs the coordinated divine naming in 3:11.

Vulgate-specific readings

`ministrum Dei in Evangelio Christi` remains 'minister of God in the Gospel of Christ'; `in hoc positi sumus` retains being placed for this; and `compleamus ea quæ desunt fidei vestræ` remains completing what is lacking in the readers' faith.

Ambiguities preserved

The ellipsis in `quemadmodum et nos in vobis` is carried as 'just as we also do toward you' without supplying a narrower action, while `cum omnibus sanctis ejus` remains 'with all his saints' without assigning their origin or role.

Clarity decisions

The participial opening `veniente Timotheo ad nos a vobis, et annuntiante` is rendered as 'upon Timothy's coming ... and announcing' so that its governing consolation remains in 3:7; `ea quæ desunt fidei vestræ` is clarified as 'what is lacking in your faith' without changing the object of `compleamus`.

Corrections and reasons

The imperfect `prædicebamus` was restored as 'kept telling' rather than flattened into one prediction; an initial tendency to absorb 3:5 into the surrounding plural voice was corrected to 'I ... sent' because `ego ... misi` is explicit singular, and the 3:9-10 question was not split because its question mark closes only after `fidei vestræ ?`.

Canonical terminology

`fidem` is 'faith,' `caritatem` is 'charity,' `tribulationibus` and `tribulationes` are 'tribulations,' `Dominus` is plain 'Lord,' and `adventu` is 'advent'; `annuntiante` remains announcement language, distinct from `Evangelio` as 'Gospel.'

Chapter 4

Chapter movement

Beginning with the transition `De cetero ergo`, the chapter moves from sanctification and honorable conduct (`sanctificatio vestra`; `honeste ambuletis`) through charity among brothers (`caritate ... fraternitatis`) to the sleepers, the Lord's descent, the rising dead, and mutual consolation (`consolamini invicem`).

Governing Latin

The repeated purposes `ut abstineatis`, `ut sciat`, and `et ne quis` govern 4:3-6; the descent sequence is fixed by `in jussu, et in voce archangeli, et in tuba Dei`, followed by `descendet`, `resurgent primi`, and passive `rapiemur`.

Vulgate-specific readings

The English retains `vas suum possidere` as possessing 'his own vessel,' `in negotio fratrem suum` as the brother 'in the matter,' `dedit Spiritum suum Sanctum in nobis` as giving his Holy Spirit 'in us,' and `dormierunt per Jesum` as sleeping 'through Jesus.'

Ambiguities preserved

Neither the referent of `vas suum` nor the scope of `in negotio` is explained; `nullius aliquid desideretis` remains 'desire nothing of anyone,' and `per Jesum` plus `cum eo` in 4:14 is left in the source's compact relational form.

Clarity decisions

`De caritate autem fraternitatis` is kept as 'the charity of brotherhood' to distinguish `caritate` from `diligatis`; the three aims `quieti sitis`, `vestrum negotium agatis`, and `operemini manibus vestris` are coordinated in lucid English, and 4:14 remains one bounded proposition with `Deus` as subject of `adducet`.

Corrections and reasons

The result force of `ut abundetis magis` was made explicit as 'so that,' and singular `dederim` corrected 4:2 to 'commands I gave'; active `vos a Deo didicistis` remains 'you ... learned from God' rather than 'God taught,' while 4:14 retains both `Si enim credimus` and God as agent of `adducet`, rejecting either a voice change or an agent-only truncation.

Canonical terminology

`sanctificatio` and `sanctificationem` are 'sanctification,' `fornicatione` is 'fornication,' `caritate` is 'charity,' `diligatis` is 'love,' `dormientibus` and `dormierunt` keep sleep language, `verbo Domini` is 'word of the Lord,' and `verbis istis` is 'these words.'

Chapter 5

Chapter movement

The chapter moves from `temporibus ... et momentis`, about which the brothers need no writing, and their careful knowledge that the day of the Lord comes like a thief, through light, wakefulness, armor, wrath, and salvation, into mutual edification, communal discipline, terse commands, comprehensive sanctification, public reading, and grace.

Governing Latin

The English preserves the anonymous future `cum enim dixerint`, the exhortatory sequence `non dormiamus ... vigilemus, et sobrii simus`, the participial `induti`, the carried reason `quoniam`, the relative `qui mortuus est`, and the singular passive `servetur` after the coordinated spirit, soul, and body.

Vulgate-specific readings

Distinctive forms remain audible: `Pax et securitas`, pain upon one `in utero habenti`, `acquisitionem salutis`, the small-souled `pusillanimes`, `specie mala` as every evil form, `per omnia` as comprehensive sanctification, and the solemn reading to `omnibus sanctis fratribus`.

Ambiguities preserved

The alternatives `sive vigilemus, sive dormiamus` remain watch or sleep without deciding whether the sleep is bodily or figurative; `specie mala` remains every evil form, with `mala` modifying `specie` and form not narrowed to merely visual appearance; and `integer spiritus vester, et anima, et corpus` retains its marked coordination under one singular preservation verb.

Clarity decisions

The comparison `sicut dolor in utero habenti` becomes pain upon one who carries in the womb without inventing a named woman or child. In 5:23, `per omnia` becomes in every respect rather than a misleading instrumental through all things, while whole remains attached to spirit and the single may be preserved governs the entire coordination.

Corrections and reasons

Independent Latin review corrected 5:22 from every appearance of evil to every evil form because, in `ab omni specie mala`, ablative `mala` modifies `specie`; this keeps the form itself evil and avoids recasting the adjective as an unsupplied genitive relation.

Canonical terminology

Lord remains plain Lord with no YHWH addition; `fidei et caritatis` is faith and charity, `spem salutis` is hope of salvation, wrath remains distinct from salvation's acquisition, Spirit at 5:19 is divine while `spiritus vester` at 5:23 is lowercase human spirit, and grace, thanksgiving, joy, prophecy, holiness, advent, brothers, and holy kiss retain their separate source terms.

Second Thessalonians — Codici Editorial

Chapter 1

Chapter movement

The address and blessing give way to obligatory thanksgiving for faith that grows beyond measure and reciprocal charity that abounds. The writers then boast of endurance under persecution before one long judgment sentence sets tribulation against rest, divine recompense against fire and penalties, and the Lord's revelation against his coming to be glorified in the saints. The chapter closes in prayer that calling, goodness, faith's work, and reciprocal glorification may stand under divine grace.

Governing Latin

`supercrescit` and `abundat caritas uniuscujusque vestrum in invicem` govern the intensified, individual, reciprocal language of 1:3. The sentence from `Si tamen justum est` through `cum venerit` retains its linked recompense and revelation. Its controlling forms include `dantis vindictam`, `pœnas dabunt`, `glorificari`, `admirabilis fieri`, `dignetur`, and `clarificetur`.

Vulgate-specific readings

The translation keeps `tribulationem ... qui vos tribulant` as the repeated term tribulation in 1:6, `in flamma ignis dantis vindictam` as a fire-flame giving vengeance to the two named groups, and `pœnas ... æternas` as eternal penalties, not an adjective transferred to `interitu`. Internal Clementine Isaias 30:30, `flamma ignis devorantis`, confirms the same local genitive construction: `dantis` is controlled by adjacent `ignis`, not transferred backward to the revealed Lord Jesus. The chapter also keeps `glorificari` and `admirabilis fieri` as passive forms, to be glorified and to become admirable, and it does not replace the plain `Dominus` with YHWH.

Ambiguities preserved

`super vos` in `creditum est testimonium nostrum super vos` is rendered as concerning you, retaining a relation to the Thessalonians without adding a recipient or a fuller explanation absent from the phrase. `in interitu` remains in destruction, rather than defining the mode of penalty beyond the Latin. The elliptical recompense construction across 1:6–7 is retained by allowing the single infinitive `retribuere` to govern both tribulation to the troublers and rest to the troubled readers, without inserting an independent new governing verb.

Clarity decisions

The Latin sentence is made readable by carrying 1:6's governing infinitive into the elliptical second arm in 1:7: and to you who are troubled, rest. In 1:5, worthy of the kingdom gives clear English to the relation between `digni habeamini` and `in regno Dei`, while `pro quo` continues to refer to that kingdom. At 1:8, repeating to those before the second relative group keeps both dative recipient relations clear while fire remains the participial agent. At 1:9, all of whom makes plural `qui` resume those groups rather than the immediately preceding singular Jesus Christ while retaining the subordinate construction. In 1:11, `In quo` becomes With this in view so the prayer's backward reference is clear without deciding a single antecedent. `vocatione sua` is expressed as being deemed worthy of his calling, and the separated reciprocal clauses of 1:12 are made explicit as the name glorified in the readers and the readers in him.

Corrections and reasons

Initial self-audit made seven corrections: it strengthened grows to grows exceedingly for `supercrescit`; restored the distributive reciprocal charity of `uniuscujusque ... in invicem`; restored repeated tribulation in 1:6; preserved perfect `noverunt`; attached eternal `æternas` to penalties; restored the passive purpose forms in 1:10; and restored the reciprocal second subject in 1:12. Independent review then changed worthy in the kingdom to worthy of the kingdom for a clear English worthiness relation in 1:5, changed who endure tribulation to who are troubled to preserve passive `tribulamini` in 1:7, and corrected the editorial account of 1:6–7 from parallel infinitives to the single governing infinitive `retribuere`. A final lexical-family audit changed tribulations that you endure to tribulations that you sustain in 1:4, preserving the distinction between noun `patientia` and verb `sustinetis`. Whole-book adversarial review changed 1:9 from who to all of whom so plural `qui` unmistakably resumes the punished groups rather than singular Jesus Christ. Its proposal to make Jesus the giver at 1:8 was rejected after an internal-Vulgate control: Isaias 30:30 uses the exact `flamma ignis` plus genitive-participle construction, `flamma ignis devorantis`, proving adjacent `ignis` controls the participle. The final 1:8 therefore retains fire giving vengeance and repeats to those to distinguish the two recipient clauses without changing agency.

Canonical terminology

`Deus` is God and `Dominus` is Lord; divine Lord remains plain Lord in accordance with this chapter's instruction. `ecclesia` is church, `gratia` grace, `pax` peace, `fides` faith, `caritas` charity, `patientia` is endurance while `sustinetis` is sustain, `tribulatio` is tribulation, `judicium` judgment, `Evangelium` Gospel, `vocatione` calling, and `gloria`/`clarificetur` are glory/glorified. `virtus` is power, including the angels of his power and faith's work in power.

Chapter 2

Chapter movement

The chapter begins with an appeal by the Lord Jesus Christ's advent and the readers' gathering to him (`per adventum ... et nostræ congregationis in ipsum`), warns against deceptive claims about the day of the Lord, then follows the mystery of iniquity and the lawless one's exposure and destruction. It closes by contrasting the perishing with brothers chosen for salvation, called through the Gospel, instructed to hold traditions, and commended to the singularly worded consolation and confirmation of the Lord Jesus Christ and God the Father.

Governing Latin

The appeal in 2:1 is governed by `per adventum ... et nostræ congregationis in ipsum`; 2:2 retains the three negatively excluded media, `neque per spiritum ... neque per sermonem ... neque per epistolam tamquam per nos missam`, followed by the distinct comparison `quasi instet`. The alternation `quid detineat` / `qui tenet` in 2:6-7, the unresolved becoming in `donec de medio fiat`, `illustratione adventus sui` in 2:8, the paired purpose clauses in 2:11-12, and singular `dilexit`, `dedit`, `exhortetur`, and `confirmet` in 2:16-17 direct the English.

Vulgate-specific readings

The translation retains `homo peccati filius perditionis` as 'the man of sin, the son of perdition'; `in templo Dei` as 'in the temple of God'; `spiritu oris sui` as 'the breath of his mouth'; `illustratione adventus sui` as 'the illumination of his advent'; `primitias in salutem` as 'firstfruits for salvation'; and `in acquisitionem gloriæ` as 'for the acquisition of the glory.'

Ambiguities preserved

No identity is supplied for neuter `quid detineat`, masculine `qui tenet`, or the one who comes to be out of the midst; what restrains, the one who now holds, and `donec de medio fiat` retain their grammatical distinction without an invented taker, mechanism, or doctrinal identity. The incomplete conditional movement after `nisi venerit discessio ... et revelatus fuerit` is not supplied with an invented apodosis. `In qua` remains in which, without choosing among possible antecedents, and `spiritus` in `sanctificatione spiritus` stays lowercase spirit because the Latin form itself does not settle the referent.

Clarity decisions

`Per adventum` is rendered by the advent so the appeal retains the Latin's direct by/through relation while both coordinated objects and `in ipsum` remain to him. In 2:2, `terreamini` keeps its fear intensity as be terrified; repeated `neque` is rendered neither ... nor ... nor, `sermonem` is speech, and `tamquam per nos missam` is a letter as though sent through us, preserving the distinct oral and written media and the claimed rather than asserted transmission; the separate `quasi` remains a second as though. At 2:7, comes to be out of the midst preserves both the becoming force of `fiat` and the spatial pressure of `de medio` without an external remover. The em dash in 2:8 rebuilds `quem ... eum` as grammatical English while keeping the Lord Jesus as agent of both actions; 2:9 then names the advent of that lawless one so Satan's operation cannot be misheard as governing Christ's advent. At 2:17, `sermone bono` remains good speech, audibly preserving the same `sermo` family. The source's verse-spanning relative clause is retained across 2:3-4; the reader text does not name an identity, location, sequence, or doctrine beyond the Latin. `Omni virtute, et signis, et prodigiis mendacibus` is carried as all power and signs and lying wonders without transferring lying to the other nouns.

Corrections and reasons

During self-audit and subsequent independent review, 2:2 first changed from as if coming from us to as sent through us, then the full channel sequence was corrected from whether through a spirit, or through a word, or through a letter as sent through us to neither through a spirit, nor through speech, nor through a letter as though sent through us. This restores repeated `neque`, binding `sermonem` as speech, and the comparative force of `tamquam`. Further self-audit corrections changed 2:4 from exalts himself to is exalted for passive `extollitur`; 2:7 from taken out of the way to taken from the midst for `de medio fiat`; 2:8 from splendor to illumination for `illustratione`; 2:9-10 from every power and every deception to all power and all deception for repeated comprehensive `omni`; 2:13 from from the beginning to as firstfruits for `primitias`; and 2:14 from to obtain glory to for the acquisition of the glory for `in acquisitionem gloriæ`. A stricter target review then changed 2:1 from concerning the advent to by the advent to restore `per` as the appeal relation, 2:2 from be alarmed to be terrified to preserve the fear intensity of `terreamini`, and 2:17 from good work and word to good work and speech to preserve `sermo` as speech. Whole-book adversarial review superseded the intermediate 2:7 wording with comes to be out of the midst because `fiat` expresses becoming without an external taker; rebuilt 2:8 to remove the ungrammatical whom ... destroy him resumption; and made 2:9's subject the advent of that lawless one so Satanic operation cannot attach to Christ's advent. These corrections remove imported readings, altered voice, interpretive expansion, or loss of the Latin's grammar and concrete nouns.

Canonical terminology

`Dominus` is plain 'Lord' as required here; `adventus` is 'advent'; `iniquitas` is 'iniquity'; `caritas` is 'charity'; `veritas` is 'truth'; `Evangelium` is 'Gospel'; `traditiones` is 'traditions'; `consolatio` is 'consolation'; `gratia` is 'grace'; and `sermo` is 'speech,' kept distinct from a written `epistola`. `Operatio` is 'operation' in both Satan's operation and God's operation of error.

Chapter 3

Chapter movement

The closing chapter moves from prayer that God's speech may run and be glorified to deliverance, God's faithful confirmation and protection, confidence in obedience, and hearts directed into `caritate Dei` and `patientia Christi`. It then gives disciplined communal instruction about brothers walking `inordinate`, the senders' laboring example, refusal to work, restless busybody activity, charge joined to beseeching, correction without enmity, and concludes with the Lord of peace, Paul's hand-written sign, and grace.

Governing Latin

The English follows the paired purposes of 3:1–2, `ut sermo Dei currat, et clarificetur` and `et ut liberemur`; the completed `quæ præcepimus` followed by the present–future pair `facitis, et facietis`; the contrasting forms `inordinate`, `non inquieti`, and `inquiete`; and present `denuntiamus` beside the repeated-past imperfect `denuntiabamus`. It keeps the conditional refusal and jussive of `si quis non vult operari, nec manducet`, the purpose `ut confundatur`, the two occurrences of `Dominus` in 3:16, and the compressed personal signature `mea manu Pauli ... ita scribo`.

Vulgate-specific readings

The reader text retains the speech of God running and being glorified `sicut et apud vos`, freedom from `importunis ... malis hominibus`, the statement `non enim omnium est fides`, God's future `confirmabit` as confirm, the third-person-plural source form `quam acceperunt a nobis` after singular `omni fratre`, bread not eaten `gratis`, and the quiet working by which people eat `suum panem`. It also leaves the senders as giving themselves as a `formam`, a model, rather than assigning their joint action to Paul alone or importing another formulation.

Ambiguities preserved

In 3:3, `a malo` is rendered from evil, without deciding between evil generally and the evil one. In 3:5, charity of God and patience of Christ retain the Latin genitives without deciding whether God and Christ are subjects, objects, sources, or patterns of the nouns. In 3:6, they received preserves the surprising plural of `acceperunt`; in 3:11, acting as busybodies retains the negatively colored but not occupationally specified manner of `curiose agentes` without inventing plural object-things; and in 3:14, ashamed leaves the exact force of `confundatur` open without adding a social mechanism.

Clarity decisions

The open construction is carried across the verse boundary by ending 3:1 with a semicolon and beginning 3:2 with and that. `De cetero` becomes For the rest, `in nomine` becomes in the name of, and `per epistolam` becomes through the letter, preserving `per` while attaching the phrase to our word rather than to the recipient's manner of obeying. The shared `non ... neque` construction of 3:7-8 is made audible with a comma and nor. At 3:11, acting as busybodies translates adverbial `curiose agentes` without creating curiosities as objects; at 3:12, charge those and beseech them supplies the English objects required by the two distinct source verbs while retaining their single plural subject and Lord-governed setting. Regard at 3:15 expresses `existimare` naturally without weakening rebuke. The Latin participles are made readable as walking disorderly, working night and day, and, in 3:12, working in quietness. The compact 3:17 signature becomes The greeting in my own hand—Paul's: this is the sign in every letter; so I write, preserving its abrupt personal form while making its sign explicit.

Corrections and reasons

Initial self-audit corrected 3:1 from may advance to may run for currat, 3:11 from doing nothing, but being busy to doing no work, but busying themselves with curiosities for nihil operantes, sed curiose agentes, and 3:15 from correct him to rebuke him for corripite. Independent-review adjudication then corrected 3:4 to what we have commanded for perfect præcepimus, 3:10 to repeatedly gave you this charge for imperfect denuntiabamus, 3:14 to our word through the letter for clearer and more direct per epistolam, and the governing-Latin description from future doublet to the present–future pair after the completed command. A stricter target-family re-review further corrected 3:1 from word of God to speech of God so sermo remains distinct from 3:14 verbo, 3:3 from strengthen to confirm so confirmabit remains audible with 2:17 confirmet, and 3:12 from exhort to beseech so obsecramus remains distinct from the exhort family. Whole-book review corrected the editorial's assignment of 3:9 to Paul alone by naming the plural senders and their reflexive plural giving of themselves. Adversarial review then changed 3:11 from busying themselves with curiosities to acting as busybodies because curiose is adverbial and supplies no plural objects; repaired the missing English object at 3:12 as charge those ... beseech them; joined 3:7-8 with comma and nor to retain non ... neque; and refined 3:15 from consider to regard. The recommendation to delete be from 3:18 was rejected: grammatical English requires the optative copula in this blessing, and sealed First Thessalonians 5:28 already renders the same verb-less nominal grace formula, Gratia ... vobiscum, with be. Supplying that copula expresses the Latin blessing grammatically without adding a new proposition.

Canonical terminology

Deus is God and every Dominus is plain Lord, with no added divine-name gloss. fides is faith, caritas is charity, patientia is patience, traditio is tradition, potestas is authority, gratia is grace, and pax is peace. Keep sermo as speech and verbum as word, retain the confirmare family as confirm, and keep beseech for obsecramus distinct from exhort. Distinguish disorderly (inordinate) from restless (inquieti and inquiete), and retain the doing/acting contrast in nihil operantes, sed curiose agentes; render present denuntiamus as charge or give charge and imperfect denuntiabamus as repeatedly gave this charge; and retain brother, bread, evil, and Lord without explanatory expansion. In verb-less nominal grace blessings, English be is the grammatical optative copula, consistent with sealed First Thessalonians 5:28, not a new source proposition.

First Timothy — Codici Editorial

Chapter 1

Chapter movement

Paul's commission under God's command opens into his charge to Timothy: restrain divergent teaching, keep the charge's end in charity, and understand the law lawfully. The chapter then turns through Paul's own former blasphemy and received mercy to Christ's saving purpose, praise of the King of the ages, and the renewed charge to wage good warfare with faith and a good conscience.

Governing Latin

The unfinished comparative movement Sicut rogavi te ... ut denuntiares (1:3) remains open through 1:4 without an invented main clause. Finis ... praecepti (1:5) and Hoc praeceptum commendo (1:18) govern the repeated noun charge; superabundavit (1:14) supplies the intensified abounded exceedingly; and soldier ... warfare retains the repeated word family of ut milites ... bonam militiam (1:18).

Vulgate-specific readings

The translation retains the edification of God, which is in faith for aedificationem Dei, quae est in fide (1:4), rather than substituting a different source tradition's administrative term. It also keeps men who lie with males for masculorum concubitoribus and kidnappers for plagiariis (1:10), the Gospel of the glory of the blessed God (1:11), and all patience for omnem patientiam (1:16).

Ambiguities preserved

The edification of God preserves the open force of the genitive Dei (1:4). Faith and love in Christ Jesus does not force singular quae est to modify only one member of the coordinated pair (1:14). In me first retains the possible relation of primo both to Paul's prior claim to be first among sinners and to Christ's first display in him (1:16); concerning you gives the contextual direction of in te while the editorial records its compact Latin relation (1:18).

Clarity decisions

The participle sciens at 1:9 continues the anyone who uses the law in 1:8, so knowing this begins the next auditable verse without inventing a new subject. Christ Jesus our Lord is set off as the apposition identifying him who strengthened Paul (1:12). At 1:19, which has the singular good conscience as its grammatical antecedent, while concerning faith preserves circa fidem rather than making faith the discarded object.

Corrections and reasons

Draft review changed endless genealogies to interminable genealogies to retain interminatis; empty talk to vain talk to preserve vaniloquium's evaluative force; teachers of law to teachers of the law for lucid English without changing legis; abounded to abounded exceedingly to retain superabundavit; and fight a good fight to soldier a good warfare so the milites/militiam repetition remains visible. It also restored the lawfully/knowing subject across 1:8-9, kept good conscience rather than faith as the object cast away at 1:19, and removed unsupported male specificity from quibusdam and justo at 1:3 and 1:9. Final adversarial recurrence review changed tales to fables at 1:4 for fabulis and every acceptance to all acceptance at 1:15, keeping the exact faithful-saying formula aligned with its recurrence at 4:9.

Canonical terminology

Deus is God; Salvator is Savior; caritas is charity (1:5), while distinct dilectio is love (1:14); misericordia is mercy; fides is faith; and praeceptum is charge in this chapter. Fabula is fable, and omni acceptione is all acceptance in the repeated faithful-saying formula. Divine Dominus occurs only within the Christological title Christ Jesus our Lord (1:2, 1:12, 1:14), so no YHWH parenthetical is introduced into that title context. Saecula saeculorum is ages of ages (1:17).

Chapter 2

Chapter movement

The chapter moves from comprehensive prayer for all people and rulers toward the quiet life, God's saving will, and the one mediator who gave himself as redemption for all. Paul then identifies his commission, directs men in prayer and women in adornment and learning, and closes with the formed/deceived sequence of Adam and Eve and the singular conditional statement about the woman and the bearing of children.

Governing Latin

The four plural prayer nouns obsecrationes, orationes, postulationes, gratiarum actiones (2:1) remain distinct. Omnes homines/hominum (2:1, 2:4-5) is rendered generically as all people/human beings, whereas sex-specific viros (2:8) is men. Habitu ornato ... ornantes (2:9) remains adorned attire ... adorning; unus ... Deus, unus et mediator (2:5) preserves both repeated ones; salvabitur and permanserit (2:15) remain singular, and filiorum remains plural within the bearing of children.

Vulgate-specific readings

At 2:6, dedit redemptionem semetipsum is retained as gave himself as redemption, and temporibus suis remains plural as in its own times. The relative in quo at 2:7 is rendered in which, continuing testimony rather than silently supplying a different antecedent. At 2:15, the Vulgate's singular she will be saved ... if she remains and plural filiorum are preserved rather than conformed to a plural-subject reading.

Ambiguities preserved

A testimony in its own times keeps the compact relation of testimonium temporibus suis without reducing the Vulgate's plural times to a singular formula (2:6). Mediator of God and human beings retains the source's genitives without adding an explicit between (2:5). Dominion over a man preserves dominari in virum and does not replace the concrete sexed relation with a broader abstract category; vir can bear man or husband, and the English does not add a marital setting (2:12).

Clarity decisions

The existential there is at 2:5 supplies necessary English grammar for the Latin nominal clauses without adding another proposition. The ellipsis governed by I desire at 2:8 is allowed to carry into Likewise also women at 2:9-10, preserving the source's fragment-like continuation while keeping each verse auditable. At 2:10, with what befits makes quod the positive adornment contrasted with hair, gold, pearls, and garment, while through good works remains adjacent to professing piety.

Corrections and reasons

Draft review distinguished entreaties from petitions at 2:1 so obsecrationes and postulationes were not collapsed; changed all men to all people where homines is generic while retaining men for viros at 2:8; restored plural times at 2:6; replaced authority over with exercise dominion over at 2:12 to preserve dominari; repeated deceived in both arms of 2:14; and replaced generic childbearing with the bearing of children at 2:15 to retain plural filiorum and the concrete generation relation. Final adversarial recurrence review changed contention to disputation at 2:8 for disceptatione, preserving its distinction from contentiones, rendered contentions, at 6:4.

Canonical terminology

Deus is God, Salvator is Savior, veritas is truth, pietas is piety, castitas is chastity, redemptio is redemption, fides is faith, dilectio is love, sanctificatio is sanctification, and sobrietas is sobriety. Homo is rendered contextually as people or human beings when generic and man in the title-like phrase the man Christ Jesus; vir remains the sex-specific man. Disceptatio is disputation, distinct from contentio as contention. Dominari is exercise dominion, preserving its distinction from generic teaching or authority language.

Chapter 3

Chapter movement

The chapter moves from the faithful saying about desiring the episcopate (`episcopatum desiderat`) through the exact qualifications of bishop, deacons, and women, then from household care to conduct in God's house, and finally to the great sacrament of piety manifested in flesh and taken up in glory (`pietatis sacramentum`; `assumptum est in gloria`).

Governing Latin

The bishop's list is governed by `Oportet ergo episcopum ... esse` and resumes after the household question; `sed` at the end of 3:3 carries directly into `suæ domui bene præpositum` in 3:4. The deacon sequence retains `Diaconos similiter`, `probentur primum`, and `sic ministrent`, while 3:16 coordinates six predicates under neuter relative `quod`.

Vulgate-specific readings

The English retains `episcopatum` as 'episcopate,' `firmamentum veritatis` as 'firmament of truth,' and `pietatis sacramentum` as 'sacrament of piety.' Most consequentially, `quod manifestatum est in carne` is 'which was manifested in the flesh': the antecedent remains the neuter sacrament, and no personal or divine subject from another edition is imported.

Ambiguities preserved

`Judicium ... diaboli` and `laqueum diaboli` remain 'judgment of the devil' and 'snare of the devil' without assigning whether the first genitive denotes the devil's judgment, a judgment upon him, or another narrower relation. `Mulieres` remains 'women,' without deciding in the reader text whether they are deacons' wives or women serving in another role.

Clarity decisions

The elliptical qualifications are supplied only with their governing necessity: 'He must not be' at 3:6 and 'deacons must be' at 3:8. `Nullum crimen habentes` becomes 'having no charge against them' so the legal-reputational force remains intelligible, and `conversari` is 'conduct yourself' rather than a narrower description of residence.

Corrections and reasons

Draft review restored the unfinished 3:3 `sed` as a final 'but' carried into 3:4, preventing the household qualification from becoming detached. 'Children' was corrected to 'sons' for `filios`; 3:10 was corrected to the jussives 'let ... be proved' and 'let them minister,' with `sic` as 'thus'; and a personalized rendering of 3:16 was rejected so Clementine `quod` governs every following predicate. Final adversarial review changed much confidence to much boldness at 3:13 so `multam fiduciam` retains the public freedom and assurance of speech carried by `fiducia`.

Canonical terminology

`Episcopatus` is 'episcopate,' `episcopus` is 'bishop,' and `diaconus` is 'deacon'; `ministrare` is 'minister.' `Fiducia` is 'boldness' in 3:13. `Pudicus` is 'chaste,' `castitas` is 'chastity,' `mysterium` is 'mystery,' `sacramentum` is 'sacrament,' `pietas` is 'piety,' and binding `firmamentum` remains 'firmament.'

Chapter 4

Chapter movement

The chapter moves from the Spirit's manifest warning about departure from faith and doctrines of demons (`discedent quidam a fide`) to thanksgiving for God's good creatures, then to Timothy's nourishment, exercise in piety, public example and ministry, and persistent attention to himself and doctrine for the salvation of himself and his hearers.

Governing Latin

Attendentes in 4:1 carries the departing persons into spiritibus erroris and doctrinis dæmoniorum; the genitives loquentium, habentium, and prohibentium continue through 4:2-3. The commands from devita and exerce through attende and insta preserve their direct objects, while Hoc enim faciens governs both coordinated future results in 4:16.

Vulgate-specific readings

The supplied 4:3 reads prohibentium nubere, abstinere a cibis, quod Deus creavit. The Latin leaves abstinere as a bare, uncoordinated infinitive. A formally raw 'forbid marrying, to abstain from foods' can reverse the intended food prohibition in English, so the reader text transparently reconstructs the necessary English ellipsis as 'require abstinence from foods.' 'Require' is an English syntactic supply for intelligibility, not a claim that a corresponding verb appears in the Latin; singular-neuter quod remains 'what.' Maledicimur is 'are cursed,' omnium hominum is the generic 'all people,' and maxime fidelium remains 'especially of the faithful.'

Ambiguities preserved

Ad modicum remains 'for a little,' leaving open a small degree or duration of bodily exercise's usefulness. The compact vitæ, quæ nunc est, et futuræ is clarified only by repeating 'life,' while the referential reach of plural illis after 'yourself and doctrine' is not reduced to doctrine alone.

Clarity decisions

The linked genitives of 4:2-3 are rendered as 'those who' clauses so their agency remains readable across verse boundaries. At 4:3 the required English ellipsis is exposed rather than hidden: 'require abstinence' prevents the bare infinitive from being heard as a second object of 'forbid,' while the editorial identifies the supply. Enutritus is 'nourished on,' dum venio is the idiomatic 'until I come,' and the elliptical future life in 4:8 is made audible as 'the life to come' without adding a new proposition.

Corrections and reasons

Draft review changed softened 'misleading spirits' to spiritibus erroris' concrete 'spirits of error,' restored the bodily image 'cauterized' for cauteriatam, and first replaced an explanatory command in 4:3 with the source's bare 'to abstain.' Final adversarial review superseded that bare English construction with 'require abstinence from foods' because English attachment to 'forbid' could reverse the food prohibition; the supplied verb is openly identified as reconstruction, not as an additional Latin word. 'Old-fashioned fables' was corrected to 'old-womanish fables' for aniles, and 'gift' was corrected to 'grace' for gratiam. The same final review changed are reviled to are cursed for maledicimur and all men to all people for generic omnium hominum.

Canonical terminology

Spiritus is 'Spirit' for the manifest speaker; spiritibus erroris is 'spirits of error' and dæmoniorum is 'demons.' Maledicimur is 'are cursed,' and generic homines is 'people.' Creatura is 'creature,' gratiarum actio is 'thanksgiving,' verbum is 'word,' doctrina is 'doctrine,' pietas is 'piety,' caritas is 'charity,' gratia is 'grace,' and presbyterium is 'presbytery.'

Chapter 5

Chapter movement

The chapter moves from Timothy’s conduct toward older and younger members, through an exact ordering of widows who receive family or church care, to the honor and correction of presbyters. It closes with solemn impartiality, guarded participation, bodily counsel, sins that precede to judgment or follow some people, and good deeds that cannot be hidden.

Governing Latin

The carried series `Seniorem ... juvenes ... anus ... juvenculas` governs 5:1–2; `quæ vere viduæ sunt` recurs in 5:3 and 5:16 and is intensified by `vere vidua ... et desolata` in 5:5. The commands `eligatur`, `devita`, `subministret`, `habeantur`, `noli recipere`, and `argue` preserve distinct actions rather than reducing the chapter to general advice.

Vulgate-specific readings

At 5:4 singular `discat` and `suam` keep the widow as the learner who governs her house and renders reciprocal duty to her parents. At 5:5 `obsecrationibus` is entreaties, matching the same prayer noun in 2:1; at 5:13 `curiosæ` is meddlesome, preserving its intrusive force rather than the modern positive sense of curious. At 5:18 `Dicit enim Scriptura` governs both sayings: it introduces the ox saying, and the separate `Et:` introduces the worker saying within the same Scripture assertion; both citations remain separately marked. At 5:24 sins both precede to judgment and follow some people, with generic `hominum` and `quosdam` carried without male restriction.

Ambiguities preserved

The first `Seniorem` is rendered older man rather than presbyter because the later office term is explicitly `presbyter`. `Primam fidem` remains first faith without deciding whether it denotes faith, fidelity, or a pledge. `In alteram partem declinando` retains its concrete movement toward the other side without naming a faction, while 5:25 leaves deeds that are otherwise unspecified.

Clarity decisions

The objects implied in the opening comparison are supplied as him and the successive groups without changing the carried command. At 5:16 `fidelis` becomes believer and is repeated as that believer to prevent an unclear singular pronoun. At 5:24 the second clause names sins through they, making `quosdam ... subsequuntur` intelligible while retaining sins as agents that follow some people.

Corrections and reasons

Older man replaced elder at 5:1 to reserve presbyter for `presbyter`; chosen replaced enrolled at 5:9 because `eligatur` itself does not name a register; bind the mouth replaced muzzle at 5:18 to preserve `alligabis os`; and a proposed supported by two witnesses became under two or three witnesses at 5:19 to retain `sub` and the full number. At 5:24 they follow some men first replaced a passive formulation so the sins retained source agency; final adversarial review then changed some men to some people because the persons are generic. That review also changed supplications to entreaties at 5:5 for consistency of `obsecratio` with 2:1, and curious to meddlesome at 5:13 because `curiosæ` names intrusive busyness rather than positive curiosity.

Canonical terminology

This chapter distinguishes older man/woman (`senior`, `anus`), younger men/women (`juvenes`, `juvenculæ`, `juniores`), and the office term presbyter (`presbyter`). Generic `homo` is person or people. `Obsecratio` is entreaty, and `curiosus` is meddlesome in its intrusive context. True widow consistently renders `vere vidua`; honor renders `honor`; doctrine renders `doctrina`; faith renders `fides`; and chaste/chastity keeps the `castus` family visible in 5:2 and 5:22.

Chapter 6

Chapter movement

The chapter begins under the yoke with slaves, masters, and the honor due to the Lord’s name and doctrine. It exposes teaching diseased by verbal battles and a reversal of gain and piety, calls the man of God to fight and confess, rises into the appearing and inaccessible sovereignty of God, then returns to the rich and closes with Timothy guarding the deposit.

Governing Latin

The inversion `existimantium quæstum esse pietatem` in 6:5 is answered by `quæstus magnus pietas cum sufficientia` in 6:6, so gain and piety remain in their source order. `Certa bonum certamen`, `apprehende vitam`, and `bonam confessionem` govern the charge in 6:12–14; `Divitibus ... præcipe` carries through the infinitives of 6:18 and the participle `thesaurizare` in 6:19.

Vulgate-specific readings

The Clementine 6:5 ends with people `supposing gain to be piety` and supplies no withdrawal command. Generic `homines` is likewise people in 6:9, while `nullus hominum` at 6:16 is no human being. At 6:7 `haud dubium quod` explicitly states there is no doubt that nothing can be taken away. At 6:10 `inseruerunt se doloribus multis` is 'entangled themselves in many pains': the insertion, grafting, or involvement force is retained without importing a weapon into the image. At 6:20 the object is the concrete `depositum`, the deposit, followed by profane novelties of utterances and oppositions of falsely named knowledge.

Ambiguities preserved

At 6:2 the relative `qui beneficii participes sunt` is not expanded beyond those who partake of the benefit. At 6:8 `quibus tegamur` remains things with which we may be covered, without restricting the provision to clothing or shelter. At 6:15 his own times does not silently settle the possessive referent, and 6:21 concerning the faith preserves the breadth of `circa fidem`.

Clarity decisions

The dependent accusations of 6:4–5 remain one sentence governed by the teacher of 6:3. At 6:1 slaves states the legal-social condition carried by `servi` under a yoke, while generic human nouns in 6:5, 6:9, and 6:16 are rendered people or human being without male restriction. The paired accusatives in 6:13 are clarified by dashes: Christ rendered testimony, namely the good confession, while the `ut` clause in 6:14 supplies the content of Timothy’s command. Semicolons carry 6:15–16 from Christ, whom the blessed and only Mighty One will show, through that one revealing ruler’s relative clauses, and 6:17–19 preserves the command across three verse units.

Corrections and reasons

A provisional piety is gain at 6:5 became gain to be piety to preserve the accusative-infinitive order and the reversal answered in 6:6. Contentment at 6:6 became sufficiency for `sufficientia`; love of money at 6:10 became covetousness because `cupiditas` does not itself name money; and trust at 6:20 became deposit to retain the concrete noun. The 6:10 sequence was deliberately preserved in the record: inserted themselves into many sorrows was first revised to impaled themselves with many pains, but final adversarial review superseded impaled with entangled themselves in many pains. Clementine `inseruerunt se` denotes insertion, grafting, or involvement and carries no weapon, so entangled preserves reflexive involvement without adding a piercing image. Final review also changed servants to slaves at 6:1 for `servi` under the yoke, generic men to people at 6:5 and 6:9, and no man to no human being at 6:16 for `nullus hominum`. At 6:16 a repeated relative whom was recast with he/him for lucid English without changing the sole possessor, dweller, unseen referent, or recipient of honor.

Canonical terminology

Slave and master render `servus` under the yoke and human `dominus`; the Lord renders divine `Dominus`. Generic `homines` is people, and `nullus hominum` is no human being. Piety renders `pietas`, gain renders `quæstus`, riches/rich render `divitiæ`/`dives`, and covetousness renders `cupiditas`, keeping the wealth vocabulary distinct. Justice renders `justitia`, charity renders `caritas`, doctrine renders `doctrina`, and deposit renders `depositum`.

Second Timothy — Codici Editorial

Chapter 1

Chapter movement

Paul's commission through God's will opens upon the promise of life in Christ and his tender address to Timothy. Thanksgiving and remembered faith lead into the command to revive God's grace; the chapter then joins fearless testimony and Gospel labor to God's purpose and to grace given before the ages and now manifested through Christ. Paul charges Timothy to hold the form of sound words and guard the good deposit before contrasting Asia's withdrawal with Onesiphorus's repeated refreshing and diligent search, framed by petitions for mercy.

Governing Latin

The opening secundum promissionem vitae (1:1) governs Paul's apostleship according to the promise of life. The long movement qui nos liberavit ... quae data est ... Manifestata est autem (1:9-10) is kept continuous across the verse boundary: grace was given before the times of the ages and has now been manifested. Depositum meum (1:12) and Bonum depositum (1:14) preserve the repeated deposit family, while erubescere/non erubuit (1:8, 1:16) preserves the paired call not to be ashamed and Onesiphorus's corresponding lack of shame.

Vulgate-specific readings

The translation retains most beloved for carissimo (1:2), from my forefathers for a progenitoribus (1:3), revive the grace of God for resuscites gratiam Dei (1:6), and sobriety for sobrietatis (1:7). It also keeps labor together with the Gospel for collabora Evangelio (1:8), before the times of the ages for ante tempora saecularia (1:9), and the Vulgate's strong destruxit ... illuminavit sequence as destroyed death ... illuminated life and incorruption (1:10). My deposit and the good deposit remain visibly linked at 1:12 and 1:14.

Ambiguities preserved

From my forefathers leaves intact whether a progenitoribus emphasizes inherited continuity, temporal origin, or ancestral association (1:3). Receiving the recollection does not turn recordationem accipiens into an externally supplied report; the final certainty wording retains the elliptical conclusion without choosing a new subordinate finite predicate (1:5). A spirit at 1:7 remains lowercase and unnamed because spiritum does not uniquely identify its referent. In which at 1:11 preserves the compact in quo link without resolving it beyond the available antecedent. My deposit at 1:12 retains the compact possessive relation without deciding whether it is what Paul entrusted to God or what was entrusted to Paul. Mercy from the Lord at 1:18 preserves the repeated Dominus construction instead of silently identifying or separating its referents.

Clarity decisions

At the end of 1:5, of it supplies the object needed by English certainty while retaining the Latin's ellipsis and avoiding a new subordinate finite verb. Revive gives intelligible English motion to resuscites without importing fire imagery absent from the Latin (1:6). Me, his prisoner renders the compact me vinctum ejus as Paul's belonging to the Lord in bonds (1:8). Put to shame at 1:12 distinguishes non confundor from the recurring erubescere language while preserving the shame contrast. At 1:18, in how many things makes the substantive quanta audible without inventing a list of services.

Corrections and reasons

At 1:3, because was changed to that so quod introduces the content of thanksgiving without imposing a causal paraphrase. Independent review changed and I am certain that it is also in you to but I am certain of it also in you at 1:5, restoring autem and removing an unsupplied subordinate finite verb while keeping faith as the referent. Initial drafting rejected rekindle at 1:6 because resuscites speaks of raising or reviving and contains no fire image; revive preserves the source's vitality while remaining natural. Timidity was rejected at 1:7 in favor of fear, the direct force of timoris. For 1:10, brought to light was rejected because it would obscure the repeated illumination noun and verb in per illuminationem ... illuminavit. Trust or thing entrusted was not substituted for depositum at 1:12 and 1:14, since deposit keeps the deliberate lexical recurrence and preserves the possessive ambiguity. Gentiles was rejected at 1:11 in favor of nations for gentium, maintaining the established JNV nation terminology. Independent review also corrected the chapter movement so grace, not purpose, is the item manifested through Christ, and removed the unsupplied faithful mercy attribution; it now describes Onesiphorus's stated refreshing and diligent search alongside the petitions for mercy. In governing Latin, answering faithfulness became corresponding lack of shame so non erubuit receives no unsupplied virtue label. The canonical terminology sentence was repaired to identify its two Dominus title occurrences with grammatical plural agreement.

Canonical terminology

Deus is God; gratia is grace; misericordia is mercy; pax is peace; fides is faith; dilectio is love; timor is fear; virtus is power; and sobrietas is sobriety. Evangelium is Gospel, Salvator is Savior, incorruptio is incorruption, and gentes is nations. Depositum remains deposit in both occurrences, impositio manuum is imposition of hands, and saecularia is represented by the ages in the phrase times of the ages. The occurrences of Dominus in Christ Jesus our Lord and testimony of our Lord are title contexts, so no YHWH parenthetical is introduced; the same disciplined non-insertion is maintained in the mercy petitions at 1:16 and 1:18.

Chapter 2

Chapter movement

Timothy is strengthened in Christ's grace and charged to entrust what he heard to faithful teachers. The soldier, contestant, and farmer images then frame disciplined labor, Paul's own bonds, and the faithful saying about dying, enduring, denying, and the one spoken of remaining faithful. The chapter turns from disputes and profane speech to God's sealed foundation and the vessels of a great house, then closes by joining youthful flight and holy pursuit to meek correction and recovery from the devil's snares.

Governing Latin

The repeated certat ... certaverit (2:5) is preserved as contends ... contended, and laborantem (2:6), laboro (2:9), and the opening Labora (2:3) remain audibly within the labor family. The co-compounds commortui, convivemus, and conregnabimus (2:11-12) retain died together, live together, and reign together. Subversionem and subverterunt (2:14, 18) now retain the subversion ... subverted family. Firmum fundamentum ... stat (2:19) keeps the emphatic firm foundation ... stands, while vas in honorem (2:21) answers the paired vessels unto honor or dishonor in 2:20.

Vulgate-specific readings

The translation keeps the source's past erant as who were fit to teach others also (2:2), rather than normalizing it to a future tense. It retains soldiering for God and worldly affairs for militans Deo ... negotiis saecularibus (2:4), lawfully for legitime (2:5), heavenly glory for gloria caelesti (2:10), and a cancer for cancer (2:17). It also preserves the fivefold pursuit of justice, faith, hope, charity, and peace at 2:22, including hope, and renders docibilem as teachable at 2:24.

Ambiguities preserved

Through many witnesses preserves per multos testes without choosing mediation or public attestation; faithful people keeps hominibus generic; and were fit retains imperfect erant without supplying future ability or obligation (2:2). To whom he has proved himself leaves cui se probavit in its compact reflexive relation without adding an oath, employer, or enlistment formula (2:4). Must first receive leaves primum able to mark temporal sequence or priority rather than naming a first share (2:6). Died together, live together, and reign together preserve the co-compounds without inserting an unexpressed companion, while the conditional English retains the perfect, future, future-perfect, and present relations of 2:11-13. From these leaves ab istis as a bare demonstrative without naming either things or persons (2:21). At 2:25, if perhaps and may give retain nequando and subjunctive det without making repentance certain. At 2:26, by whom and his render a quo and ipsius reversibly without naming either the captor or the owner of the will.

Clarity decisions

Faithful people at 2:2 renders hominibus generically while preserving faithful as the controlling qualification. The parenthetical him at 2:12 supplies the necessary English object of deny while marking that it is understood rather than written; have denied makes the perfect relation of negaverimus audible without disturbing the future response. Those who hear at 2:14 resolves audientium as people, not the abstract act of hearing. Profane things and vain talk at 2:16 keeps two grammatical elements distinct; their plural pronoun then carries the sense into advance. Recognition of the truth at 2:25 makes ad cognoscendam veritatem lucid while retaining its purpose relation. Recover their senses makes resipiscant intelligible while preserving its motion back from deception (2:26).

Corrections and reasons

Draft review rejected suffer hardship at 2:3 because the frozen Latin says Labora, so Labor remains. Competes was replaced by contends at 2:5 so the certare repetition could appear on both sides of the crowning condition. At 2:12, deny became have denied so future-perfect negaverimus remains distinct from present non credimus in 2:13. The familiar but broader rightly dividing was rejected at 2:15 in favor of rightly handling, the direct force of recte tractantem. Gangrene was not imported at 2:17; the Clementine source explicitly reads cancer, retained as cancer. At 2:18, overturned became subverted to restore the subversionem ... subverterunt family from 2:14. At 2:21, things was removed because bare ab istis does not choose a noun or referent. At 2:22, and became yet so vero retains its contrast between flight and pursuit. At 2:24, And became But to retain repeated autem and the contrast with generated quarrels. At 2:25, knowing became recognition to preserve cognoscendam and clarify the purpose relation. Apt to teach was rejected at 2:24 because docibilem directly describes teachability. At 2:26, a fully resolved paraphrase of the two pronouns was rejected so the source's agency and will relation remains visible.

Canonical terminology

Gratia is grace; Evangelium is Gospel; salus is salvation; gloria caelestis is heavenly glory; fides is faith; veritas is truth; impietas is impiety; resurrectio is resurrection; iniquitas is iniquity; justitia is justice; spes is hope; caritas is charity; pax is peace; and paenitentia is repentance. Miles and militans retain the soldier family, certare is contend, corona is crown, vas is vessel, subvertere is subvert, and cognoscere is recognize. Dominus is Lord throughout these direct Christological, servant, invocation, and seal contexts; no YHWH parenthetical is introduced.

Chapter 3

Chapter movement

The warning that perilous times will be at hand unfolds through a sustained portrait of self-love, disorder, and an appearance of piety emptied of power. House-penetrating captors and the resistance of Jannes and Mambres give way to the exposure of folly. Paul then turns directly to Timothy's following of his doctrine and sufferings, the certainty of persecution, and the command to remain in what he learned, ending with the sacred letters and the usefulness of every divinely inspired Scripture for forming the person of God.

Governing Latin

The repeated privative forms sine affectione, sine pace, and sine benignitate (3:3) remain the audible without sequence. Speciem quidem pietatis, virtutem autem ejus (3:5) keeps the indeed/but contrast between appearance and power. Proficient appears first in the limit placed on the opponents at 3:9 and again in the worsening advance at 3:13; advance preserves the recurrence. Didicisti ... didiceris (3:14) remains learned ... learned, while instruere at 3:15 and instructus at 3:17 remain instruct ... instructed.

Vulgate-specific readings

The translation retains without peace, incontinent, and without kindness for sine pace, incontinentes, and sine benignitate (3:3), little women for the marked diminutive mulierculas at 3:6, and the Vulgate name Mambres at 3:8. It preserves longsuffering and patience as distinct coordinated qualities at 3:10, the passive were entrusted to you at 3:14, sacred letters at 3:15, the exact unjoined construction Every Scripture divinely inspired is useful at 3:16, and person of God for generic homo Dei at 3:17. The four parallel purposes remain for teaching, for reproving, for correcting, and for instructing in justice.

Ambiguities preserved

Little women preserves the marked diminutive mulierculas without deciding whether its force is physical, social, vulnerable, contemptuous, or another nuance; no generic women or selected weak reading replaces it (3:6). Reprobate concerning the faith leaves circa fidem relational rather than declaring a fully defined institutional status (3:8). Instruction retains institutionem without expanding it to the narrower manner of life; its placement between doctrine and purpose leaves its training, formation, and conduct range recorded rather than silently settled (3:10). Were entrusted to you follows the entrustment force available to credita sunt tibi without naming an entruster; the possible passive hearing were believed by you remains recorded rather than suppressed, while from whom preserves singular a quo without naming the referent (3:14). Every Scripture divinely inspired is useful leaves divinitus inspirata unjoined to utilis, preserving the attributive-or-predicative attachment question without an inserted and, punctuation decision, or second finite verb (3:16).

Clarity decisions

People is used for generic homines in the vice list and later contrasts, while person remains singular and non-sex-specific for generic homo in person of God (3:2, 3:8, 3:13, 3:17). Little women keeps the marked diminutive audible; the immediate captive, laden, and led clauses supply the context without adding weak as a selected interpretation (3:6). Casting into error keeps the object unexpressed just as in errorem mittentes does, while making the causative action audible (3:13). Followed renders assecutus es as Timothy's sustained adherence to Paul's enumerated doctrine and life rather than a single moment of attainment, while instruction leaves institutionem unexpanded (3:10).

Corrections and reasons

Draft review rejected dangerous at 3:1 in favor of perilous, retaining the weight of periculosa without implying only a subjective sense of danger. Independent review changed weak women to little women at 3:6 because mulierculas is a marked diminutive and weak selected only one possible nuance. Jambres was rejected at 3:8 because the frozen Clementine row explicitly reads Mambres. Delivered was changed to rescued at 3:11 so eripuit remains distinct from the liberare deliverance family in 4:17-18. Deceivers was rejected for seducers at 3:13 so the active drawing-astray force of seductores remains distinct from the following erring and casting into error. Independent review expanded the 3:10 and 3:14 ambiguity record so institutionem, credita sunt tibi, and singular a quo remain accountable without an invented sense, agent, or named source. Arguing was changed to reproving at 3:16 because arguere here names corrective exposure rather than debate. A proposed Every Scripture is divinely inspired and useful was rejected because it resolves the source's compressed syntax. Independent review changed man of God to person of God at 3:17 because homo is generic and contemporary man could manufacture male-only reference. Equipped at 3:17 was rejected in favor of instructed to preserve the instruere/instructus family across 3:15 and 3:17.

Canonical terminology

Pietas is piety; virtus is power; veritas is truth; fides is faith; doctrina is doctrine; institutio remains instruction with its wider formation or conduct range recorded; propositum is purpose; longanimitas is longsuffering; dilectio is love; patientia is patience; persecutio is persecution; salus is salvation; Scriptura is Scripture; and justitia is justice. Arguere is reprove, while corripere remains correct. Sacrae litterae is sacred letters, divinitus inspirata is divinely inspired, and generic homo Dei is person of God. Dominus in Paul's rescue at 3:11 remains Lord without an inserted YHWH marker because the immediate apostolic Christ context does not warrant one.

Chapter 4

Chapter movement

Paul's solemn testimony before God and Jesus Christ issues in the concentrated command to preach the word through welcome and unwelcome seasons. A coming refusal of sound doctrine sharpens Timothy's call to watch, labor, evangelize, fulfill his ministry, and remain sober. Paul then speaks of present libation, approaching dissolution, completed contest and course, preserved faith, and the crown of justice. Personal travel notices, abandonment, books and parchments, opposition, defense, deliverance, and the heavenly kingdom carry the letter into its final greetings and grace.

Governing Latin

Per adventum ipsius, et regnum ejus (4:1) retains the coordinated by his coming and his kingdom under the opening testimony. The imperative chain praedica, insta, argue, obsecra, increpa (4:2) remains preach, be insistent, reprove, entreat, rebuke. Certamen certavi (4:7) is kept as contended the contest. Diligunt at 4:8 and diligens at 4:9 remain the hold dear family, distinct from dilectionem as love at 3:10. The deliverance family liberatus sum, Liberavit, and salvum faciet (4:17-18) is kept as was delivered, delivered, and will save. The final singular spiritu tuo and plural vobiscum (4:22) remain recorded in order as your spirit and you.

Vulgate-specific readings

The translation preserves doctrine rather than replacing it with teaching as an institution, fables for fabulas (4:3-4), dissolution for resolutionis and poured out in libation for delibor (4:6), crown of justice for corona justitiae, and the judicial will render for reddet (4:8). Those who hold his coming dear and Demas holding this age dear preserve diligunt and diligens as one family distinct from dilectionem, love (4:8-9). It also retains showed me many evils and future will render at 4:14, mouth of the lion at 4:17, and the directional will save me into his heavenly kingdom at 4:18. The independent Make haste command remains inside the frozen 4:8 row.

Ambiguities preserved

Singular qui after God and Jesus Christ is rendered who is, so the judging relative is not distributed as a plural predicate; ipsius and ejus remain, in their source order, the two unexpanded his forms rather than interpretive names (4:1). With their ears itching keeps nominative plural prurientes with the people who heap up teachers and leaves auribus as the compact respect phrase; it neither attaches the participle to accusative teachers nor supplies a motive for the itch (4:3). Poured out in libation expresses the present sacrificial passive delibor without naming an offering or agent, while dissolution keeps resolutionis broader than an explicit death formula (4:6). The lion is not historically or symbolically identified in mouth of the lion (4:17). To whom at 4:18 follows singular cui without an editorially imposed change of addressee, and into his heavenly kingdom preserves direction rather than protection within it. At 4:22 your spirit follows singular tuo and Grace with you follows plural vobiscum; modern English you does not inflect for that shift, so the exact Latin numbers are recorded without adding all, a second audience, or a theological explanation.

Clarity decisions

Be insistent makes insta readable as sustained pressing presence while in season, out of season preserves the balanced adverbs opportune, importune (4:2). With their ears itching makes prurientes auribus audible while leaving its compact attachment intact (4:3). Hold dear and holding dear give diligunt and diligens one lucid English family distinct from dilectionem, love (4:8-9). Crescens to Galatia, Titus to Dalmatia keeps the source's sharp verbal ellipsis instead of repeating an invented travel verb (4:10). Coppersmith provides the concrete trade sense of aerarius (4:14). The clause Make haste to come to me quickly is preserved after the complete crown sentence within 4:8 because that is its frozen verse location.

Corrections and reasons

Draft review rejected convenient and inconvenient at 4:2 because the English would misdescribe circumstances rather than seasonality; in season, out of season retains the opposition. Departure was rejected at 4:6 because it would narrow resolutionis; dissolution preserves the unbinding image. Crown of righteousness was rejected at 4:8 in favor of crown of justice, the established direct rendering of justitia. Reward was rejected for reddet because render preserves the judicial repayment echoed by the just judge and by 4:14. Independent review changed those who love his coming and loving this age to those who hold his coming dear and holding this age dear at 4:8-9 so diligunt and diligens remain one family distinct from dilectionem, love. Independent review also completed the ambiguity evidence for singular qui, ipsius and ejus, prurientes auribus, and the singular-to-plural shift at 4:22 without adding named referents, a motive, all, or an audience theory. Rescued at 4:17 was rejected so delivered could preserve the liberatus/Liberavit recurrence across 4:17-18. The final Grace be with all of you was rejected because it adds both a verb and all; Grace with you preserves the plural vobiscum without expansion (4:22).

Canonical terminology

Deus is God; verbum is word; doctrina is doctrine; patientia is patience; veritas is truth; fabula is fable; ministerium is ministry; fides is faith; justitia is justice; adventus is coming; regnum caeleste is heavenly kingdom; praedicatio is preaching; opus is work; and gratia is grace. Diligere is hold dear at 4:8-9, distinct from dilectio as love and caritas as charity. Saeculum is age at 4:9 and saecula saeculorum is ages of ages at 4:18. Dominus and Dominus Jesus Christus remain Lord and the Lord Jesus Christ in direct apostolic title and agency contexts; no YHWH parenthetical is introduced.

Titus — Codici Editorial

Chapter 1

Chapter movement

1:1–4 remains one verbless salutation: Paul’s service and apostleship are measured by the faith of God’s elect and knowledge of truth, carried in hope of eternal life through God’s promise and the manifestation of his word in the entrusted proclamation, and completed in grace and peace for Titus. 1:5–9 turns to what is lacking in Crete: presbyters are appointed city by city, and the bishop’s household, character, stewardship, faithful speech, and capacity to exhort and reprove are tested. 1:10–14 identifies disobedient empty talk, deception, overturned households, and the Cretan testimony, then answers with severe rebuke directed toward soundness in faith and withdrawal from fables and human commands. 1:15–16 closes with clean things set against contaminated people and defiled mind and conscience, then confession of knowing God set against deed-denial and unfitness for every good work.

Governing Latin

At 1:1, Paulus servus Dei, Apostolus autem Jesu Christi keeps the contrastive connector and the two secundum relations, while quæ can resume either agnitionem or veritatis. At 1:2, in spem vitæ æternæ, quam promisit keeps hope and life in one phrase under promisit, and qui non mentitur, Deus delays God’s apposition; ante tempora sæcularia supplies the age-language. At 1:3, God remains the subject of manifestavit autem, temporibus suis is “in his own times,” in prædicatione leaves sphere or means open, feminine quæ binds to proclamation, and Salvatoris nostri Dei governs “our Savior God.” At 1:5–9, the two ut verbs, distributive per civitates, the eleven character qualifications, participial amplectentem, and delayed eum … fidelem sermonem control the English. At 1:13–14, non intendentes continues the rebuked people and aversantium modifies hominum. At 1:15, coinquinatis differs from perfect passive inquinatæ sunt; at 1:16, negant has no expressed object and reprobi is governed by ad omne opus bonum.

Vulgate-specific readings

At 1:1, “but” renders autem and no finite greeting verb is added. At 1:2, the delayed wording “the one who does not lie, God” and “before the ages of time” preserve qui non mentitur, Deus and ante tempora sæcularia. At 1:3, “our Savior God” preserves Salvatoris nostri Dei before 1:4’s distinct “Christ Jesus our Savior”; the entrusted thing is the feminine proclamation, not the neuter word. At 1:4, the blessing is exactly grace and peace, without imported mercy. At 1:5, what is lacking remains broad and presbyteros remains “presbyters.” At 1:9, sermo is “speech,” distinct from verbum at 1:3. At 1:11, redargui is passive reproof rather than an added restraint action. At 1:12, “lazy bellies” preserves ventres pigri. At 1:14, hominum is generic “people.” At 1:15, coinquinatis is “contaminated” while inquinatæ sunt is “have been defiled.” At 1:16, “deny” remains objectless and unfitness retains the full scope of every good work.

Ambiguities preserved

At 1:1, “the knowledge of truth, which is according to godliness” allows “which” to resume either the head “knowledge” or embedded “truth,” as feminine quæ permits agnitionem or veritatis. At 1:2, quam may resume hope or eternal life; the English places “which” after the full phrase and records rather than doctrinally enlarges the natural nearest-life reading. “In the hope” preserves in spem as a governing relation, and “ages of time” preserves tempora sæcularia without an added creation claim. At 1:3, “in the proclamation” retains in prædicatione without forcing sphere or means; “entrusted” is selected from credita est mihi, whose feminine agreement excludes “word,” while a bare believed-by-me reading is rejected because the passive-plus-dative construction presents the proclamation as committed to Paul. At 1:5, “set right” leaves corrigas broader than supplying persons or completing a list, “city by city” expresses per civitates distributively without adding “every,” and “directed” records disposui tibi as Paul’s arrangement for Titus without inventing its medium. At 1:6, “faithful” retains the believing/trustworthy range; “debauchery” retains luxuriæ as dissolute excess without narrowing it to modern luxury; “neither ... nor” keeps both negatives and aut under the children. At 1:7–8, “steward” keeps dispensatorem’s management sense without defining an office; “given to anger,” “given to wine,” “one who strikes,” “shameful gain,” “kind,” “sober,” “just,” “holy,” and “self-controlled” keep iracundum, vinolentum, percussorem, turpis lucri, benignum, sobrium, justum, sanctum, and continentem distinct. At 1:9, the reunited “faithful speech” resolves eum ... fidelem sermonem as one object without turning eum into a person. At 1:10, commaed “too” takes etiam additively with the existence of the many rather than forcing it onto one catalogue term. At 1:11, “be reproved” preserves passive redargui, and “whole households” renders universas domos without claiming every household in Crete. At 1:13, “severely” carries dure’s intensity; at 1:14, “who turn themselves away” attaches aversantium to the people whose commands are named, not to Titus. At 1:15, “clean” leaves munda’s range unexpanded, and “faithless” keeps infidelibus open between absence of belief and fidelity. At 1:16, “detestable” takes abominati adjectivally, “unbelieving” renders incredibiles without merging it with reprobi, and “being” preserves circumstantial or causal cum sint.

Clarity decisions

At 1:1–4, the lowercase verse openings and em dashes after 1:2 and 1:3 preserve one Paul-to-Titus salutation; the commaed relative at 1:1 keeps its antecedent question readable, and the commas at 1:2 retain the delayed apposition. At 1:5–6, a colon introduces the presbyter qualification, and “neither accused of debauchery nor insubordinate” makes clear that both descriptions belong to the children. At 1:7–9, the continuing commas carry the ellipsed “must be” and the participle into “embracing,” while the separated eum ... fidelem sermonem frame is reunited as “the faithful speech.” At 1:11, “to be taught” completes the English form of the impersonal ellipsis quæ non oportet. At 1:12, the copula “are” is supplied in the verbless saying. At 1:14, “people who” keeps the genitive relative attachment visible. At 1:15, “however” and “but” distinguish the two connectors while “have been defiled” makes the perfect passive clear. At 1:16, the compressed but intelligible objectless “deny” is retained because the Latin supplies no object.

Corrections and reasons

Current self-audit corrections: at 1:1, “and an apostle” became “but an apostle” for autem, and “the knowledge of the truth that accords” became “the knowledge of truth, which is according” so quæ can still resume agnitionem or veritatis. At 1:2, “God, who does not lie” became “the one who does not lie, God” for delayed qui non mentitur, Deus. At 1:3, “God our Savior” became “our Savior God” to preserve Salvatoris nostri Dei before 1:4’s different title order. At 1:9, “faithful word” became “faithful speech” so sermonem is not collapsed into 1:3 verbum. At 1:14, “commandments of men” became “commands of people” to retain generic hominum and distinguish mandatis from præceptum. At 1:15, “defiled and unbelieving ... Rather ... are defiled” became “contaminated and faithless ... but ... have been defiled” to distinguish coinquinatis from inquinatæ, preserve the fides family, render sed, and carry the perfect passive. At 1:16, “deny him” became objectless “deny” because negant expresses no object. Earlier self-review joined 1:1–4, changed “before time began” to “before the ages of time” for sæcularia, “preaching” to “proclamation” for feminine quæ, “what remained” to “what is lacking” for desunt, “violent” to “one who strikes” for percussorem, and “reprobate” to “unfit” under ad omne opus bonum. The stronger restraint alternative at 1:11 remains rejected because redargui supplies reproof, not silencing. No required correction remains open.

Canonical terminology

Deus is “God” throughout. Salvatoris nostri Dei is “our Savior God” at 1:3; Deus Pater is “God the Father” and Christo Jesu Salvatore nostro is “Christ Jesus our Savior” at 1:4. No Dominus occurs, so no “Lord” or YHWH form appears. Veritas is “truth,” pietas is “godliness,” and theological gratia is “grace” at 1:4 while postpositive gratia is reason/sake at 1:5 and 1:11. The fides family appears as “faith” at 1:1, 1:4, and 1:13, “faithful” for children and speech at 1:6 and 1:9, and “faithless” for infidelibus at 1:15; incredibiles is separately “unbelieving” at 1:16. Verbum is “word,” prædicatio is “proclamation,” sermo is “speech,” and doctrina is “doctrine”; sana and sani are “sound.” Presbyteros is “presbyters,” episcopum is “bishop,” and dispensatorem is “steward.” Turpis lucri is “shameful gain,” benignum is “kind,” and justum is “just.” Munda is “clean,” coinquinatis is “contaminated,” and inquinatæ is “defiled.” Reprobi remains “unfit” under “every good work.”

Chapter 2

Chapter movement

2:1 opens with Titus’s charge to speak what befits sound doctrine. 2:2–10 unfolds that doctrine as visible conduct among older men, older women, young women, young men, Titus himself, and slaves. 2:11–14 grounds the entire charge in the appearing grace of God our Savior: grace instructs us to live in this age while we await the blessed hope and the coming of glory, and Christ’s self-gift redeems and cleanses a people for good works. 2:15 returns from that theological ground to the threefold command to speak, exhort, and reprove.

Governing Latin

At 2:1, quæ decent sanam doctrinam governs the practical sequence: the conduct described is what befits sound doctrine. The repeated sobrius family—sobrii at 2:2 and 2:6, sobrias at 2:5, and sobrie at 2:12—binds communal instruction to the life grace teaches; impietatem and pie keep impiety and pious living in direct lexical opposition. At 2:11–14, Apparuit, erudiens, exspectantes, and qui dedit sustain one movement from grace’s appearing, through present instruction and expectation, to Christ’s self-gift. At 2:14, redimeret, mundaret, and sectatorem retain the sequence of redemption, cleansing, and active pursuit.

Vulgate-specific readings

At 2:3, bene docentes is rendered “teaching well” because bene modifies the act of teaching; no different object is supplied. At 2:8, the objectless vereatur remains “may fear,” rather than being converted into another response. The title order alternates exactly: Salvatoris nostri Dei is “our Savior God” at 2:10, whereas Dei Salvatoris nostri is “God our Savior” at 2:11. At 2:14, acceptabilem is retained as “acceptable,” and the singular sectatorem is preserved concretely as “a pursuer,” rather than being generalized into an abstract quality.

Ambiguities preserved

At 2:3, in habitu sancto is rendered “holy in bearing” so that habitus is not narrowed exclusively to clothing or exclusively to inward disposition; “enslaved to much wine” retains servientes as a concrete service relation rather than replacing it with an addiction diagnosis. At 2:4, “love” and “cherish” keep ament and diligant distinct without assigning a doctrinal difference to their objects. At 2:8, “may fear” leaves vereatur without an invented object or cause. At 2:9, “them” after “pleasing” is supplied for lucid English with the masters as the available referent, while placentes, contradicentes, and fraudantes themselves express no objects; “good faith” preserves the relational range of fidem bonam. At 2:13, “of the great God and of our Savior Jesus Christ” carries the coordinated genitives magni Dei et Salvatoris nostri Jesu Christi without forcing either a doctrinal equation or a doctrinal separation of their referents. At 2:14, “cleanse for himself an acceptable people” keeps sibi close to the act and its resulting people without adding an explanation.

Clarity decisions

The cross-verse construction of 2:1–5 remains visibly continuous: 2:1 ends with the governing colon, 2:2 and 2:3 supply English “that,” and the colon in 2:4 lets the commands continue into 2:5 without merging the verse units. At 2:7–8, an em-dash and “with” attach verbum sanum, irreprehensibile to Titus’s example under præbe while leaving each verse auditable. At 2:9, “Slaves are to be” makes the Latin servos ... subditos esse construction immediately intelligible. At 2:11–14, “instructing,” “awaiting,” and “who” preserve the long syntactic movement rather than turning its stages into unrelated assertions. At 2:15, “Let no one despise you” preserves the third-person jussive Nemo te contemnat instead of recasting it as a command for Titus to control others.

Corrections and reasons

In self-audit, 2:3 was corrected from the considered “teachers of good” to “teaching well” because bene is adverbial. At 2:5, “have care of” was refined to “care for” so domus curam habentes remains direct without needlessly dated English. At 2:8, an interpretive “be ashamed” was rejected in favor of “may fear” to answer directly to vereatur. At 2:10, “God our Savior” was corrected to “our Savior God” because Salvatoris nostri Dei has the reverse title order from Dei Salvatoris nostri at 2:11. At 2:12, “worldly desires” was refined to “the desires of the age” so the sæcularia ... sæculo echo remains audible, and “devoutly” was corrected to “piously” so pie remains visibly related to impietatem. At 2:13, a fused title was revised to the coordinated “of the great God and of our Savior Jesus Christ” so the Latin does not have its referential question silently settled. At 2:14, a proposed abstract rendering was corrected to the singular “a pursuer of good works” to preserve sectatorem and its agreement with the collective populum. After independent review, the chapter movement’s false “hope awaits glory” agency was corrected to “grace instructs us to live in this age while we await the blessed hope and the coming of glory”: exspectantes is nominative plural continuing the people/us, while beatam spem and adventum gloriæ are its coordinated accusative objects.

Canonical terminology

Doctrina is “doctrine” at 2:1, 2:7, and 2:10; sobrius and sobrie are “sober” and “soberly” at 2:2, 2:5, 2:6, and 2:12. The explicit servus–dominus relation at 2:9 is “slave–master,” preserving both the human relationship and the human sense of dominus. Salvator noster Deus is “our Savior God” at 2:10, while Deus Salvator noster is “God our Savior” at 2:11. The sæcularis–sæculum family is carried by “age,” and impietas–pie by “impiety–piously,” at 2:12. Verbum Dei is “the word of God” at 2:5, while bare verbum is contextually “speech” at 2:8. Fides is “faith” at 2:2 and “good faith” at 2:10, where bona and the slave–master setting require the relational sense. Bonorum operum remains “good works” for Titus’s example at 2:7 and the cleansed people’s pursuit at 2:14.

Chapter 3

Chapter movement

Verses 3:1–2 move from subjection to rulers and authorities and readiness for every good work into speech, forbearance, and all gentleness toward all people. Verse 3 grounds that charge in the remembered condition of ‘we too’: foolishness, unbelief, error, service to desires and pleasures, malice, envy, and mutual hate. The single sentence at 3:4–7 turns on the appearing of the kindness and humaneness of our Savior God: he saves not from works of justice but according to his own mercy, through regeneration and renewal, pouring the Holy Spirit into us through Jesus Christ our Savior, so that we, justified by his grace, may be heirs according to eternal-life hope. Verses 3:8–11 set useful good works against useless, vain disputes, then move from measured correction to avoidance. Verses 3:12–15 close with travel, careful provision, necessary uses, fruitfulness, greetings, and the grace of God for the whole plural community.

Governing Latin

At 3:1–2, ‘Admone illos’ governs the infinitive chain through ‘non litigiosos esse’; one ‘subditos esse’ governs both ‘principibus’ and ‘potestatibus’, while participial ‘ostendentes’ continues the same people and ‘omnem ... ad omnes’ gives the closing totality its echo. At 3:3, imperfect ‘Eramus’, additive ‘et nos’, the participles, and ‘odibiles, odientes’ govern the English tense, shared agency, and repeated hate-root. At 3:4–7, temporal ‘Cum autem’ opens one sentence that reaches purpose ‘ut ... hæredes simus’; ‘non ex ... sed secundum’ sets the controlling contrast, ‘suam misericordiam’ keeps God's own mercy, masculine ‘quem’ resumes ‘Spiritus Sancti’, ‘in nos’ supplies direction, and ‘ipsius’ remains a pronoun. At 3:8, dative ‘Deo’ governs ‘credunt’, both ‘curent’ and ‘præesse’ remain visible, and final ‘Hæc’ is not expanded. At 3:8 and 3:14, identical ‘bonis operibus præesse’ receives identical English. At 3:10–11, ‘unam et secundam’, perfect passive ‘subversus est’, present ‘delinquit’, and passive ‘condemnatus’ remain distinct. At 3:12, future-perfect ‘misero’ precedes the command; at 3:14 ‘Discant’ remains jussive; and at 3:15 singular ‘te’ and ‘saluta’ give way to plural ‘omnibus vobis’ in the verbless blessing.

Vulgate-specific readings

At 3:1, ‘dicto obedire’ is ‘obey the command’, with no speaker or object supplied from outside the row. At 3:4, ‘Salvatoris nostri Dei’ remains in the marked order ‘our Savior God’; 3:6 separately keeps ‘Jesum Christum Salvatorem nostrum’ as ‘Jesus Christ our Savior’. At 3:5, ‘operibus justitiæ’ is ‘works of justice’, ‘lavacrum’ is ‘washing’, and no sacramental name is added. At 3:6, the masculine Spirit-relative is ‘whom’, God pours him ‘into us’, and Jesus Christ remains the expressed mediation. At 3:8, ‘qui credunt Deo’ is ‘those who believe God’, not an imported construction meaning believe in God; ‘bonis operibus præesse’ is ‘take the lead in good works’ here and again at 3:14. At 3:10, the unusual ‘after one and a second correction’ is not normalized into a different count. At 3:11, the passive condemnation and ‘proprio judicio’ remain ‘condemned by a judgment of their own’, not the more decisive ‘self-condemned’. At 3:13, the supplied name is ‘Apollo’, and no kind of law is invented for Zenas. At 3:15, God is explicit, the Lord is absent, and ‘all of you’ retains the plural address.

Ambiguities preserved

At 3:1, ‘the command’ carries the command/utterance sense of ‘dicto’ without naming who spoke it. At 3:3, ‘of many kinds’ follows the coordinated ‘desires and pleasures’, allowing ‘variis’ to be heard with the pair or most immediately with pleasures. At 3:5, final ‘of the Holy Spirit’ can attach most narrowly to renewal or across the coordinated regeneration-and-renewal phrase. At 3:7, ‘his grace’ leaves the antecedent of ‘ipsius’ pronominal, and ‘according to the hope of eternal life’ does not harmonize the preposition to Titus 1:2. At 3:8, ‘confirm’ retains the establish/affirm range of ‘confirmare’; the first English ‘these things’ carries topical ‘de his’, while the second carries final ‘Hæc’, and neither demonstrative is expanded to a settled referent. At 3:9, ‘over the law’ is grammatically nearest the fights without declaring that the law has no thematic reach into the preceding catalogue. At 3:10, ‘heretical’ is not expanded into a later technical taxonomy. At 3:11, ‘being condemned’ does not force causal or merely circumstantial ‘cum’, and ‘a judgment of their own’ preserves the ownership/source question in ‘proprio judicio’. At 3:14, ‘our own’ leaves ‘nostri’ unnamed and ‘necessary uses’ does not choose among needs, uses, services, or beneficiaries. At 3:15, ‘in faith’ remains attached after ‘love us’ without being rewritten as love of the faith.

Clarity decisions

Verses 3:1–2 are punctuated as one reminder and one dependent infinitive chain; the lowercase continuation at 3:2 prevents a new command or speaker from being invented. At 3:2, ‘revile’ gives ‘blasphemare’ its human-directed force, and ‘forbearing’ avoids the appearance-focused modern sense of ‘modestos’ while remaining distinct from ‘gentleness’ for ‘mansuetudinem’. At 3:3, ‘living in’ makes the idiom ‘in malitia et invidia agentes’ intelligible without changing the shared first-person agency. Verses 3:4–7 remain one sentence; the English supplies only the pronoun required for the implicit divine subject of ‘salvos ... fecit’ and ‘effudit’, and ‘having been justified’ displays the perfect passive participle. At 3:8, topical ‘de his’ is recast as the direct English ‘these things’, while the two source colons and the purpose introduced by ‘ut’ remain visible. At 3:10–11, ‘a person of this kind’ integrates the parenthetic ‘qui ejusmodi est’; singular ‘their’ keeps generic ‘hominem’ from becoming a male-only rule. At 3:12, ‘When I have sent’ renders the completed future action before ‘hasten’, and ‘at Nicopolis’ expresses the destination without added geography. At 3:13, ‘skilled in law’ is placed beside Zenas alone. At 3:14, ‘let ... learn’ preserves the jussive; at 3:15, the final blessing remains verbless rather than adding an unexpressed finite verb.

Corrections and reasons

The translator self-audit removed an inferred governing speaker from 3:1 and retained only ‘the command’; it also replaced appearance-focused ‘modest’ at 3:2 with ‘forbearing’ and distinguished that quality from ‘gentleness’. At 3:3, ‘of many kinds’ was placed after the entire coordinated phrase so that the scope of ‘variis’ was not silently narrowed. At 3:4, the title was restored to ‘our Savior God’ rather than regularized to the order found in a different Titus formula, and ‘humaneness’ was retained as a second noun rather than collapsed into kindness or expanded into an event. At 3:5, simple past ‘did’ was retained with the Latin perfect, ‘justice’ replaced any generalized virtue term, and ‘washing’ displaced any named rite absent from the row. At 3:6, ‘into us’ replaced a spatially softened alternative, and ‘whom’ prevents the Holy Spirit from being treated as an impersonal washing or process. The two instances of ‘bonis operibus præesse’ at 3:8 and 3:14 were harmonized as ‘take the lead in good works’. The audit rejected a normalized ‘after two corrections’ at 3:10 and ‘self-condemned’ at 3:11 because each closes wording that the Latin leaves more exact or more open. At 3:13, ‘Apollo’ replaced the familiarized but unsupplied form ‘Apollos’; at 3:15, no Lord-title or singular audience was imported. The formal audit additionally restored inclusive ‘we’ in the chapter movement, traced the 3:1–2 infinitive chain through ‘non litigiosos esse’, and distinguished topical ‘de his’ from final ‘Hæc’, preventing editorial number loss, syntactic truncation, and demonstrative conflation.

Canonical terminology

Chapter 3 keeps ‘Deus’ as ‘God’, ‘misericordia’ as ‘mercy’, theological ‘gratia’ as ‘grace’, ‘justitiæ’ as ‘justice’, and ‘justificati’ as ‘justified’, preserving the justice/justification family at 3:5–7. ‘Spiritus Sanctus’ is ‘the Holy Spirit’. Savior titles retain their supplied referent and order: ‘our Savior God’ at 3:4 and ‘Jesus Christ our Savior’ at 3:6. ‘Dictum’ is ‘command’ at 3:1, while ‘sermo’ is ‘saying’ at 3:8; neither is collapsed into the book's words for doctrine, word, or preaching. ‘Ad omne opus bonum’ remains ‘every good work’, and both occurrences of ‘bonis operibus præesse’ are ‘take the lead in good works’. ‘Credere Deo’ is ‘believe God’, retaining the dative relation. Generic ‘homines’ and ‘hominem’ are ‘people’ and ‘person’, not male-only terms. The names are Artemas, Tychicus, Nicopolis, Zenas, and Apollo as warranted by the supplied forms. Titus contains no ‘Dominus’, so none is introduced into the chapter's titles or closing grace.

Philemon — Codici Editorial

Chapter 1

Chapter movement

Verses 1–3 form one address and greeting: Paul is named as a prisoner of Christ Jesus, Timothy as the brother, and Philemon, Appia, Archippus, and the church in Philemon's house as the dative recipients before grace and peace reach the plural audience. Verses 4–7 move through Paul's thanksgiving, remembrance, hearing, and prayer-purpose into the joy and consolation created when the saints' bowels found rest through Philemon. Verses 8–16 turn from Paul's confidence to command toward an appeal because of charity, disclose Onesimus only after 'my son, whom I begot in bonds,' and trace him from former uselessness through Paul's wish to retain him to Philemon's possible reception of him forever, no longer as a slave but in place of a slave as a most beloved brother. Verses 17–22 press the appeal through partnership, liability, Paul's handwritten repayment pledge, Philemon's debt of self, Paul's desire to enjoy him in the Lord, confidence in obedience beyond what is said, and the lodging request grounded in the plural community's prayers. Verses 23–25 distinguish Epaphras the fellow captive from the four helpers and close with the grace of the Lord Jesus Christ for the community's singular spirit.

Governing Latin

The sender-and-recipient construction begins with 'Paulus vinctus Christi Jesu, et Timotheus frater' and carries its datives from 'Philemoni' through 'Appiæ', 'Archippo', and 'ecclesiæ' before the finite blessing of verse 3. At 4–6, Paul's 'Gratias ago' governs participial 'memoriam ... faciens' and 'audiens', while 'ut ... evidens fiat' gives the prayer-purpose and singular 'quod' resumes 'opus'. At 8–10, 'habens ... imperandi' establishes the command Paul could give, 'magis obsecro' states the appeal he chooses, and repeated 'obsecro te' carries that appeal to delayed 'Onesimo'. The relative chain 'qui ... quem ... quem' at 11–13 keeps Onesimus as antecedent while emphatic 'Tu autem' opens the imperative inside verse 12. At 13–16, pluperfect 'volueram', perfect 'volui', active perfect 'discessit', and purpose subjunctives retain Paul's unrealized wish, his refusal to act, Onesimus's own departure, and Philemon's reception. At 17–20, two conditions govern 'suscipe' and 'imputa'; emphatic 'Ego Paulus' governs the handwritten pledge; and first-person 'fruar' remains a wish before singular 'refice'. At 22, singular 'para' changes to plural 'orationes vestras' and passive 'donari me vobis'; at 23–25 singular 'te' gives way to plural possessive 'vestro' with singular 'spiritu'.

Vulgate-specific readings

The reader begins with Paul as 'a prisoner of Christ Jesus'; no apostolic title absent from the row is supplied. The names Appia, Marcus, and Lucas preserve the supplied Clementine forms rather than silently importing Apphia, Mark, or Luke. Verse 6 renders 'evidens fiat' as 'may become evident', not an imported effective reading, and renders plural 'in vobis' as 'among you' so the good work's corporate location remains visible. The repeated 'viscera' at 7, 12, and 20 remains the concrete 'bowels', while 'found rest' for 'requieverunt' stays distinct from imperative 'refresh' for 'refice'. Verse 9 retains the frozen second-person 'cum sis talis' as 'since you are such a one' rather than silently changing it to first-person 'I am'. Verse 10 keeps concrete begetting and bonds without adding a conversion explanation; verse 11 keeps Onesimus as the subject of both former uselessness and present usefulness; and verse 15 keeps Onesimus as the active subject of 'he departed', with speculative 'perhaps', 'for an hour', and no named divine agent. Verse 16 retains slave status, 'in place of a slave', superlative 'most beloved', and both flesh and Lord. Verse 22 leaves Paul passively 'to be given to you' without naming a giver. Divine 'Dominus' in this letter is explicitly bound to Jesus Christ, so no Lord (YHWH) parenthetical is inserted.

Ambiguities preserved

At 4, ‘always’ remains beside the remembrance phrase without declaring that it cannot also color Paul’s thanksgiving. At 5, singular ‘quam’ most directly resumes faith, while ‘in the Lord Jesus’ and directional ‘toward all the saints’ remain visibly different relations; the English does not redistribute charity and faith through an explanatory doctrine. At 6, ‘sharing’ retains the participation, communion, and sharing range of ‘communicatio’; ‘knowledge’ preserves ‘agnitio’, and final ‘in Christo Jesu’ is not pinned to an invented agent or narrower phrase. At 8, ‘what pertains to the matter’ retains the fitting/relevant range of ‘quod ad rem pertinet’. At 9, the difficult comparison created by second-person ‘sis’ and nominative ‘Paulus senex’ remains grammatically exposed rather than emended. At 13, ‘on your behalf’ records the behalf/in-stead range of ‘pro te’, while ‘bonds of the Gospel’ does not decide the Gospel’s causal relation. At 14, ‘counsel’ retains decision, counsel, and consent within ‘consilio’, while ‘your good’ remains the good action itself rather than being replaced by consent. At 15, ‘for this reason: that’ preserves the purpose-or-result pressure of ‘ideo … ut’ without declaring providence. At 16, ‘in place of a slave’ preserves ‘pro servo’ without adding the unsupplied comparative ‘more than’. At 18, ‘anything’ can be heard with both harm and debt. At 20, ‘May I enjoy you’ preserves the optative or future-facing force and the deponent range of ‘fruar’ without collapsing it into the useful wordplay. At 21, what lies ‘beyond’ remains unnamed. At 22, neither the donor nor the circumstances of Paul’s being given are supplied.

Clarity decisions

Lowercase continuations and the comma after verse 1 preserve the single address through verse 2, while verse 3 begins the blessing. At 4–6, the commas and colon retain the thanksgiving’s two participles and prayer-purpose without multiplying finite speakers; ‘among you’ makes plural ‘in vobis’ perceptible without adding an audience. At 8–10, the colons keep Paul’s unissued command in the background, make ‘because of charity, I appeal instead’ the controlling choice, and delay Onesimus’s name until the source supplies it. At 12, the period after ‘sent back to you’ and the emphatic ‘But you’ display the source sentence break without changing the antecedent. At 13, the source’s resumptive ‘whom’ is restructured as ‘I had wished to keep him’ so the English does not leave a dangling relative or make it depend on ‘receive’; ‘he’ then makes Onesimus’s agency in the subjunctive purpose clause intelligible. At 15–16, a colon and comma carry the manner of eternal reception across the verse boundary into the slave-and-brother contrast. At 17, ‘as you would me’ supplies only the English modal ellipsis required by ‘sicut me’. At 18, ‘anything’ is repeated after ‘owes you’ for lucid English while remaining within the preceding indefinite scope. At 19, the dash encloses the restrained ‘not to say’ pressure without weakening Paul’s pledge. At 22, ‘But at the same time, also’ makes the force of ‘Simul autem et’ readable without dropping its simultaneity, contrastive transition, or addition. At 23–24, Epaphras receives the source’s explicit singular ‘greets you’; the semicolon preserves one greeting movement, while verse 24 supplies the English plural ‘greet you’ required to make the four nominative helpers’ elliptical continuation unmistakable without making them fellow captives. The closing blessing remains verbless.

Corrections and reasons

The final translation rejects remembered wording wherever it would outrank the supplied Latin. ‘Prisoner’ replaces any imported apostle title at 1 and recurs for ‘vinctus’ at 9, while ‘bonds’ and ‘fellow captive’ preserve the related but distinct forms at 10, 13, and 23. Appia, Marcus, and Lucas retain their source forms under the JNV permission to preserve Vulgate names. ‘Sharing’ replaces modern ‘communication’ at 6, ‘become evident’ prevents ‘evidens’ from being recast as effective, and ‘among you’ exposes plural ‘vobis’. All three occurrences of ‘viscera’ remain ‘bowels’; the more familiar heart was rejected because it would erase the bodily lexical chain. At 9, ‘I appeal instead’ clarifies the command-versus-appeal contrast without changing second-person ‘sis’ into a first-person source reading. At 10, ‘begot’ and ‘bonds’ remain unexpanded. At 12 and 17, both ‘suscipe’ commands receive the same base ‘receive’. At 13, the dangling English ‘whom I had wished’ became ‘I had wished to keep him’ so the new Latin relative still resumes Onesimus without appearing governed by ‘receive’. At 15, passive separation and a stated divine plan were rejected because ‘discessit’ is active and ‘Forsitan’ is explicit. At 16, ‘more than a slave’ was rejected because ‘pro servo’ does not itself supply a comparative. At 19, the handwritten pledge, future repayment, and debt of self remain fully expressed. At 20, ‘enjoy’ was retained despite modern strangeness because smoother benefit language would add an object or collapse a different lexical family. At 22, the connective order was smoothed to ‘But at the same time, also’ while preserving ‘Simul autem et’, and release or restoration was rejected because ‘donari’ says be given. At 23–24, the singular and plural greeting verbs plus a semicolon make the elliptical construction lucid without transferring Epaphras’s fellow-captive title. At 25, an added finite wish or an ‘all’ absent from ‘vestro’ was rejected, so the Latin blessing remains verbless and the plural possessive is documented without artificial expansion.

Canonical terminology

‘Deus’ is God; ‘Dominus’ is Lord where it explicitly titles Jesus Christ; ‘gratia’ is grace at 3 and 25; ‘pax’ is peace; and ‘caritas’ is charity at 5, 7, and 9. ‘Fides’ is faith at 5 and 6, while ‘communicatio fidei’ is the sharing of faith and ‘agnitio’ is knowledge. ‘Bonum opus’ is good work at 6 and substantival ‘bonum tuum’ is your good at 14. ‘Vinctus’ is prisoner at 1 and 9, ‘vincula’ is bonds at 10 and 13, and ‘concaptivus’ is fellow captive at 23. ‘Viscera’ is bowels at 7, 12, and 20; ‘requiescere’ is find rest and ‘reficere’ is refresh. ‘Obsecro’ is appeal at 9 and 10; ‘suscipe’ is receive at 12 and 17; ‘recipere’ is receive at 15; and ‘donari’ remains be given at 22. Relationship terms remain distinct: brother, sister, helper, fellow soldier, son, slave, partner, fellow captive, and helpers. The supplied personal names are Paul, Timothy, Philemon, Appia, Archippus, Onesimus, Epaphras, Marcus, Aristarchus, Demas, and Lucas. Singular and plural English ‘you’ are distinguished in this editorial wherever the Latin marks the shift.

Hebrews — Codici Editorial

Chapter 1

Chapter movement

1:1–4 is one sustained sentence: God’s former speaking to the fathers in the prophets gives way to his recent speaking in the Son; the Son’s inheritance, agency in making the ages, splendor, substance, sustaining word, purification, enthronement, and superiority to angels accumulate before the sentence resolves. 1:5–14 proceeds through questions and cited declarations: the Son receives language never addressed to an angel, the angels adore and minister, the Son’s throne and just kingdom endure, creation ages while he remains, and the angels are finally described as administering spirits sent into ministry for those who will receive salvation’s inheritance.

Governing Latin

At 1:1–4, the participle loquens is governed by Deus and reaches forward to the finite locutus est; the relative quem at 1:2 and qui at 1:3 continue the same Son, while effectus and hæreditavit bring the construction to its comparison with angels. Multifariam, multisque modis supplies two distinct many-phrases, novissime modifies the later speaking, and per quem fecit et sæcula expressly includes the Son in the making of the ages. At 1:3, cum sit, portansque, and purgationem peccatorum faciens surround sedet; splendor gloriæ, figura substantiæ ejus, verbo virtutis suæ, and dexteram majestatis retain the concrete genitive images. At 1:4, tanto ... quanto is a measured correlation. At 1:8–9, the repeated virga and Deus, Deus tuus control the wording; at 1:11–12, peribunt, permanebis, veterascent, mutabis, mutabuntur, es, and non deficient preserve the sequence of active, passive, present, and future forms. At 1:14, administratorii predicates the spirits’ administering office, missi is passive, in ministerium names the distinct ministry into which they are sent, and qui hæreditatem capient salutis remains future.

Vulgate-specific readings

The English keeps sæcula as “ages” at 1:2 rather than replacing it with a spatial creation term. It retains figura substantiæ ejus as “the figure of his substance,” purgationem peccatorum faciens as the active “making purification of sins,” and in excelsis as “in the heights.” Effectus at 1:4 remains “having been made,” and differentius is represented by the more excellent inherited name rather than by an imported title. At 1:6, orbem terræ is “the world,” while adorent remains the command “let ... adore.” At 1:7, spiritus and ministros remain “spirits” and “ministers,” not meteorological or institutional paraphrases. At 1:8, virga is twice “rod,” not silently converted into an abstract reign; at 1:9, justitiam is the binding “justice,” and oleo exsultationis remains “oil of exultation.” At 1:10, vocative Domine is placed beside the addressed “You” as “You, the Lord (YHWH),” retaining both direct address and the governing first-divine-Dominus disclosure; the parenthetical is transparent editorial identification, not presented as a Latin word. At 1:12, mutabis and mutabuntur are “you will change” and “they will be changed,” with no imported folding or rolling action. At 1:14, administratorii spiritus is “administering spirits,” visibly distinct from ministros, while in ministerium missi remains “sent into ministry”; the beneficiaries will receive hæreditatem salutis, “the inheritance of salvation.”

Ambiguities preserved

At 1:3, “being” leaves cum sit circumstantial without forcing it to mean exclusively because, although, or while; “figure” does not define the metaphysics of substantia. Spiritus at 1:7 can carry the Latin range of spirits or breaths/winds, while the immediate English noun remains “spirits” because its referent is angeli; the editorial record preserves the wider lexical possibility. At 1:8, Deus can be heard as direct address (“Your throne, God”) while the Latin form and compressed punctuation also resist an overexplained syntactic gloss; no “O” is inserted. The two instances of virga may be appositional or predicative, so the English retains the colon and repeated noun rather than imposing an extra copula. At 1:9, præ participibus can mark superiority or position among/beyond the companions; “above” preserves the comparison without identifying the companions. At 1:12, idem ipse is emphatic and is rendered “you yourself are the same” without explaining what dimension of sameness is intended. At 1:14, “administering” marks the spirits’ active office without imposing the bureaucratic sense of “administrative,” and “inheritance of salvation” does not decide whether salvation is appositional, possessive, or the content of the inheritance.

Clarity decisions

Verses 1–4 retain lowercase continuations and punctuation that make the single Latin sentence audible without merging verse keys. “God, speaking formerly ... has most recently ... spoken” keeps loquens attached to Deus and prevents verse 1 from becoming a separate finite event. At 1:3, coordinated participial phrases are divided by commas so the finite sedet is not mistaken for another modifier. The quanto comparison at 1:4 is recast as “as ... as” while retaining both measured degrees. Quotations that cross verses remain open across 1:8–9 and 1:10–12. At 1:10, moving “the Lord (YHWH)” beside “You” makes Domine unmistakably vocative while leaving “in the beginning” with the founding action. At 1:11, “they themselves” supplies the emphatic ipsi and preserves its plural antecedent without adding a noun. At 1:12, “But” distinguishes autem from the preceding and. At 1:14, “administering spirits, sent into ministry” separates administratorii from ministerium, while “on account of” keeps propter’s causal/benefactive relation visible.

Corrections and reasons

During first-pass self-audit, “many times” was corrected to “many portions” for multifariam so the two phrases are not collapsed into a single temporal repetition. “At last” was corrected to “has most recently, in these days” so novissime remains adverbial and locutus est retains its perfect force. At 1:2, “all” became “all things,” and “worlds” became “ages,” for universorum and sæcula. At 1:3, an early “exact image” was reduced to “figure” because exact is not expressed by figura; “upholding” became “bearing” for portans, and purification remained an action the Son makes rather than an unexplained completed result. At 1:4, “became” was corrected to the passive “having been made” for effectus. At 1:8–9, both occurrences of virga were restored as “rod,” justitiam was restored as “justice,” and participibus was kept as “companions.” At 1:10, “Lord (YHWH)” became the binding first-occurrence form “the Lord (YHWH)”; Gate 4 then moved that title beside the addressed “You” so vocative Domine is not misread as a delayed third-person label after “in the beginning.” At 1:11–12, the pronoun ipsi, active mutabis, passive mutabuntur, and emphatic idem ipse were each made explicit. At 1:14, the future capient was restored as “will receive”; Gate 5 then changed “ministering spirits” to “administering spirits” for administratorii while retaining “sent into ministry” for in ministerium missi. The address in 1:8 and the semantic force of differentius were pressure-tested; the current wording retains the compressed direct address and comparative without an imported explanation.

Canonical terminology

Deus is “God.” The vocative divine Domine at 1:10 is the first Dominus-form in Hebrews and is addressed as “You, the Lord (YHWH)”; later divine Dominus in the book is “the Lord” without repeating the parenthetical. Filius is “Son,” primogenitum is “firstborn,” and angeli are “angels.” The service families remain visibly distinct: ministros is “ministers,” administratorii spiritus is “administering spirits,” and in ministerium missi is “sent into ministry.” Verbum is “word” at 1:3. Gloria is “glory,” majestas is “majesty,” justitia is “justice,” iniquitas is “iniquity,” and exsultatio is “exultation.” Sæculum is “age,” including the doubled “age of the age” at 1:8; sæcula is plural “ages” at 1:2. Hæres and hæreditare/capere hæreditatem retain the heir/inherit/inheritance family. Virga is “rod,” vestimentum is “garment,” amictus is “cloak,” and scabellum is “footstool.”

Chapter 2

Chapter movement

2:1–4 warns that neglecting so great a salvation cannot escape a just result when even angel-mediated speech stood firm; the salvation begins through the Lord, reaches the hearers, and is jointly witnessed by God. 2:5–9 turns from angels to the future world and to humanity’s diminished yet crowned place, then identifies Jesus as crowned because of death’s suffering so that he might taste death for all. 2:10–18 follows the many sons into glory as the author of their salvation is brought to completion through suffering: sanctifier and sanctified are from one, he calls them brothers and children, shares flesh and blood, destroys the devil’s dominion through death, frees the enslaved, takes hold of Abraham’s seed rather than angels, becomes a merciful and faithful high priest, and helps the tempted through his own suffering and temptation.

Governing Latin

At 2:1, Propterea and abundantius govern the increased obligation, while ne forte pereffluamus gives the feared outcome. At 2:2–4, the si clause contains dictus est, factus est, and accepit; the answering question uses effugiemus with the perfect-subjunctive neglexerimus, and the relative quæ continues salutem through accepisset enarrari, confirmata est, and the ablative contestante Deo. At 2:6–8, homo, filius hominis, eum/ejus/ei, and omnia maintain the quoted singular human and comprehensive subjection. At 2:9, Eum ... Jesum is one delayed object of videmus, minoratus and coronatum are passive, and ut ... gustaret gives purpose. At 2:10, the same eum is described by propter quem, per quem, and qui ... adduxerat before the active infinitive consummare takes auctorem salutis eorum as its object. At 2:11, Qui ... qui ... omnes gives one sanctifier, plural sanctified people, and all from one. At 2:14–15, the perfect communicaverunt and participavit lead to two purpose verbs, destrueret and liberaret. At 2:16, apprehendit is repeated without a tense change. At 2:17–18, debuit, similari, fieret, repropitiaret, passus est, tentatus, and potens est retain obligation, passive likeness, purpose, experience, and present ability.

Vulgate-specific readings

At 2:1, the concrete flow-image in pereffluamus is represented by “drift away” rather than by loss of information. At 2:2, sermo is “speech,” kept distinct from verbum elsewhere, and mercedis retributionem remains the doubled economic image “repayment of wages.” At 2:3, the salvation “had begun to be proclaimed through the Lord”; the English does not import an alternate subject or reduce per Dominum to a vague divine origin. At 2:4, Spiritus Sancti distributionibus stays plural “distributions of the Holy Spirit.” At 2:7, constituisti remains “appointed,” and at 2:8 nihil dimisit non subjectum preserves the full negative “left nothing not subject.” At 2:9, the Clementine reading gratia Dei is “by the grace of God,” and pro omnibus is the unqualified “for all.” At 2:10, auctorem is “author,” not replaced by a modern occupational image, while consummare is “bring ... to completion,” preserving the book’s completion family beside actual perfectus forms. At 2:13–14, pueri is consistently “children,” distinct from filios at 2:10. At 2:16, Nusquam is retained as the conspicuous “nowhere,” and semen follows the binding “seed” ruling. At 2:17, delicta is “offenses,” kept distinct from peccata, and repropitiaret is represented as making propitiation rather than mere sympathy.

Ambiguities preserved

Pereffluamus at 2:1 can suggest flowing past, slipping away, or being carried off; “drift away” retains motion without supplying a destination. At 2:2, merces can be wage, due, or recompense; “repayment of wages” preserves both merces and retributio even though the exact judicial image remains open. At 2:3, enarrari can be narrated, declared, or proclaimed; “proclaimed” does not add a written medium. Confirmata est in nos can express confirmation into, toward, or among us; “into us” preserves the directional preposition without defining the mode of confirmation. At 2:4, contestante may be joint witness or strong attestation; “bearing joint witness” preserves God’s participation without identifying a second witness beyond the previous hearers. At 2:7–9, the human pronouns and the named Jesus are allowed to stand in the argument without an explanatory claim about the extent or timing of their identification. At 2:10, consummare can be complete, consummate, or bring to completion; the selected phrase preserves the active process without claiming that this Latin is a perfectus form. Ex uno at 2:11 remains “from one” without supplying one Father, origin, nature, or family. At 2:14, eisdem refers collectively to flesh and blood; “the same” retains that compact reference. At 2:16, apprehendit may be take hold of, seize, or assist; the repeated “take hold” preserves the same action for both objects. At 2:17, ad Deum remains “toward God” rather than being expanded into a job description. At 2:18, “in that in which” retains the difficult in eo … in quo relation instead of deciding whether suffering, temptation, or their sphere is primary.

Clarity decisions

Verses 2–4 remain one conditional question: verse 2 supplies the firm speech and just result, verse 3 asks the question and continues salvation with a relative clause, and verse 4 retains the participial witness of God before the question closes. The delayed Eum … Jesum at 2:9 is reunited as “we see Jesus” so an English reader does not mistake eum for a separate person, while every modifier remains present. At 2:10, “who had led” keeps both the relative qui and the pluperfect adduxerat, identifying its subject through the enclosing description of the one for whom and through whom all things exist; “bring … to completion” keeps consummare active and makes its object legible without collapsing it into the perfect family. At 2:11, “he who” and “those who” expose the number contrast. At 2:14–15, a comma rather than a full stop keeps liberaret as the second purpose of the Son’s participation. At 2:17, “make propitiation for” supplies the normal English complement required by repropitiaret without changing delicta into a different noun. The deliberately compressed wording of 2:18 remains because a smoother causal paraphrase would decide the Latin relation.

Corrections and reasons

The first draft’s generic “pay attention” at 2:1 was corrected to “attend … to” for observare, and a static “fall away” was corrected to “drift away” to preserve pereffluamus. At 2:2, “just punishment” was rejected because the Latin names both merces and retributio; “a just repayment of wages” preserves the doubled terms without adding punishment. At 2:3, “if we neglect” became “if we have neglected” for neglexerimus, the salvation’s beginning, passive confirmation, and human agents were restored in one relative construction, and “to us” became “into us” so directional in nos is not flattened. At 2:4, singular “gift” became plural “distributions,” and secundum suam voluntatem remained tied to God. At 2:8, the two occurrences of subjecting and the double negative were restored rather than summarized. At 2:9, “for everyone” became “for all” for omnibus, and mortis remained attached to suffering. At 2:10, “bring” became pluperfect “had led,” and auctorem was restored as “author”; Gate 5 then changed “to perfect” to “to bring … to completion” so consummare remains distinct from actual perfectus language. At 2:13–14, “sons” became “children” for pueri. At 2:16, an interpretive “surely he helps” was rejected in favor of the source’s repeated “nowhere … takes hold.” At 2:17, “sins” became “offenses” for delicta. The compressed 2:18 was pressure-tested and retained because its doubled in-construction preserves a relation that a smoother causal paraphrase would falsely settle.

Canonical terminology

Sermo is “speech” at 2:2; enarrare is “proclaim,” confirmare is “confirm,” and contestari is “bear joint witness.” The Lord at 2:3 renders Dominum without repeating the book-first YHWH parenthetical already used at 1:10. Salus is “salvation,” gratia is “grace,” Spiritus Sanctus is “the Holy Spirit,” gloria is “glory,” honor is “honor,” and mors is “death.” Passio is “suffering,” and the passionem/Passus family remains visibly related. At 2:10, consummare is “bring ... to completion,” kept distinct from the book’s perfectus/perfectum family. Filii are “sons,” fratres are “brothers,” and pueri are “children.” Caro is “flesh,” sanguis is “blood,” diabolus is “the devil,” imperium is “dominion,” and servitus is “servitude.” Semen is “seed” under the binding ruling. Pontifex is “high priest,” misericors is “merciful,” fidelis is “faithful,” delicta are “offenses,” tentare is “tempt,” and auxiliari is “help.”

Chapter 3

Chapter movement

3:1–6 calls holy brothers who share the heavenly calling to consider Jesus beside Moses: both are faithful, but the builder has more honor than the house, Moses serves within the house as testimony, and Christ is Son in his own house, which the readers are if they hold firm. 3:7–11 gives the Holy Spirit’s Today warning through the desert provocation, forty years of witnessed works, a generation erring in heart, unknown ways, and the oath barring entry into rest. 3:12–19 turns the citation into direct communal warning: evil unbelief departs from the living God, daily self-exhortation resists sin’s deceit, participation in Christ depends on holding firm, and the desert generation’s provocation, corpses, exclusion, and inability to enter reveal unbelief’s result.

Governing Latin

At 3:1, Unde carries the result from chapter 2, participes governs vocationis cælestis, and considerate takes the delayed Jesum together with Apostolum et pontificem confessionis nostræ. At 3:2, qui fidelis est governs ei qui fecit illum and the comparison with Moyses. At 3:3, Amplioris gloriæ ... dignus est habitus is passive, præ Moyse marks comparison, and quanto measures the builder’s greater honor. At 3:4, fabricatur and creavit intentionally distinguish building each house from God’s creation of all things. At 3:5–6, quidem ... vero contrasts Moses as famulus in the whole house with Christ as filius in domo sua; quæ domus sumus nos identifies the readers conditionally, and retineamus governs fiduciam et gloriam spei with firmam and usque ad finem. At 3:7–11, the Spirit’s quotation is controlled by audieritis, nolite, tentaverunt, probaverunt, viderunt, infensus fui, errant, non cognoverunt, and juravi. At 3:12–14, ne forte sit, discedendi, adhortamini vosmetipsos, non obduretur, effecti sumus, and si tamen retineamus preserve warning, agency, and condition. At 3:16–19, the repeated questions and incredulitas/increduli forms drive the conclusion.

Vulgate-specific readings

At 3:2, qui fecit illum is retained as “him who made him”; it is not softened to an appointment verb or replaced by an explanation. At 3:3, iste remains the demonstrative “this one,” and the passive dignus est habitus remains “has been held worthy.” At 3:5, quæ dicenda erant is future-in-the-past “things that were to be said,” not a retrospective summary. At 3:6, domo sua is “his own house,” while the readers are identified by the separate quæ domus sumus nos. At 3:8 and 3:15, exacerbatio is consistently “provocation,” and secundum diem remains the marked “according to the day,” not silently replaced by a smoother temporal preposition. At 3:9–10, “saw my works for forty years” follows the supplied verse boundary and punctuation before propter quod. At 3:10, autem is retained as “But” inside the divine speech. At 3:11, the oath formula Si introibunt is rendered by its negative force, “They shall not enter,” as the explicit non introire at 3:18 confirms within the same supplied chapter. At 3:13, adhortamini vosmetipsos is “exhort yourselves,” not an imported reciprocal pronoun. At 3:14, initium substantiæ ejus remains “the beginning of his substance,” without substituting a different abstract noun. At 3:16, Quidam ... sed non universi remains “some ... but not all.”

Ambiguities preserved

At 3:2, fecit can mean made or constituted; “made” follows the direct verb without defining the nature of the making. Ejus in “all his house” can point through the comparison to God, while the English does not rename the possessor. At 3:3, the quanto relation compares degrees of glory and honor; the English states the builder-house comparison without adding an owner or purpose. At 3:6, sua is reflexive to Christ, but firmam is singular feminine and can grammatically bear on fiduciam, gloriam, or their coordinated complex; “hold firm … the confidence and glory of hope” avoids isolating only one noun. The possessive and objective range of “hope’s glory” remains unexpanded. At 3:8, “according to the day” preserves the unusual secundum relation rather than deciding that it means simply on, like, or throughout that day. At 3:9, probaverunt can be tested or proved; “tested me” retains the object carried from tentaverunt but does not specify the test’s result. At 3:11, the English gives the oath’s negative meaning while the editorial preserves its ellipsed Latin Si form. At 3:12, discedendi can describe the evil heart’s defining tendency or resulting action; “to depart” leaves that relation open. At 3:14, ejus may be heard with the immediately named Christ, while substantia can carry substance, underlying reality, or standing; the English deliberately does not change it to confidence. At 3:16, exacerbaverunt has no expressed object; the objectless “provoked” preserves that omission even though God is naturally available from the citation.

Clarity decisions

At 3:1, the delayed name Jesum is moved before its two titles in English so readers identify the object of considerate immediately; both apostle and high priest remain governed by “consider.” At 3:3, the builder and house are repeated instead of relying on an ambiguous English pronoun. At 3:5–6, a semicolon and lowercase “but” keep the Moses-Christ contrast within the same movement, and an em dash introduces the relative identification of the house. The direct speech remains open from 3:7 through 3:11, and verse 9 flows into the opening “for forty years” of verse 10 so the supplied cross-verse duration is not displaced. At 3:10, sentence division makes propter quod the cause of God’s being incensed while preserving the internal But and emphatic ipsi. At 3:13, “as long as” gives donec its continuing force while “it is called Today” preserves the passive cognominatur. At 3:16, “when they heard” makes the participle audientes readable without supplying an object for exacerbaverunt. At 3:18, “they would not enter” supplies the infinitive’s understood plural subject from the questioned people.

Corrections and reasons

At 3:1, an initial “messenger” was corrected to “apostle” for Apostolum, and Jesus was moved beside both titles so confessionis nostræ could not be mistaken as modifying only one. At 3:2, “appointed him” was corrected to “made him” because fecit, not constituit, is the supplied verb. At 3:3, active “was worthier” became passive “has been held worthy” for dignus est habitus. At 3:4, “made” was differentiated into “built” for fabricatur and “created” for creavit. At 3:5, “would later be spoken” was reduced to “were to be said” so no external timeline was added. At 3:6, “God’s house” was corrected to “his own house” for the reflexive sua, and both confidence and glory of hope were restored. At 3:8 and 3:15, “rebellion” became “provocation” for exacerbatio, and secundum was restored as “according to.” At 3:10, the duration was attached backward to the seeing of God’s works, following the supplied colon after quadraginta annis. At 3:13, “one another” became the reflexive “yourselves.” At 3:14, an inherited-sounding “beginning of confidence” was rejected for the Vulgate’s substantiæ ejus. At 3:16, “all rebelled” was corrected to the source’s “some … but not all.” The objectless “provoked” and “his substance” were pressure-tested and retained because supplying an object or alternate abstraction would erase the Clementine forms.

Canonical terminology

Fratres is “brothers,” vocatio is “calling,” participes is “partakers,” Apostolus is “apostle,” pontifex is “high priest,” and confessio is “confession.” Fidelis is “faithful,” domus is “house,” fabricare is “build,” creare is “create,” famulus is “servant,” and filius is “Son.” Spiritus Sanctus is “the Holy Spirit.” Hodie is “Today” when personified by the continuing citation. Exacerbatio is “provocation,” tentatio/tentare is “temptation/tempt,” desertum is “desert,” cor is “heart,” viæ are “ways,” ira is “wrath,” and requies is “rest.” Incredulitas is “unbelief” and increduli is “unbelieving,” preserving the lexical family; peccatum/peccare is “sin/sin.” Fiducia is “confidence,” gloria is “glory,” spes is “hope,” and substantia remains “substance.” Cadavera are “corpses,” not softened to bodies, and prostrata sunt is “were laid low.”

Chapter 4

Chapter movement

4:1–10 continues the warning about entry into God’s rest: a promise remains, heard speech must be mingled with faith, the completed works and seventh-day rest stand behind the renewed Today, the first hearers fail through unbelief, Jesus does not exhaust the promised rest, and a sabbath observance remains for God’s people. 4:11–13 answers with urgency because God’s living speech penetrates soul and spirit, joints and marrow, and discerns the heart while every creature lies naked and open before him. 4:14–16 then turns to confidence: Jesus the Son of God has penetrated the heavens as great high priest, can share human infirmities because he was tempted without sin, and opens an approach to the throne where mercy may be obtained and grace found for timely aid.

Governing Latin

At 4:1, Timeamus is a communal exhortation, ne forte governs the fear, relicta pollicitatione is an ablative construction, introëundi depends on pollicitatione, and existimetur aliquis … deesse is passive judgment followed by an infinitive. At 4:2, nobis and illis are parallel, but non profuit governs sermo auditus, whose masculine non admistus is followed by fidei and ex iis quæ audierunt. At 4:3–5, Ingrediemur is future, qui credidimus identifies its plural subject, the oath is cited twice, and operibus … perfectis reaches back to the world’s establishment before the seventh-day citation. At 4:6–7, superest, non introierunt, and iterum terminat preserve remaining entry, past failure, and God’s renewed defining of Today in David. At 4:8–10, Jesus is the expressed subject, præstitisset is pluperfect subjunctive, loqueretur is the counterfactual result, relinquitur is passive, and the one who ingressus est has requievit as God did. At 4:12, the one subject sermo is vivus, efficax, penetrabilior, pertingens, and discretor. At 4:14–16, Habentes leads to teneamus, while Non … qui non possit is answered by tentatum and Adeamus leads to consequamur and inveniamus.

Vulgate-specific readings

At 4:1, pollicitatione is rendered “promise” because “pledge” is misleading in the remaining-entry construction; the distinct Latin promise-family form remains recorded even though lucid English converges with promissio. At 4:2, the difficult ex iis quæ audierunt is retained as “from the things they heard”; it is not changed to a masculine phrase naming the hearers. At 4:3 and 4:5, the oath’s Si introibunt receives its negative oath-force, confirmed by 4:6’s explicit non introierunt. At 4:7, God “defines” a day in David after so much time; David is not converted into an unnamed book or speaker. At 4:8, the supplied proper name Jesus is retained as “Jesus,” without replacing it with another conventional English name. At 4:9, sabbatismus is “sabbath observance,” not collapsed into the ordinary requies used throughout the chapter. At 4:12, sermo Dei is “the speech of God,” penetrabilior remains comparative “more penetrating,” anima follows the binding “soul” ruling, compagum and medullarum remain “joints and marrow,” and discretor is the concrete “discerner.” At 4:13, no creature is “invisible,” and all things are “naked and open,” without euphemism. At 4:14, penetravit cælos is “has penetrated the heavens,” preserving the repeated penetration image from 4:12. At 4:16, misericordiam and gratiam remain “mercy” and “grace,” and in auxilio opportuno is the source-specific “for timely aid” without an imported need.

Ambiguities preserved

At 4:1, relicta can indicate something left, remaining, or left behind, while deesse can mean be lacking, fail, or fall short; “while a promise … remains … be judged to be lacking” gives lucid force to the ablative construction without adding “to us” or identifying the standard of lack. At 4:2, fidei may be a dative relation (“mingled with faith”), while ex iis quæ audierunt can qualify the faith or its source; the English preserves the awkward attachment to the heard things rather than converting quæ to people. At 4:3, the connection of et quidem operibus … perfectis to the oath and entry is compressed; a separate coordinated clause preserves the completed works without imposing a causal explanation. At 4:7, in David can mean in David’s words, person, or corpus; “in David” leaves it open. At 4:8, the English does not resolve the historical identity signaled by Jesus, because the assigned Latin alone governs the name. At 4:9, sabbatismus can denote sabbath observance or sabbath-rest; the less interpretive noun “observance” preserves its distinction from requies. At 4:12, the division can be between soul and spirit or divisions involving each; the repeated “of” lets the genitives remain open. At 4:13, ad quem nobis sermo can be account, speech, matter, or relation before God; “to whom we have an account” selects a lucid core while recording the wider range. At 4:15, pro similitudine does not expressly name whose likeness; “according to likeness” leaves the comparison unfilled. At 4:16, in auxilio opportuno can describe the sphere, occasion, or result of finding grace; “for timely aid” selects a lucid purpose/benefit relation without importing the absent noun “need.”

Clarity decisions

At 4:1, “while a promise … remains” makes the relicta pollicitatione construction intelligible while keeping the feared passive judgment as the main clause. At 4:2, “the speech heard” keeps sermo as subject of did not profit and non admistus, rather than making the hearers the grammatical subject. At 4:3, “we who have believed” exposes the subject carried by qui credidimus, and the completed-works construction becomes a coordinated English clause without an invented theological inference. At 4:6–7, the colon and lowercase continuation keep “he again defines” as the consequence of the still-open entry. Dashes set off Today as the day defined, while the nested quotation remains separately visible. At 4:8, “would never afterward have spoken” makes the counterfactual sequence of præstitisset and loqueretur explicit. At 4:10, “as God did from his own” supplies only the ellipsed rested verb. At 4:12, one long sentence retains the sequence from living speech to penetration to discernment. At 4:14, the name and title are reunited after the participial description. At 4:15, “but one tempted” preserves the Latin ellipsis and does not add an adversative “yet.” At 4:16, “for timely aid” gives auxilio an intelligible relation to the grace found while leaving the absent “need” unsupplied.

Corrections and reasons

At 4:1, Gate 4 corrected “with a pledge left of entering” to “while a promise of entering … remains”: the former was broken contemporary English and made pollicitatio sound like collateral or a human undertaking, while the revision preserves the remaining promissory force. “Seem to have failed” had already become the more exact passive “be judged to be lacking.” At 4:2, an interpretive “not united with the faith of the hearers” was rejected because the supplied source has ex iis quæ audierunt, not a masculine qui. At 4:3, present “enter” became future “shall enter” for Ingrediemur, and the completed works were restored as a distinct construction. At 4:6, “some still have opportunity” was corrected to the impersonal “it remains for some to enter,” preserving superest and the infinitive. At 4:7, “appoints” became “defines” for terminat, and “in David” was restored. At 4:8, another conventional English name was rejected in favor of the source’s Jesus. At 4:9, “rest” became “sabbath observance” so sabbatismus is not collapsed into requies. At 4:12, “word” became “speech” for sermo and the comparative, soul, joints, marrow, thoughts, and intentions were all made explicit. At 4:14, “passed through” became “penetrated” for penetravit, preserving the chapter’s penetration motif. At 4:16, Gate 4 corrected “in timely help” to “for timely aid,” clarifying the relation without restoring the previously rejected, unsupplied “need.” Verses 4:1, 4:2, 4:8, and 4:13 were pressure-tested; the current wording preserves the remaining promise, neuter heard-things phrase, Clementine name, and account idiom without normalization.

Canonical terminology

Pollicitatio is “promise” at 4:1 because no equally lucid English noun preserves its distinction from promissio; the separate Latin forms remain recorded for whole-book harmonization rather than forcing misleading “pledge” language. Requies is “rest,” while sabbatismus is “sabbath observance.” Nuntiare/annuntiare is “announce,” audire is “hear,” fides is “faith,” and incredulitas is “unbelief.” Sermo is “speech” at 4:2 and 4:12; its idiomatic use in ad quem nobis sermo is “account” at 4:13 and is explicitly documented as a contextual exception. Deus is “God,” Filius Dei is “the Son of God,” pontifex magnus is “great high priest,” confessio is “confession,” cæli are “heavens,” and thronus gratiæ is “throne of grace.” Anima is “soul,” spiritus is “spirit,” cor is “heart,” cogitationes are “thoughts,” intentiones are “intentions,” misericordia is “mercy,” gratia is “grace,” auxilium is “aid,” and opportunus is “timely”; infirmitates are “infirmities.”

Chapter 5

Chapter movement

5:1–4 describes every high priest as taken from people and appointed for people toward God, offering for sins while sharing infirmity, able to sympathize with the ignorant and erring, obligated to offer for himself, and dependent on God’s call rather than self-assumption. 5:5–10 applies the pattern to Christ: he does not glorify himself, is addressed as Son and eternal priest according to Melchisedech’s order, offers prayer with cries and tears, is heard for reverence, learns obedience through suffering although Son of God, is brought to completion, becomes the cause of eternal salvation to those obeying him, and is named high priest by God. 5:11–14 turns sharply to the hearers’ weakness: despite elapsed time they again need the beginning elements, milk instead of solid food, and practiced senses capable of discerning good and evil.

Governing Latin

At 5:1–3, Omnis ... pontifex is modified by ex hominibus assumptus and takes constituitur as passive; pro hominibus and in iis quæ sunt ad Deum define his relation, ut offerat gives purpose, qui ... possit gives capacity, and quoniam ... circumdatus est explains it. Debet governs the repeated pro peccatis for the people and for himself. At 5:4, Nec quisquam ... sed qui contrasts self-taking with divine calling. At 5:5, Christus is subject of non semetipsum clarificavit, ut pontifex fieret is purpose/result, and sed qui locutus est supplies the contrasting agent by ellipsis. At 5:7, Qui resumes Christ; offerens governs preces supplicationesque and is surrounded by ad eum qui possit, cum clamore valido et lacrimis, exauditus est, and pro sua reverentia. At 5:8–10, cum esset is concessive/circumstantial, didicit governs obedientiam, consummatus is a passive completion form, factus est governs causa, and appellatus is another passive. At 5:11–14, de quo governs the discourse, quoniam explains difficulty, cum deberetis is concessive, indigetis governs ut vos doceamini, and the milk/solid-food contrast culminates in exercitatos habent sensus ad discretionem; Perfectorum is the distinct perfect-family form.

Vulgate-specific readings

At 5:1, pontifex is “high priest,” while sacerdos at 5:6 remains the distinct “priest.” Ex hominibus and pro hominibus are represented symmetrically as “from among people” and “for people,” and in iis quæ sunt ad Deum remains “in those things that are toward God.” At 5:2, qui ignorant and errant stay two actions, “do not know” and “err.” At 5:3, the object of offerre remains unstated, as in the Latin. At 5:5, clarificavit is “glorify,” not appoint, and the ellipsed contrasting subject is “the one who spoke to him.” At 5:6 and 5:10, Melchisedech retains the supplied Latin spelling, and in æternum is “for eternity.” At 5:7, preces and supplicationes are “prayers” and “supplications,” clamore valido is a “mighty cry,” and exauditus est pro sua reverentia is “was heard because of his reverence.” At 5:8, the expressly supplied Filius Dei remains “the Son of God.” At 5:9, causa is the concrete “cause” of salvation, and consummatus is passive “having been brought to completion,” distinct from Perfectorum, “the perfect,” at 5:14. At 5:11, ininterpretabilis ad dicendum is “difficult to explain,” with no imported mystery claim. At 5:12, elementa exordii sermonum Dei remains “elements of the beginning of God’s sayings.” At 5:13, sermo justitiæ is “speech of justice,” retaining the binding justice noun. At 5:14, perfectorum is “the perfect,” not silently changed to an age category.

Ambiguities preserved

At 5:1, quæ sunt ad Deum can refer to matters, duties, or relations toward God; “those things that are toward God” avoids defining an office beyond the Latin. At 5:2, condolere can mean sympathize, share grief, or be moderately affected; “sympathize” preserves fellow-feeling without importing the separate compati wording of 4:15. Ignorant can be lack of knowledge or unawareness, and errant can be wandering or error; both remain distinct. At 5:5, the Latin omits a repeated clarificavit after sed qui locutus est; “did” supplies only the ellipsed verb and does not say when or how God glorified Christ. At 5:7, qui possit can describe actual ability without asserting the manner of salvation from death; pro sua reverentia may mean because of, on account of, or in relation to reverence, and the English selects the causal reading without renaming reverentia as fear. At 5:8, cum can be though, when, or since; “although” follows the contrast introduced by Et quidem while the record preserves the range. At 5:9, consummatus can be completed, consummated, or brought to completion; “having been brought to completion” preserves the passive form without collapsing it into the separate perfectus family. At 5:11, grandis sermo can mean a large subject, extensive discourse, or weighty speech; “great discourse” retains both extent and gravity. At 5:12, propter tempus means because of/by reason of the time without stating a precise duration. At 5:14, consuetudo can be habit, practice, or accustomed use; “through habit” does not explain the training regimen.

Clarity decisions

Verses 1–3 remain one sentence, keeping the relative description and the priest’s shared infirmity attached to the general high-priest statement. “As for the people, so also for himself” makes the quemadmodum ... ita etiam correlation clear while leaving offerre objectless. At 5:4, “as Aaron was” supplies only the ellipsed called-by-God relation. At 5:5, “the one who spoke to him did” supplies the missing English predicate needed after sed while the quotation identifies the speech. At 5:7, the subject “He” is placed before the temporal phrase so the long participial structure remains traceable to exauditus est. At 5:8–10, semicolons and lowercase continuations keep learned, brought to completion, became, and called in one sequence, while 5:14 retains “the perfect” for its distinct source family. At 5:11, “Concerning him” makes de quo’s reference to the Melchisedech-appointed high priest clear without adding a name. At 5:12, the indirect question is arranged as “what ... are” so elementa remains the predicate content of teaching. At 5:14, a colon identifies “those” for whom solid food belongs.

Corrections and reasons

At 5:1, “chosen from men” became the passive “taken from among people,” and “on behalf of” became the repeated “for,” preserving assumptus and both pro relations. At 5:2, “deal gently” was rejected because condolere names sympathetic suffering; “the ignorant and wayward” became the verbal “those who do not know and who err” so both agents and actions remain. At 5:3, an inserted object “sacrifices” was removed because offerre is objectless in this verse. At 5:4, “takes this honor” became “takes the honor” because no demonstrative appears. At 5:5, “appointed himself” became “glorify himself” for clarificavit, and the contrasting speaker’s ellipsed action was restored. At 5:7, “loud cries” was corrected to singular “a mighty cry,” tears were retained separately, and reverentia was restored as “reverence.” At 5:8, “though a Son” became “although he was the Son of God” so Dei is not omitted. At 5:9, “source” became “cause” for causa, and passive consummatus was restored; Gate 5 then changed “having been perfected” to “having been brought to completion” so the consumm- and perfect- families remain distinct. At 5:11, “hard to understand” became “difficult to explain” for ad dicendum, and “dull” became “weak” for imbecilles. At 5:12–13, sermones/sermo were rendered as “sayings/speech” and justitiæ as “justice.” At 5:14, “mature” became “perfect” for perfectorum. The causal pro sua reverentia and grandis sermo were pressure-tested; “because of his reverence” and “great discourse” preserve the supplied relation and breadth without an imported explanation.

Canonical terminology

Pontifex is “high priest”; sacerdos is “priest,” preserving the Latin distinction. Offerre is “offer,” dona are “gifts,” sacrificia are “sacrifices,” and peccata are “sins.” Infirmitas is “infirmity,” condolere is “sympathize,” vocare is “call,” and honor is “honor.” Clarificare is “glorify,” Filius Dei is “the Son of God,” and Melchisedech is spelled as in the supplied Latin. Preces are “prayers,” supplicationes are “supplications,” reverentia is “reverence,” obedientia is “obedience,” and obtemperare is “obey.” Consummatus at 5:9 is “having been brought to completion,” while Perfectorum at 5:14 and perfectiora at 6:1 retain the distinct perfect family. Causa is “cause,” salus is “salvation,” sermo is contextually “discourse” at 5:11, “sayings” in the plural sermonum Dei at 5:12, and “speech” at 5:13. Justitia is “justice.” Lac is “milk,” solidus cibus is “solid food,” sensus are “senses,” and discretio is “discernment.”

Chapter 6

Chapter movement

6:1–3 urges movement beyond the beginning discourse of Christ toward more perfect things, naming the foundational matters and conditioning further progress on God’s permission. 6:4–8 presents the impossible renewal of once-illuminated participants who taste the heavenly gift, Holy Spirit, good divine word, and powers of the coming age, then fall away while recrucifying the Son; the cultivated land that drinks the rain which often comes upon it and receives blessing is contrasted with rejected thorn-bearing land nearing a curse and burning. 6:9–12 turns pastorally toward better confidence: the beloved have ministered and still minister, God does not forget, and diligence must continue through hope, faith, and patience. 6:13–20 grounds consolation in God’s promise and oath to Abraham: patient endurance obtains the promise, God shows the heirs of the promise his immutable counsel, the oath ends controversy, two immutable things support the strongest consolation, and the hope held before the refugees is a safe, firm anchor entering within the veil, where Jesus entered as forerunner for us and was made a high priest for eternity according to the order of Melchisedech.

Governing Latin

At 6:1–2, Quapropter links the exhortation to chapter 5; intermittentes governs sermonem, ad perfectiora feramur is passive exhortation, non rursum jacientes controls the six genitive foundation items, and 6:3 faciemus is future under si ... permiserit. At 6:4–6, Impossibile est governs the one accusative eos through three verses: illuminati, gustaverunt, participes facti sunt, gustaverunt, and prolapsi sunt identify the people, renovari is the impossible passive, and crucifigentes and ostentui habentes describe their renewed action. At 6:7–8, sæpe modifies venientem, so the rain often comes upon the land; Terra remains the subject of bibens, generans, and accipit, and the same land is understood with proferens, reproba est, and cujus consummatio. At 6:9–12, Confidimus, Cupimus, ostentare, efficiamini, and hæreditabunt move from confidence to desire to future inheritance, while ministrastis and ministratis deliberately contrast completed and continuing ministry. At 6:13–15, promittens, juravit, the intensified benedicens benedicam and multiplicans multiplicabo, longanimiter ferens, and adeptus est preserve promise, oath, verbal repetition, endurance, and attainment. At 6:16–18, jurant, juramentum, pollicitationis hæredibus, jusjurandum, immobiles, and impossibile ... mentiri build the inherited-promise and confirmation logic. At 6:19–20, quam resumes hope, anchoram governs tutam, firmam, and incedentem, and ubi resumes the veil’s interior where Jesus introivit as præcursor pro nobis; secundum ordinem Melchisedech pontifex factus in æternum makes eternity govern the high-priestly appointment.

Vulgate-specific readings

At 6:1, the readers leave aside inchoationis Christi sermonem, “the discourse of the beginning of Christ,” and are passively exhorted, “let us be borne toward more perfect things.” The foundation expressly includes plural baptismatum and singular doctrinæ, “the doctrine of baptisms,” as well as resurrection of the dead and eternal judgment. At 6:4, illuminati is “illuminated,” not replaced by an explanatory rite, and participes is “partakers.” At 6:5, the source uses verbum, rendered “word,” distinct from sermo in 6:1; virtutes are plural “powers,” and sæculi venturi is “the age to come.” At 6:6, prolapsi sunt is “have fallen away,” both rursus and rursum are represented by repeated “again,” sibimetipsis is “for themselves,” and ostentui habentes remains the concrete “holding him as a spectacle.” At 6:7, sæpe venientem remains “the rain which often comes,” keeping the frequency with the rain’s coming rather than the land’s drinking. At 6:8, spinas ac tribulos are “thorns and briars,” reproba is “rejected,” and consummatio remains “consummation.” At 6:9, dilectissimi is the superlative “most beloved,” and viciniora remains comparative “nearer.” At 6:14, both cognate repetitions are retained—“blessing I will bless … multiplying I will multiply”—while Nisi is represented by its oath-force “Surely.” At 6:16–17, juramentum and jusjurandum are both “oath,” with interposuit preserved as “interposed”; pollicitationis hæredibus is “heirs of the promise,” while the distinct Latin promise-family form remains documented. At 6:18, solatium is “consolation,” and at 6:19 the anchor itself advances into the inner parts of the veil. At 6:20, præcursor pro nobis is “forerunner for us,” in æternum belongs to the high-priestly appointment, and Melchisedech retains the supplied spelling.

Ambiguities preserved

At 6:1, intermittentes can mean leaving off, leaving aside, or ceasing, and the genitive chain inchoationis Christi sermonem can attach Christ to the beginning or the discourse; “discourse of the beginning of Christ” preserves the chain. Feramur can be let us be borne or let us move; the passive English retains the source voice. At 6:2, baptismatum doctrinæ can group doctrine with baptisms or coordinate it more broadly with the foundation; “the doctrine of baptisms” follows the nearest genitive without expanding its content. At 6:4–6, the participles describe those governed by “impossible,” but the Latin does not name the agent of renovari; the English retains the passive and does not add who might renew them. Prolapsi can be fallen, slipped, or lapsed; “fallen away” preserves motion without naming its object. Sibimetipsis can mark disadvantage, relation, or inward action; “for themselves” leaves its force open. Ostentui can be display, spectacle, or exposure; the English does not add “public” or “shame.” At 6:8, cujus is grammatically feminine and resumes the land, while consummatio in combustionem expresses movement/result toward burning; “its consummation is in burning” keeps the image without identifying an actor. At 6:10, in nomine ipsius can be in, on account of, or within his name; “in his name” stays neutral. At 6:14, Nisi is an ellipsed oath formula rather than ordinary conditional prose; “Surely” gives its assertion, while this editorial preserves the literal connective and the absence of an expressed curse-apodosis. At 6:15, repromissionem belongs to the promise family but need not mean that every promised result was then realized. At 6:17, In quo can mean in which fact, wherein, or therefore; “In this” leaves its antecedent broad. Pollicitationis is separately named even though “promise” is the necessary lucid English convergence with promissio and repromissio in this inheritance sequence. At 6:18, quibus can relate the two immutable things by or in which lying is impossible, and confugimus can be read as present or completed flight; “have fled for refuge” preserves completed arrival. At 6:19, interiora can be inner places or inner parts, and velaminis can be possessive or spatial; the anchor’s impossible physical movement is retained rather than explained.

Clarity decisions

Verses 1–2 remain one sentence so all six foundation genitives stay under “not laying again.” “Let us be borne” retains feramur’s passive voice while “toward” keeps ad. Verses 4–6 remain one construction: the people are introduced after “impossible,” their experiences continue across verse 5, and verse 6 finally supplies renovari. Repeated auxiliary “have” keeps the perfect actions legible without creating new finite clauses. At 6:7–8, “land that drinks the rain which often comes upon it” identifies terra as the continuing subject while placing sæpe with venientem; verse 8 repeats the land as “it” so cujus cannot be mistaken for the curse. At 6:9, both comparative substantives are explicit: “better things and things nearer.” At 6:10, “you who” exposes the plural relative agent and “continue to minister” distinguishes present ministratis from perfect ministrastis. At 6:13, the temporal “when” clarifies the circumstantial participle promittens. At 6:14, punctuation lets the cognate participles sound as intensifiers rather than separate acts. At 6:18–20, dashes identify the refugees, while commas carry hope into the anchor and the anchor into the veil before ubi identifies Jesus’s entry; the final wording separates entry as forerunner for us from the high-priestly appointment for eternity.

Corrections and reasons

At 6:1, active “let us advance” was corrected to passive “let us be borne,” and generic “elementary teaching” became the source-shaped “discourse of the beginning of Christ.” “Mature things” became “more perfect things” to preserve perfectiora and its link to 5:14. At 6:2, singular “baptism” became plural “baptisms,” and all six foundation items were restored under the continuing syntax. At 6:4, “enlightened” became “illuminated” for illuminati, and the perfect forms were made explicit. At 6:5, “speech” became “word” for verbum, distinct from sermo. At 6:6, one omitted rursus/rursum was restored so “again” appears with both renewal and crucifying; “publicly shaming” became “holding him as a spectacle” because neither public nor shame is lexically supplied. At 6:7, “earth” became contextual “land” to make cultivation lucid without losing the ground image, and Gate 4 moved “often” from the land’s drinking to the rain’s coming so sæpe modifies venientem; herbam remains vegetation. At 6:8, “thistles” became “briars” for tribulos under the binding chapter target, the subject was made explicitly continuous so cujus refers to the land, and consummatio was restored rather than reduced to an ordinary end. At 6:9, “beloved” became “most beloved,” and both comparatives were retained. At 6:10, past-only ministry became “ministered … continue to minister.” At 6:12, future hæreditabunt was restored as “will inherit.” At 6:14, a fluent but repetition-erasing “I will surely bless and multiply you” was rejected; the cognate forms were restored. At 6:17, “guaranteed” became “interposed an oath,” preserving interposuit; Gate 4 then corrected “heirs of the pledge” to “heirs of the promise,” preserving lucid inheritance language while the editorial retains the distinct pollicitatio form. At 6:19, the anchor, not hope abstracted away from it, remains safe, firm, and advancing. At 6:20, Gate 4 corrected the chapter-movement summary so “for eternity” governs the high-priestly appointment rather than Jesus’s entry and præcursor pro nobis remains “forerunner for us.” The oath formula, three promise-family nouns, burning consummation, and advancing-anchor syntax were pressure-tested; the current forms preserve the Clementine distinctions or document necessary English convergence without an open correction.

Canonical terminology

Sermo is “discourse” at 6:1, while verbum is “word” at 6:5; the contextual difference is documented rather than made accidental. Perfectus/perfectiora and consummare/consummatio retain the perfect/consummation families. Pœnitentia is “repentance,” fides is “faith,” Deus is “God,” baptisma is “baptism,” resurrectio is “resurrection,” judicium is the binding “judgment,” Spiritus Sanctus is “the Holy Spirit,” sæculum is “age,” Filius Dei is “the Son of God,” benedictio is “blessing,” maledictum is “curse,” and salus is “salvation.” Ministrare is “minister,” sancti are “saints,” spes is “hope,” patientia is “patience,” and longanimiter ferre is “endure with patience.” Pollicitatio at 6:17, promissio/promittere at 6:12–13, and repromissio at 6:15 are all rendered “promise” because no equally lucid English nouns preserve their semantic distinctions; each Latin form remains separately recorded for whole-book harmonization. Juramentum and jusjurandum are both “oath.” Consilium is “counsel,” solatium is “consolation,” anima is “soul,” ancora is “anchor,” velamen is “veil,” præcursor pro nobis is “forerunner for us,” pontifex is “high priest,” in æternum governs the high-priestly appointment as “for eternity,” and Melchisedech retains the Latin spelling.

Chapter 7

Chapter movement

The chapter moves from the identity and interpreted titles of Melchisedech (7:1–3), through Abraham's tithe and the lesser-better logic of blessing (7:4–10), to the completion question and transfer of the Levitical priesthood (7:11–19). The oath then governs the contrast between mortal priests and Jesus' everlasting priesthood (7:20–25), culminating in the fitness of the holy, undefiled high priest and his once-for-all presentation of himself as a sacrificial offering (7:26–28).

Governing Latin

The English follows the repeated decima/decimare language in 'decimas' (7:2, 4–6, 8–9) and the passive 'decimatus est' (7:9); the paired transfer terms 'Translato' and 'translatio' (7:12); the contrast 'infirmitatem ... inutilitatem' / 'melioris spei' (7:18–19); the oath frame 'non sine jurejurando ... cum jurejurando' (7:20–21); and the duration language 'in perpetuum,' 'in æternum,' and 'sempiternum' (7:3, 17, 24–25, 28). 'Consummatio' is completion at 7:11, while actual 'ad perfectum' and 'perfectum' retain perfection language at 7:19 and 7:28. The plural 'hostias' at 7:27 is kept in the book-wide hostia family as 'sacrificial offerings.'

Vulgate-specific readings

The concrete passive 'Levi ... decimatus est' is retained as 'Levi ... was tithed' (7:9). 'Consummatio' is 'completion' (7:11), visibly distinct from the perfect-family forms in 7:19 and 7:28. 'Legis translatio' remains 'a transfer of the law' (7:12), rather than an unexplained abstraction. 'Vita insolubilis' is 'an indissoluble life' (7:16); 'non pœnitebit' remains 'will not repent' (7:21); 'sponsor' is the legally concrete 'guarantor' (7:22); 'hostias offerre' is 'present sacrificial offerings' (7:27); and 'sermo ... jurisjurandi' remains 'the word of the oath' (7:28).

Ambiguities preserved

In 7:10, 'ei' remains the unresolved 'him' in 'when Melchisedech met him,' allowing the cross-verse relation to remain visible without supplying a name. In 7:13, 'In quo' is rendered 'the one concerning whom,' without adding an identity beyond the clause. The elliptical proportional construction 'Et quantum ... in tantum' remains open across 7:20–22. In 7:28, 'Filium in æternum perfectum' remains 'the Son, made perfect forever,' retaining the compact attachment and actual perfect-family wording rather than importing the completion term used for 'consummatio' at 7:11.

Clarity decisions

The 7:1–3 relative chain remains a single continuing description across verse boundaries, but punctuation makes its English dependencies audible. In 7:11, 'completion' preserves 'consummatio,' and the parenthetical 'populus enim sub ipso legem accepit' remains inside the question. In 7:19, the Latin nominal contrast 'introductio vero melioris spei' receives only the necessary English copula, 'but there is the introduction of a better hope.' At 7:27, 'present sacrificial offerings' keeps both the offering action and the hostia family audible before the distinct verbal self-offering. The parenthesis opened in 7:20 is deliberately closed only in 7:21 so that 7:22 completes 'quantum ... in tantum.'

Corrections and reasons

During self-audit, 7:2 was corrected from wording that could make 'rex Salem' part of the act of interpretation to 'first indeed interpreted as king of justice, and then also king of Salem,' preserving 'interpretatur' for the first title and 'quod est' for the second explanation. An added causal 'for' was removed from the parenthesis in 7:20 because the supplied Latin has 'alii quidem' without 'enim.' In 7:28, 'which came after the law' was corrected to 'which is after the law' to retain the present 'est.' In 7:14, 'in which tribe' restored the concrete force of 'in qua tribu.' Gate 4 restored the source and book-bound spelling 'Melchisedech' at all five occurrences in 7:1, 7:10, 7:11, 7:15, and 7:17. Cross-book preflight then corrected 7:11 from 'perfection' to 'completion' for 'consummatio' and 7:27 from generic 'offer sacrifices' to 'present sacrificial offerings' for 'hostias offerre,' preserving the distinct completion/perfection and hostia/sacrificium families.

Canonical terminology

‘Melchisedech’ retains the supplied spelling established earlier in Hebrews. ‘Sacerdos’ is ‘priest,’ ‘pontifex’ is ‘high priest,’ and ‘sacerdotium’ is ‘priesthood.’ ‘Ordo’ is ‘order’; ‘decimæ’ is ‘tithes’; ‘lex’ is ‘law’; ‘hostia’ is ‘sacrificial offering,’ distinct from ‘sacrificium’ / ‘sacrifice’ and ‘oblatio’ / ‘oblation’; ‘consummatio’ is ‘completion,’ distinct from ‘perfectum’ / ‘perfect’; ‘jurejurandum’ is ‘oath’; ‘sponsor’ is ‘guarantor’; ‘testamentum’ is ‘testament’; and ‘interpellare’ is ‘intercede.’ ‘Dominus noster’ is ‘our Lord’ (7:14), while the quoted ‘Dominus’ is ‘the Lord’ (7:21), consistent with the book-level divine-title ruling already established before this chapter.

Chapter 8

Chapter movement

The chapter begins with its stated chief point: the seated high priest ministers in the true heavenly tabernacle, while earthly priests present gift-offerings and sacrificial offerings and attend upon a heavenly copy and shadow (8:1–5). His better ministry corresponds to a better testament established upon better promises (8:6–7). The extended divine speech then contrasts the testament made at the departure from Egypt with the new testament written into mind and heart (8:8–12), after which the closing sentence draws out the aging and approaching destruction of the first (8:13).

Governing Latin

‘Capitulum ... super ea quæ dicuntur’ (8:1) governs the opening as a chief point concerning the present argument. The location ‘in dextera sedis magnitudinis in cælis’ (8:1) is rendered ‘at the right hand of the throne of majesty in the heavens.’ The paired ‘munera, et hostias’ (8:3) governs ‘gift-offerings and sacrificial offerings,’ while dative-governing ‘exemplari, et umbræ deserviunt’ (8:5) is ‘attend upon a copy and shadow,’ distinct from ordinary serving and ministry. The repeated comparatives ‘melius,’ ‘melioris,’ and ‘melioribus’ (8:6) drive ministry, testament, and promises together. ‘Sancitum est’ is ‘has been established’ (8:6), distinct from ‘confirmatum est’ in 9:17, and ‘propitius ero’ is ‘I will be propitious’ (8:12). The quotation also preserves ‘consummabo super’ (8:8), ‘apprehendi manum eorum’ (8:9), ‘in mentem ... in corde’ (8:10), and ‘a minore usque ad majorem’ (8:11).

Vulgate-specific readings

The supplied 8:4 form ‘offerent’ is represented by the future ‘those who will present gift-offerings,’ even inside the counterfactual frame ‘esset ... essent.’ ‘Munera’ remains in the distinct gift-offering family at 8:3–4, while ‘hostias’ is ‘sacrificial offerings’ at 8:3. ‘Deserviunt’ is relationally ‘attend upon’ (8:5), rather than the ordinary ‘serve’ used for ‘servire.’ ‘Sancitum est’ remains ‘has been established’ upon better promises (8:6), while ‘propitius ero’ retains the propitiation family as ‘I will be propitious’ (8:12). ‘Consummabo ... testamentum novum’ is ‘I will complete a new testament’ (8:8), and both occurrences of ‘super’ remain ‘upon’ the houses. ‘Neglexi eos’ remains the direct ‘I neglected them’ (8:9). The singular collective forms remain ‘their mind’ and ‘their heart’ (8:10), while ‘ipsi’ is ‘they themselves.’

Ambiguities preserved

‘Sanctorum minister’ (8:2) is rendered ‘minister of the holy places,’ preserving the substantival plural without deciding whether the emphasis is location or sacred things; it remains distinct from the attend-upon relation of ‘deserviunt’ in 8:5. ‘Culpa’ in 8:7 is left as the first testament’s lack of fault, while 8:8 separately preserves the explicit object ‘eos,’ ‘them,’ in ‘finding fault with them.’ ‘Capitulum’ is ‘chief point,’ not expanded into a theological summary absent from the Latin. The grammatical tension between the subjunctive ‘essent’ and future ‘offerent’ in 8:4 is retained in ‘would be present’ and ‘will present gift-offerings’ rather than silently normalized.

Clarity decisions

The verbless opening ‘Capitulum …’ receives ‘is this’ so that 8:1 can govern the following declaration without adding a proposition. In 8:3, ‘offerendum’ becomes the lucid gerundial ‘for presenting,’ allowing ‘gift-offerings’ and ‘sacrificial offerings’ to remain distinct. In 8:4, the Latin order was rearranged to ‘since those who will present gift-offerings … would be present’ so both verb forms remain visible. In 8:5, ‘deserviunt’ becomes relational ‘attend upon,’ and ‘Sicut responsum est Moysi’ stays passive as ‘As it was answered to Moses.’ The participial ‘dando’ in 8:10 is attached to the speaking Lord, while ‘superscribam’ remains the finite action of inscribing upon the heart.

Corrections and reasons

The first draft of 8:4 flattened ‘offerent’ into past ‘offered’; self-audit restored the supplied future. In 8:10, ‘themselves’ was added solely to retain the explicit emphatic ‘ipsi,’ not to add a new subject. In 8:11, an interpretive ‘nor’ was corrected to the repeated Latin connector ‘and’ in ‘et … et.’ Gate 3 audit corrected 8:1 from ‘seat of greatness’ to ‘throne of majesty.’ Gate 4 corrected 8:6 from ‘confirmed’ to ‘established’ so ‘sancitum est’ remains distinct from 9:17 ‘confirmatum est,’ and corrected 8:12 from ‘merciful’ to ‘propitious’ to retain the `propitius` family. Cross-book preflight corrected 8:3–4 from generic ‘gifts’ to ‘gift-offerings’ for ‘munera,’ 8:3 from ‘sacrifices’ to ‘sacrificial offerings’ for ‘hostias,’ and 8:5 from generic ‘serve’ to ‘attend upon’ for relational ‘deserviunt.’

Canonical terminology

‘Pontifex’ is ‘high priest’; ‘minister’ is ‘minister’; ‘ministerium’ is ‘ministry’; and ‘deservire’ is ‘attend upon,’ distinct from ordinary ‘servire’ / ‘serve.’ ‘Tabernaculum’ is ‘tabernacle’; ‘munus/munera’ is ‘gift-offering/gift-offerings,’ distinct from ‘donum/dona’ / ‘gift/gifts’; ‘hostia’ is ‘sacrificial offering,’ distinct from ‘sacrificium’ / ‘sacrifice’ and ‘oblatio’ / ‘oblation’; ‘exemplar’ is ‘copy’ or ‘pattern’ according to its syntactic role; ‘umbra’ is ‘shadow’; ‘testamentum’ is ‘testament’; ‘sancitum est’ is ‘has been established’; ‘propitius’ is ‘propitious’; ‘repromissiones’ is ‘promises’; and ‘lex’ is ‘law.’ The house names remain ‘the house of Israel’ and ‘the house of Judah,’ and the singular ‘mind’ / ‘heart’ forms in 8:10 are not pluralized.

Chapter 9

Chapter movement

The chapter first describes the worldly holy place, its two tabernacle divisions, furnishings, and restricted priestly fulfillment of the offices of sacrifice (9:1–7). The Holy Spirit’s signification exposes those arrangements as a parable whose gift-offerings, sacrificial offerings, and fleshly justifications cannot perfect conscience (9:8–10). Christ then enters the holy places through his own blood, and the argument proceeds from cleansing to mediation, testament, death, and dedication in blood (9:11–22). The final movement contrasts copies with heavenly things themselves and repeated entry with Christ’s single appearance, his own sacrificial offering, and awaited second appearance unto salvation (9:23–28).

Governing Latin

The first movement is controlled by ‘justificationes culturæ’ and ‘Sanctum sæculare’ (9:1), the tabernacle names ‘Sancta’ and ‘Sancta sanctorum’ (9:2–3), and the detailed objects ‘thuribulum,’ ‘urna,’ ‘virga,’ ‘tabulæ,’ ‘cherubim,’ and ‘propitiatorium’ (9:4–5). ‘Sacrificiorum officia consummantes’ (9:6) is ‘fulfilling the offices of sacrifice,’ preserving sacrificium and contextual consummare. The unbroken syntax of 9:6–10 runs through ‘hoc significante Spiritu Sancto,’ ‘munera, et hostiæ’ as distinct gift-offerings and sacrificial offerings, ‘quæ parabola est,’ and final ‘impositis.’ The second half is governed by the blood refrain, the legal family ‘testamentum/testator/testatus’ (9:15–20), ‘melioribus hostiis’ and ‘per hostiam suam’ as the hostia family (9:23, 26), and the appearance sequence ‘apparuit … apparebit’ (9:26, 28).

Vulgate-specific readings

‘Sanctum sæculare’ remains ‘a worldly holy place’ (9:1); ‘aureum ... thuribulum’ is a ‘golden censer’ (9:4); and ‘virga Aaron, quæ fronduerat’ is ‘the rod of Aaron that had put forth leaves’ (9:4). ‘Sacrificiorum officia’ is ‘the offices of sacrifice’ (9:6); ‘munera’ is ‘gift-offerings,’ while ‘hostiæ/hostiis/hostiam’ remains the separate ‘sacrificial offering’ family at 9:9, 9:23, and 9:26. ‘Variis baptismatibus’ remains ‘various baptisms,’ and ‘justitiis carnis’ remains ‘justifications of the flesh’ (9:10). The ablative absolute ‘æterna redemptione inventa’ remains ‘eternal redemption having been found’ (9:12). ‘In mortuis’ is ‘in the dead’ (9:17), ‘ad destitutionem peccati’ is ‘for the destruction of sin’ (9:26), and ‘exhaurienda peccata’ is ‘to exhaust the sins’ (9:28).

Ambiguities preserved

In 9:2, the referential compression of ‘quæ dicitur Sancta’ is rendered ‘this is called the Holy Place’ without inventing an unexpressed chamber name. The relative chain in 9:8–10 remains syntactically continuous: gift-offerings and sacrificial offerings remain the presented objects that cannot perfect the server, while the final imposed participle governs only the complete foods-drinks-baptisms-justifications sequence. In 9:13, the placement of ‘aspersus’ is preserved by placing ‘sprinkled upon the defiled’ after the compound blood-and-ash phrase rather than assigning it exclusively to one noun. In 9:17, the compressed ‘in mortuis’ remains marked. In 9:28, ‘without sin’ remains positioned with the second appearance without an explanatory gloss.

Clarity decisions

The inventory in 9:2–5 was reordered only where English required a supplied ‘were’; every furnishing, material, and relative clause remains present. The semicolons and lower-case openings in 9:6–10 preserve the continuing construction across four verse boundaries: arrangement, priestly entry, the Spirit’s signifying, the parable, and the ordinance list. ‘Gift-offerings and sacrificial offerings are presented’ keeps munera and hostia distinct, while placing ‘all imposed’ after foods, drinks, baptisms, and justifications makes the final perfect passive govern that entire sequence without attaching it to those presented offerings. In 9:19, the ablative absolute ‘Lecto ... mandato’ becomes ‘when every command ... had been read,’ while Moses remains the agent of taking and sprinkling. In 9:25, ‘nor did he enter’ supplies the governing action from 9:24 without changing the purpose clause ‘ut ... offerat.’

Corrections and reasons

Self-audit corrected ‘had budded’ in 9:4 to ‘had put forth leaves’ because ‘fronduerat’ names leafing. In 9:5, ‘there is no need’ was corrected to the passive ‘These things are not now to be discussed.’ In 9:8, past ‘signified’ was corrected to continuing ‘signifying.’ Gate 4 rebuilt 9:9–10 so final ‘all imposed’ unambiguously governs the complete foods-drinks-baptisms-justifications sequence; Gate 3 corrected 9:26 from ‘removal of sin’ to ‘destruction of sin.’ Cross-book preflight then corrected 9:6 from generic ‘duties of sacrificial service’ to ‘offices of sacrifice’ for ‘sacrificiorum officia,’ 9:9 from ‘gifts and sacrifices are offered’ to ‘gift-offerings and sacrificial offerings are presented’ for ‘munera, et hostiæ offeruntur,’ and 9:23 and 9:26 from generic ‘sacrifices/sacrifice’ to the distinct hostia-family ‘sacrificial offerings/sacrificial offering.’ In 9:27, ‘and after this’ was corrected to ‘but after this’ for ‘autem.’

Canonical terminology

‘Sanctum/Sancta’ is ‘holy place/holy places,’ and ‘Sancta sanctorum’ is ‘the Holy of Holies.’ ‘Tabernaculum’ is ‘tabernacle’; ‘velamentum’ is ‘veil’; ‘thuribulum’ is ‘censer’; ‘arca testamenti’ is ‘ark of the testament’; and ‘propitiatorium’ is ‘propitiatory.’ ‘Pontifex’ is ‘high priest’ and ‘sacerdos’ is ‘priest.’ ‘Munus/munera’ is ‘gift-offering/gift-offerings,’ distinct from ‘donum/dona’ / ‘gift/gifts’; ‘hostia’ is ‘sacrificial offering,’ distinct from ‘sacrificium’ / ‘sacrifice’ and ‘oblatio’ / ‘oblation’; and ‘sacrificiorum officia’ is ‘offices of sacrifice.’ ‘Remissio’ is ‘remission,’ ‘testamentum’ is ‘testament,’ and ‘testator’ is ‘testator.’ ‘Justificationes/justitiæ’ are retained as ‘justifications’ in these cultic constructions.

Chapter 10

Chapter movement

The law’s shadow and repeated sacrificial offerings cannot make those who approach perfect or take away sins (10:1–4), so the entering speaker distinguishes a sacrificial offering, an oblation, and whole burnt offerings while declaring the fitted body and the will he has come to do (10:5–10). The contrast between daily priestly standing and Christ’s one sacrificial offering followed by sitting leads to those sanctified being brought to completion by one oblation and to the Holy Spirit’s testimony about remembered sins and remission (10:11–18). The chapter then turns to communal approach, confession, provocation to charity, and gathering (10:19–25), warns those who sin voluntarily after receiving knowledge of truth (10:26–31), recalls the addressees’ former contest, compassion for those in bonds, and joyful loss (10:32–35), and ends with patience, the coming one, the just one living by faith, and the contrast between withdrawal and acquisition of the soul (10:36–39).

Governing Latin

The opening is governed by ‘umbram ... non ipsam imaginem’ and emphatic ‘eisdem ipsis hostiis ... indesinenter’ (10:1), which retains the hostia family as ‘the very same sacrificial offerings.’ ‘Hostiam et oblationem’ (10:5) and ‘hostias, et oblationes, et holocautomata’ (10:8) govern the distinct sacrificial-offering, oblation, and whole-burnt-offering families. The quotation preserves ‘corpus ... aptasti mihi’ and ‘in capite libri’ (10:5, 7), while ‘aufert primum, ut sequens statuat’ (10:9) supplies the remove-establish contrast. ‘Una ... oblatione’ and ‘consummavit in sempiternum’ (10:14) govern one oblation bringing the sanctified to completion forever, distinct from actual ‘perfectos facere’ in 10:1. The exhortation follows ‘Habentes’ through ‘accedamus,’ ‘teneamus,’ and ‘consideremus’ (10:19–24). The warning retains ‘Voluntarie ... peccantibus nobis,’ ‘ignis æmulatio,’ distinct ‘sine ulla miseratione’ as ‘without any pity,’ and the three acts in 10:29. ‘Vinctis compassi estis’ governs compassion on those in bonds (10:34).

Vulgate-specific readings

The hostia forms at 10:1, 10:5, 10:8, 10:11, 10:12, and 10:26 retain ‘sacrificial offering(s),’ while noun ‘oblationem/oblationes/oblatione/oblatio’ at 10:5, 10:8, 10:10, 10:14, and 10:18 retains ‘oblation(s)’ and ‘holocautomata’ remains ‘whole burnt offerings’ at 10:6 and 10:8. ‘Consummavit’ is ‘has brought ... to completion’ (10:14), distinct from the perfect family in 10:1, and ‘sanctificatos’ retains the completed ‘those who have been sanctified.’ ‘Corpus ... aptasti mihi’ is ‘you fitted a body for me’ (10:5), and ‘in capite libri’ remains ‘in the head of the book’ (10:7). Supplied first-person ‘tunc dixi’ remains exact ‘then I said’ (10:9). ‘Ignis æmulatio’ is ‘a jealous fire’ (10:27); ‘miseratione’ is ‘pity’ (10:28); and ‘vinctis compassi estis’ is ‘had compassion on those in bonds’ (10:34). ‘Subtractionis filii’ and ‘in acquisitionem animæ’ remain ‘sons of withdrawal’ and ‘unto the acquisition of the soul’ (10:39).

Ambiguities preserved

The participial construction ‘Voluntarie ... peccantibus nobis’ (10:26) is rendered ‘to us who sin voluntarily,’ preserving its ongoing verbal form without adding a one-act or repeated-act explanation; the following ‘hostia’ remains the distinct ‘sacrificial offering.’ In 10:14, ‘sanctificatos’ keeps its perfect aspect as ‘those who have been sanctified’ even as ‘consummavit’ is shifted into the completion family. In 10:20, ‘quam ... viam’ remains a way-relative construction linked to the entrance in 10:19. In 10:28, ‘duobus vel tribus testibus’ is ‘with two or three as witnesses,’ without assigning them an executioner’s agency. ‘Taliter conversantium’ (10:33) remains ‘those living in this way.’ In 10:38, the subject of ‘subtraxerit se’ remains simply ‘he’; in 10:39, ‘animæ’ remains singular ‘the soul.’

Clarity decisions

The counterfactual in 10:2 retains ‘would have ceased’ and ‘would no longer have’ so its dependency on 10:1 remains explicit. In 10:5–9, ‘sacrificial offering,’ ‘oblation,’ and ‘whole burnt offerings’ keep the three Latin noun families distinct inside nested quotation marks, so first-person ‘dixi’ is not converted into third person. In 10:10–18, repeated oblation and sacrificial-offering wording follows each source family, the Spirit’s testimony and quoted testament remain distinct, and ‘brought ... to completion forever’ does not erase the perfect aspect of those already sanctified. In 10:19–22, both objects of ‘Habentes’—confidence and a great priest—are held until ‘let us approach.’ In 10:29, the comparison is rearranged to ‘how much more do you think one merits worse punishments’ without changing the actor or plural ‘supplicia.’

Corrections and reasons

Self-audit corrected 10:9 from third-person ‘he said’ to supplied first-person ‘I said’; 10:13 from ‘made’ to ‘placed as a footstool’; and 10:14 to perfect-participle ‘those who have been sanctified.’ The connector ‘But’ was restored at 10:18, and an imported ‘clean’ was removed after ‘our hearts sprinkled’ at 10:22. Gate 3 corrected ‘zeal of fire’ to ‘jealous fire’ (10:27), restored ‘confidence’ (10:35), and rendered receiving the promise (10:36). Gate 4 corrected ‘mercy’ to ‘pity’ (10:28), ‘suffered with’ to ‘had compassion on’ (10:34), and the false comma in exact ‘then I said.’ Cross-book preflight corrected every chapter-local hostia noun to ‘sacrificial offering(s)’ at 10:1, 10:5, 10:8, 10:11, 10:12, and 10:26; every oblatio noun to ‘oblation(s)’ at 10:5, 10:8, 10:10, 10:14, and 10:18; and 10:14 from ‘made perfect’ to ‘has brought ... to completion,’ while retaining completed ‘those who have been sanctified’ and both ‘whole burnt offerings’ occurrences.

Canonical terminology

‘Lex’ is ‘law’; ‘umbra’ is ‘shadow’; and ‘imago’ is ‘image.’ ‘Donum/dona’ is ‘gift/gifts’; ‘munus/munera’ is ‘gift-offering/gift-offerings’; ‘sacrificium’ is ‘sacrifice’; ‘hostia’ is ‘sacrificial offering’; ‘oblatio’ is ‘oblation’; and ‘holocautomata’ is ‘whole burnt offerings.’ ‘Consummare’ uses the completion family, while actual ‘perfectus/perfectum’ retains the perfect family. ‘Sacerdos’ is ‘priest,’ ‘sacerdotem magnum’ is ‘great priest,’ ‘testamentum’ is ‘testament,’ ‘remissio’ is ‘remission,’ ‘miseratio’ is ‘pity’ rather than book-bound ‘misericordia’ / ‘mercy,’ and ‘compati’ is ‘have compassion.’ Both ‘fiducia’ and ‘confidentia’ are ‘confidence.’ ‘Caritas’ is ‘charity,’ ‘patientia’ is ‘patience,’ ‘remuneratio’ is ‘recompense,’ ‘substantia’ is ‘substance,’ ‘anima’ is ‘soul,’ and ‘justus’ is ‘just one.’

Chapter 11

Chapter movement

Verses 1–3 define faith through 'substantia' and 'argumentum' and place the created 'sæcula' under God's spoken word. Verses 4–31 move through named witnesses, repeatedly beginning with 'Fide' and showing faith through sacrificial offering, translation, pilgrimage, promise, testing, blessing, exodus, Pasch, and deliverance. Verses 32–38 accelerate into a catalogue of victory and suffering; 'alii autem' and 'Alii vero' turn from conquest to torture without treating suffering as a failure of faith. Verses 39–40 gather 'hi omnes' under one unresolved promise and close with God's better provision, 'ut non sine nobis consummarentur.' The Abel example distinguishes 'hostia' as sacrificial offering from 'muneribus' as gift-offerings, and the close distinguishes 'consummarentur' as brought to completion from the perfect-word family.

Governing Latin

11:1 keeps the paired predicates 'substantia rerum' and 'argumentum non apparentium' as 'substance' and 'proof'; 'non apparentium' remains the active image of things not appearing rather than merely a category called unseen things. 11:3 renders 'aptata esse sæcula verbo Dei' as the ages fitted together by God's word; 'sæcula' is not replaced with worlds, and 'ex invisibilibus visibilia fierent' retains the movement from invisible things to visible things. 11:4 renders 'plurimam hostiam' as 'a far greater sacrificial offering' and 'muneribus ejus' as 'his gift-offerings,' preserving the book-wide hostia/munus distinction; it also preserves the two feminine references 'per quam' and 'per illam' with 'through which' and 'through it' rather than inserting a doctrinal antecedent. 11:5 repeats the translation image in 'translatus,' 'transtulit,' and 'translationem'; the English accordingly uses translated, translated, and translation. 11:7 retains 'metuens aptavit arcam' as fearfully fitting an ark, 'in salutem domus suæ' as the salvation of his house, and 'justitiæ' as justice. 11:8 keeps the marked wording 'qui vocatur Abraham' as 'he who is called Abraham,' rather than silently normalizing the subject to Abraham alone. 11:9 preserves 'casulis' as huts, not tents, and keeps Isaac and Jacob as 'cohæredibus'—coheirs—of the same promise. 11:13 retains all three participles—'aspicientes, et salutantes, et confitentes'—as beholding, greeting, and confessing, with no action absorbed into another. 11:17–19 remains one cross-verse construction: Abraham offered, was offering, had received, had been addressed, judged God's ability, and received Isaac 'in parabolam.' 11:21 translates the accusative 'fastigium virgæ ejus' directly as 'the top of his rod'; no absent preposition such as on or over is supplied. 11:24–26 maintains the participial sequence 'negavit ... magis eligens ... æstimans' across three verse keys and keeps the comparison between Christ's reproach and Egyptian treasure. 11:33–38 preserves the rapid finite-verb catalogue and the turn from achieved victories to endured afflictions, including 'tentati sunt' in 11:37. 11:39–40 keeps the singular 'repromissionem' and the passive subjunctive 'consummarentur': they did not receive the promise so that they should not be brought to completion without us.

Vulgate-specific readings

11:3 reads 'the ages' for 'sæcula' and says visible things were made from invisible things; it does not substitute a different cosmological formula. 11:8 explicitly says 'he who is called Abraham' because the supplied text has 'qui vocatur Abraham.' 11:19 retains 'in a parable' for 'in parabolam,' without converting it to a supplied explanation such as figuratively or as a type. 11:21 says Jacob 'adored the top of his rod' because that is the direct syntax of 'adoravit fastigium virgæ ejus'; no imported leaning action is added. 11:25 has 'the pleasure of temporal sin' because 'temporalis' grammatically modifies 'peccati,' not 'jucunditatem.' 11:28 preserves 'sanguinis effusionem' as the pouring out of blood rather than changing the noun to sprinkling. 11:35 preserves 'de resurrectione' as receiving the dead by resurrection and 'distenti sunt' as others being stretched. 11:37 includes the separate proposition 'tentati sunt'—they were tested—between being cut apart and dying in the slaughter of the sword. 11:39 keeps the promise singular, matching 'repromissionem,' after earlier plural promises. 11:4 renders 'plurimam hostiam' as 'a far greater sacrificial offering' and 'muneribus ejus' as 'his gift-offerings,' keeping 'hostia' distinct from 'sacrificium' and 'munus' distinct from 'donum.' 11:40 renders 'consummarentur' as 'should not be brought to completion,' distinct from actual perfect-word forms.

Ambiguities preserved

11:4 'per illam' can grammatically recall faith or the feminine sacrificial offering; 'through it' leaves the antecedent open. 11:7 'per quam' has a feminine antecedent in a sentence containing both faith and ark; 'through it' does not insert an explanatory noun. 11:12 'et hoc emortuo' describes the one man as deadened or effectively dead; 'as good as dead' preserves the force without asserting literal death. 11:18 'vocabitur tibi semen' has an unusual dative relation; 'shall seed be called for you' preserves 'tibi' rather than normalizing it to a possessive sentence. 11:19 'unde' may point to the reckoning, the raising, or the situation as a whole; 'from which' retains that reach. 'In parabolam' is also left as the source's concrete phrase. 11:21 the possessor in 'virgæ ejus' is not reidentified by name; the English retains 'his rod.' 11:28 'primitiva' is a neuter plural referring contextually to the firstborn; the English gives the contextual referent while the editorial records the underlying form. 11:35 'de resurrectione' is not expanded into a mechanism or chronology, and the unspecified instrument behind 'distenti sunt' is not supplied. 11:39 'testimonio fidei probati' permits testimony as means, sphere, or attestation; 'approved by the testimony of faith' preserves the relationship without explaining it away. The corrected noun 'sacrificial offering' leaves the feminine 'per illam' ambiguity intact rather than assigning its antecedent.

Clarity decisions

11:6 recasts the accusative-infinitive subject 'accedentem ad Deum' as 'the one approaching God' while retaining both required beliefs, 'quia est' and 'remunerator sit.' 11:8 supplies ordinary English linkage in 'obeyed by going out' for 'obedivit ... exire' without adding a speaker or destination name. 11:12 restructures the number comparison into 'a multitude like the stars ... and like the innumerable sand' while retaining the one source, his deathlike condition, both images, and innumerability. 11:15 supplies 'land' from the immediately governing 'patriam' so that the feminine 'ipsius ... de qua' has an intelligible English referent. 11:19 supplies Isaac as the object in 'raise him' from the uninterrupted Abraham-Isaac construction; no new participant is introduced. 11:29 renders 'quod experti Ægyptii' as 'when the Egyptians tried this,' retaining their agency and the passive result 'they were devoured.' 11:30 unfolds the ablative 'circuitu dierum septem' as 'after seven days of circling' without naming an unstated circling agent. 11:32 renders 'deficiet enim me tempus enarrantem' as time failing the speaker in recounting, preserving the first-person limit and the following names. 11:37–38 uses an em dash to keep 'quibus dignus non erat mundus' attached to the afflicted people while preserving the continuation into their wandering. 11:4 uses the audible compounds 'sacrificial offering' and 'gift-offerings' to expose the 'hostia'/'munus' distinction without importing another rite; 11:40 unfolds the passive subjunctive as 'should not be brought to completion.'

Corrections and reasons

11:1 the draft possibility 'evidence of things unseen' was corrected to 'proof of things not appearing' to retain both 'argumentum' and the participial 'non apparentium.' 11:3 'worlds' was rejected for 'ages' because the source noun is 'sæcula'; this prevents conformity to wording not supplied by the Latin. 11:4 'a more acceptable sacrifice' was rejected for 'a far greater sacrificial offering' because 'plurimam ... quam' expresses comparative magnitude, not divine acceptability. 11:5 'pleased God' was corrected to 'had pleased God' to preserve the perfect infinitive 'placuisse' anterior to the testimony he had before translation. 11:2 'ancients' was corrected to 'elders' for 'senes,' preserving the source's human age designation and the binding chapter target. 11:11 an initially ambiguous English attachment was corrected to 'believed that the one who had promised was faithful,' preserving 'fidelem ... esse' as the predicate of the promiser rather than making faithfulness the content of his promise. 11:12 missing additive 'also' was restored for 'Propter quod et ab uno,' preserving the connector before the one-man multitude. 11:9 'tents' was corrected to 'huts' because the concrete source noun is 'casulis.' 11:15 a counterfactual 'would have had' was corrected to 'certainly had' to preserve indicative imperfect 'habebant' rather than importing a subjunctive main clause. 11:13 the final wording retains plural 'promises' for 'repromissionibus' and all three coordinated participles; a compressed 'welcomed them from afar' would have lost propositions. 11:17 the aspect was corrected from two simple past verbs to 'offered' and 'was offering,' preserving perfect 'obtulit' beside imperfect 'offerebat.' 11:21 an explanatory leaning phrase was excluded because 'fastigium' is the direct object of 'adoravit' and no supporting preposition occurs. 11:23 'beautiful infant' was corrected to 'elegant infant' for exact 'elegantem infantem,' retaining the Vulgate's marked adjective. 11:25 'temporary pleasure of sin' was corrected to 'pleasure of temporal sin' so 'temporalis' continues to modify 'peccati.' 11:27 'persevered' was corrected to 'endured' for intransitive 'sustinuit,' keeping the verb's sustaining force without inventing duration. 11:28 'Passover' was corrected to 'Pasch' for supplied 'Pascha,' and 'sprinkling of blood' was corrected to 'pouring out of blood' for 'effusionem'; Hebrews 12:24 separately uses 'aspersionem' for sprinkling. 11:31 'spies' was corrected to 'explorers' for 'exploratores,' and 'having received' was corrected to 'receiving' to preserve present participle 'excipiens.' 11:35 'from resurrection' was corrected to 'by resurrection' so 'de resurrectione' states the means by which the women received their dead in lucid English without expanding the event. 11:37 the supplied proposition 'tentati sunt' was explicitly retained to prevent loss through assimilation to a shorter expected catalogue. 11:4 'gifts' was corrected to 'gift-offerings' for 'muneribus,' keeping it distinct from 'donum / dona' gift language. 11:40 'should not be made perfect' was corrected to 'should not be brought to completion' for 'consummarentur,' preserving the consumm- family beside actual perfect- forms.

Canonical terminology

'fides' is faith throughout; the repeated initial 'Fide' remains 'By faith.' 'testimonium' and related 'testimonium ... perhibente' are testimony and bearing testimony, keeping the chapter's attestation vocabulary visible. 'repromissio' is promise, with source number preserved: plural in 11:13 and 11:17, singular in 11:39. 'semen' is seed in 11:11 and 11:18, following the binding JNV ruling. 'justitia' is justice in 11:7 and 11:33, following the binding JNV ruling. 'sæcula' is ages in 11:3; it is not collapsed into worlds. The 'transl-' family in 11:5 is consistently translate/translation, and 'consummarentur' in 11:40 is 'should not be brought to completion without us.' 'remunerator' and 'remuneratio' are rewarder and reward, preserving the noun relationship in 11:6 and 11:26. 'hostia' is sacrificial offering in 11:4 and throughout the book, visibly distinct from 'sacrificium' as sacrifice. 'munus / munera' is gift-offering / gift-offerings, distinct from 'donum / dona' as gift / gifts.

Chapter 12

Chapter movement

Verses 1–4 draw the preceding witnesses into the readers' own contest: weight and surrounding sin are laid aside while the runners look to Jesus as the author and consummator of faith and resist sin. Verses 5–13 interpret discipline through the address 'Fili mi,' moving from chastening and scourging to the 'fructum pacatissimum ... justitiæ' and finally to healed steps. Verses 14–17 command peace, holiness, vigilance, and warn through Esau's sale and later rejection. Verses 18–24 contrast what the readers have not approached with Mount Zion, heavenly Jerusalem, the angelic assembly, the enrolled firstborn, God, perfected spirits, Jesus, and speaking blood. Verses 25–29 move from refusing the speaker to the shaking of earth and heaven, the removal of movable things, the reception of an immovable kingdom, reverent service, and the consuming fire.

Governing Latin

12:1 keeps 'impositam nubem testium' as a cloud of witnesses laid upon us and 'circumstans nos peccatum' as sin surrounding us; neither participial relation is reduced to atmosphere. 12:1 retains 'curramus ad ... certamen' as running toward the contest and 'per patientiam' as with endurance. 12:2 distinguishes 'auctorem' and 'consummatorem' as author and consummator and preserves present 'sedet' after past 'sustinuit' and 'contempta.' 12:3 retains 'contradictionem' as contradiction, the source 'a peccatoribus,' its direction 'adversum semetipsum,' and the purpose 'ut ne fatigemini.' 12:5–8 keeps the discipline family 'disciplinam / disciplina' in every occurrence, alongside the distinct actions 'argueris,' 'castigat,' 'flagellat,' and 'corripit.' 12:9 preserves 'patres ... carnis nostræ' against 'Patri spirituum' as fathers of our flesh and Father of spirits. 12:11 preserves the superlative 'pacatissimum,' the future 'reddet,' the passive trainees 'exercitatis per eam,' and binding 'justitiæ' as justice. 12:12–13 carries the paired bodily images 'remissas manus' and 'soluta genua' into 'gressus rectos ... pedibus,' ending with wandering or healing. 12:18–21 retains the complete sensory series: touchable mountain, kindlable fire, whirlwind, darkness, storm, trumpet sound, voice of words, unbearable command, and Moses terrified and trembling. 12:22–24 preserves the long repeated 'et' sequence of approached realities rather than turning it into an explanatory hierarchy. 12:24 makes 'aspersionem' the grammatical speaker: the sprinkling of blood is 'melius loquentem quam Abel.' 12:26–27 keeps 'Adhuc semel' in both statement and explanation and preserves the contrast 'mobilium' / 'immobilia.' 12:28 retains indicative 'habemus gratiam' followed by hortatory 'serviamus,' and makes grace the antecedent of 'per quam.'

Vulgate-specific readings

12:1 says the cloud is 'laid upon us' because the supplied Latin has 'impositam'; a merely surrounding cloud would erase that participle. 12:8 directly reads 'adulteri, et non filii'—adulterers and not sons—and is not conformed to an expected category such as illegitimate children. 12:10 ends in receiving 'sanctificationem ejus,' his sanctification, rather than importing a different noun or possession. 12:18 includes 'montem' and the potential adjectives 'tractabilem' and 'accensibilem': a mountain that can be touched and a fire that can be kindled. 12:23 uses the church of the firstborn, 'ecclesiam primitivorum,' with the plural firstborn enrolled in the heavens. 12:24 uses 'new testament' for 'testamenti novi,' preserving 'testamentum' as distinct from the binding Latin terms 'fœdus' and 'pactum.' 12:24 says the sprinkling of blood speaks better than Abel because feminine 'loquentem' agrees with 'aspersionem.' 12:26 retains singular 'cælum' as heaven and the source-added 'et ego' as 'and I.' 12:27 renders 'translationem' contextually as removal while documenting the same transfer-root used of Enoch in 11:5. 12:28–29 preserves an immovable kingdom, grace through which the readers serve, and the predication 'our God is a consuming fire.' 12:2 retains the marked title 'consummatorem' as 'consummator,' keeping the completion family visibly distinct from 'perfectorum' rendered 'made perfect' in 12:23.

Ambiguities preserved

12:2 'proposito sibi gaudio' can describe joy placed before Jesus and can also bear a purposive relation to endurance; 'for the joy set before him' leaves that relation compact. 12:3 'animis vestris deficientes' is participial and may describe the manner or result of weariness; 'growing faint in your spirits' does not turn it into a separate command. 12:10 'ad id quod utile est in recipiendo sanctificationem ejus' compresses the useful end and the receiving of sanctification; the English preserves 'toward' and 'in receiving' while supplying the understood instruction verb. 12:13 'claudicans quis' is an indefinite limping person; 'whoever limps' keeps the referent open and preserves the two possible outcomes 'erret' and 'sanetur.' 12:15 'impediat' has no stated object; 'hinder' remains without an invented object, while 'per illam' explicitly governs the many being defiled through the root. 12:17 the feminine 'eam' can grammatically recall the blessing or repentance; 'it' leaves the sought object unnamed. 12:18 'tractabilem' and 'accensibilem' are potential adjectives rather than simple past participles; the English retains the can-be construction. 12:19 feminine 'quam' reaches back to the voice, while 'verbum' becomes the thing not to be spoken; the English does not equate voice and word. 12:25 the second comparison is elliptic after 'non effugerunt'; the English supplies the elided non-escape consequence while retaining indicative relative 'qui ... avertimus' as 'we who turn away.' 12:27 'tamquam factorum' can present movable things as made things or give their made status as the reason for removal; 'as of things made' preserves the compressed comparison. 12:28 'gratiam' can invite the contextual sense gratitude while retaining its normal noun sense grace; the reader text keeps grace and lets 'per quam' govern service. 12:2 keeps the compact genitive 'fidei' governing both 'author' and 'consummator' without expanding either title into a separate explanatory claim.

Clarity decisions

12:1 places 'laid upon us' immediately after the cloud and 'surrounding us' immediately after sin so each participle has an audible English antecedent. 12:2 keeps the compact title 'the author and consummator of faith,' then changes the Latin participial density into a main past action followed by 'despising shame' and present 'sits,' preserving the sequence and aspect. 12:3 renders 'Recogitate' as 'consider' and makes the purpose clause explicit with 'so that,' while leaving the following participle subordinate. 12:7 supplies 'is there' in the rhetorical question 'quis enim filius' without adding a new claim. 12:10 repeats the understood act as 'he instructs us' and retains the relations 'toward what is useful in receiving his sanctification'; this makes the ellipsis complete without turning the gerund into a purpose clause. 12:11 moves the recipients 'to those trained by it' after the object so the future action of 'reddet' remains clear. 12:17 places 'with tears' after 'sought it' so the unresolved antecedent of 'it' remains as open as 'eam.' 12:19 makes feminine 'quam' the object of 'audierunt' in 'those who heard it,' then keeps reflexive 'excusaverunt se' and the following negative purpose clause distinct. 12:22–24 retains a single approached-list syntax across three verse keys, with each verse beginning as a continuation. 12:25 expands only the non-escape ellipsis as 'much more shall we not escape' and retains the present-indicative relative as 'we who turn away.' 12:27 identifies 'his saying' as the grammatical subject of 'declares,' preserving both 'dicit' and the explanatory force of 'declarat.'

Corrections and reasons

12:1 'surrounded by a great cloud' was corrected to 'a cloud ... laid upon us' to preserve 'impositam'; the separate surrounding language belongs to 'circumstans ... peccatum.' 12:1 direct-object wording 'run the contest' was corrected to 'run ... toward the contest' to preserve the source relation 'ad propositum ... certamen.' 12:2 both 'perfecter' and 'finisher' were rejected in favor of 'consummator,' which directly preserves 'consummatorem' and the book-wide completion family beside actual perfect-word forms. 12:3 'hostility' was rejected for 'contradiction' because the source gives the concrete noun 'contradictionem.' 12:8 an explanatory rendering such as illegitimate children was rejected; 'adulteri' is retained as adulterers, and 'non filii' remains a separate negation. 12:10 'for our profit, so that we may receive' was corrected to 'toward what is useful in receiving' because the source has 'ad ... in recipiendo,' not a purpose conjunction. 12:11 'peaceful fruit of righteousness' was corrected to 'the most peaceful fruit of justice' to preserve both superlative 'pacatissimum' and binding 'justitiæ.' 12:12 conventional smoothing of both limbs was rejected: 'drooping' carries 'remissas,' while 'loosened' keeps the distinct participle 'soluta.' 12:16 singular 'birthright' was corrected to plural 'rights as firstborn' to preserve neuter plural 'primitiva sua' while giving its contextual sense. 12:18 'blazing fire' was corrected to 'a fire that can be kindled' because the supplied form is potential 'accensibilem,' not perfect participle 'accensum.' 12:23 'righteous' was corrected to 'just' for 'justorum,' retaining the book's justice vocabulary. 12:24 'new covenant' was corrected to 'new testament' to preserve the source term 'testamentum' and avoid collapsing it with 'fœdus.' 12:19 'from which those who heard' was corrected to 'those who heard it' so accusative 'quam' remains the heard voice while reflexive 'excusaverunt se' remains distinct. 12:25 a conditional 'if we turn away' was corrected to 'we who turn away' so present-indicative relative 'qui ... avertimus' directly identifies us; the elided negative consequence remains 'much more shall we not escape' for 'multo magis'. 12:27 'the words ... declare' was corrected to singular 'his saying ... declares' so both the personal speech verb 'dicit' and singular 'declarat' remain represented. 12:27 'change' was refined to 'removal' because the context is the nonremaining of movable made things, while the editorial records the literal transfer-root 'translationem.'

Canonical terminology

'fides' remains faith; 'auctor' is author and 'consummator' is consummator in 12:2; this completion-family title remains visibly distinct from 'perfectorum' rendered 'made perfect' in 12:23. 'disciplina' is discipline in 12:5–11; 'castigat' is chastens, 'flagellat' scourges, 'corripit' corrects, and 'erudiebant' instructed, keeping distinct actions distinct. 'justitia' is justice in 12:11, and adjectival 'justorum' is just in 12:23. 'sanctificatio' is sanctification in 12:10; 'sanctimonia' is holiness in 12:14 so the different Latin nouns are not collapsed invisibly. 'gratia' is grace in 12:15 and 12:28. The 'primitiv-' family is contextualized without losing number: 'rights as firstborn' for neuter plural 'primitiva' in 12:16 and 'the firstborn' for plural persons 'primitivorum' in 12:23. 'testamentum' is testament in 12:24, distinct from the governed terms covenant for 'fœdus' and pact for 'pactum.' 'aspersio' is sprinkling in 12:24, deliberately distinguished from 'effusio' as pouring out in 11:28. The movable/immovable pair renders 'mobilia/immobilia' consistently in 12:27–28, and 'regnum' is kingdom.

Chapter 13

Chapter movement

Verses 1–6 begin with durable communal practices—brotherly charity, hospitality, remembrance of prisoners and sufferers, honorable marriage, freedom from avarice—and ground confidence in what God has said. Verses 7–9 frame faithful memory and stable teaching around the compact proclamation 'Jesus Christus heri, et hodie: ipse et in sæcula.' Verses 10–16 move through altar, tabernacle, blood, Holy Places, camp, gate, reproach, the coming city, praise, beneficence, and fellowship; every 'hostia' occurrence is kept concrete as a sacrificial offering, distinct from the sacrifice family. Verses 17–19 return to leaders, souls, accountable vigilance, prayer, good conscience, and the writer's hoped-for restoration. Verses 20–21 form one blessing across the verse boundary: the God of peace who brought forth the shepherd is asked to fit the readers for his will and work in them through Jesus Christ. Verses 22–25 close with an appeal to endure the brief word, news of Timothy, greetings to leaders and saints, the brothers from Italy, and the verbless grace blessing. The altar transition identifies those who attend upon the tabernacle before the sequence moves outside the camp and gate.

Governing Latin

13:1 keeps 'Caritas' as binding charity, renders genitive 'fraternitatis' as brotherly, and preserves the imperative force of 'maneat' as 'Let ... remain.' 13:2 preserves both hospitality and the unexpected result in 'per hanc enim latuerunt quidam, angelis hospitio receptis'; the English makes the event lucid without adding angelic speech or identity. 13:3 retains the double 'tamquam': remember the bound as bound together and the suffering as yourselves remaining in the body. 13:4 keeps 'connubium' and 'thorus' as marriage and bed, then preserves both named groups 'Fornicatores ... et adulteros' under God's future judgment. 13:5–6 carries the source's sequence from conduct without 'avaritia,' through contentment and the doubled divine negation, to confident human speech and its own negation of fear. 13:7 and 13:17 consistently render 'præpositi' as leaders; 13:7 concerns their spoken word, the end of their way of life, and faith, while 13:17 concerns obedience, subjection, vigilance, souls, and account. 13:8 preserves the source's verbless cadence and 'ipse' rather than importing a lexical 'idem': Jesus Christ yesterday and today—he himself also through the ages. 13:9 distinguishes 'variis' from 'peregrinis' as varied and foreign and keeps the heart/foods contrast under 'gratia.' 13:10 renders dative-governing 'deserviunt' as 'attend upon the tabernacle,' distinct from ordinary serve language; 13:10–13 then repeats altar, this attendance, blood, the Holy Places, bodies, camp, gate, Jesus' suffering, and reproach without turning the passage into an explanatory ritual summary. 13:15 renders 'hostiam laudis' as 'a sacrificial offering of praise,' retaining its apposition 'fructum labiorum,' and the dative relation 'confitentium nomini ejus.' 13:16 preserves the two nouns 'beneficentiæ' and 'communionis' as beneficence and fellowship, and renders the sacrificial rationale 'talibus ... hostiis' as 'by such sacrificial offerings.' 13:17 keeps intensive 'pervigilant,' future-participial 'reddituri,' the purpose 'ut ... faciant,' the contrast 'et non gementes,' and the readers' disadvantage. 13:20–21 remains grammatically continuous from nominative 'Deus ... qui eduxit' to subjunctive 'aptet vos,' followed by participial 'faciens.' 13:21 retains 'coram se' as before him, 'per Jesum Christum,' the doxological 'in sæcula sæculorum,' and Amen. 13:22–25 preserves each personal detail: brothers, enduring the word of consolation, very few words, Timothy released, his possible quicker coming, Italy, and the verbless grace-with-all blessing.

Vulgate-specific readings

13:2 reflects passive 'angelis hospitio receptis'—angels received in hospitality—without adding an episode or identifying the unnamed 'quidam.' 13:4 reads 'Marriage is honorable in all' for 'Honorabile connubium in omnibus,' leaving the scope of 'in omnibus' unexpanded. 13:8 does not add 'the same,' because the supplied text has emphatic 'ipse,' not 'idem'; the verbless form is retained in lucid punctuation. 13:11 renders plural 'in Sancta' as 'into the Holy Places,' rather than silently changing the source number to one holy place. 13:15 renders dative 'nomini ejus' as lips making confession to his name rather than treating the form as an unmarked direct object. 13:16 retains 'beneficence and fellowship' instead of replacing either noun with a generalized command, and records the difficult 'promeretur Deus.' 13:20 preserves 'in sanguine testamenti æterni' beside the bringing forth of the shepherd and does not move it into an explanatory theory. 13:21 says 'fit you in every good thing' for 'aptet vos in omni bono'; no absent work, gift, or equipment is supplied. 13:23 retains 'dimissum' as released and comparative 'celerius' as more quickly, without silently specifying release from prison or changing the condition to a simple soon. 13:10 preserves dative-governing 'deserviunt' as 'attend upon the tabernacle,' distinct from ordinary 'servire.' 13:15–16 renders 'hostiam / hostiis' as 'sacrificial offering / sacrificial offerings,' not as the separate 'sacrificium' family.

Ambiguities preserved

13:2 'latuerunt quidam' presents some as unaware, while the ablative absolute keeps angels passively received; 'some were unaware when angels were received as guests' preserves both relations without naming hosts or circumstances. 13:3 'laborantium' can denote laboring, hardship, or suffering; 'those who suffer' keeps the afflictive sense without specifying an oppressor. 13:4 'in omnibus' can mean among all people or in every respect; the English 'in all' deliberately leaves its scope open. 13:7 'exitum conversationis' can be the end, departure, or outcome of a way of life; 'the end of their way of life' retains finality without specifying a cause or manner of death. 13:8 'ipse' is emphatic and the sentence is elliptical; the English retains 'he himself' rather than resolving the ellipsis with a new adjective. 13:15 'confitentium nomini ejus' uses a dative that may express confession, acknowledgment, or thanksgiving directed to the name; 'making confession to his name' preserves the direction. 13:16 'promeretur Deus' has a difficult passive or deponent surface; 'God is pleased' gives the contextual predication, while this record preserves the exact Latin for adversarial review. 13:18 'in omnibus' can attach closely to having a good conscience or to wishing to conduct oneself well; the English places it last, where the sentence can still support the broader scope. 13:20 'in sanguine testamenti æterni' may attach to the bringing forth, the shepherd, or the christological apposition; its position after 'the sheep' is retained. 13:21 'cui' may take its doxological antecedent from Jesus Christ immediately before it or from the God of peace governing the blessing; 'to whom' does not replace the pronoun with a name. 13:23 'dimissum' can mean released or sent away, and 'celerius' is comparative without an explicit standard; both remain minimally interpreted. The 'hostiis' mapping changes the noun identity to 'sacrificial offerings' but leaves the difficult surface of 'promeretur Deus' and its contextual predication unresolved in this record.

Clarity decisions

13:2 renders 'latuerunt quidam' as 'some were unaware' and preserves ablative-absolute 'angelis hospitio receptis' passively as 'when angels were received as guests,' adding no identity, speech, or circumstance. 13:3 supplies 'with them' after 'bound together' from the simultaneous-force prefix in 'simul vincti' and retains the second-person bodily comparison. 13:5 uses singular collective 'conduct' for plural 'mores' and keeps the predicative plural 'contenti' as an instruction to the readers. 13:7 places 'contemplating the end of their way of life' before the command to imitate so both participial observation and imperative response remain distinct. 13:8 uses an em dash to make the source's verbless second colon readable without adding the absent word same. 13:11 reverses the Latin correlative order 'Quorum ... horum corpora' into 'the bodies of those animals whose blood' while preserving animals, bodies, blood, agent, purpose, destination, and burning place. 13:12 renders purpose subjunctive 'ut sanctificaret' as 'that he might sanctify' and places 'through his own blood' with that action. 13:17 renders 'quasi rationem ... reddituri' as leaders keeping watch 'as those who will render an account,' preserving their future accountability rather than asserting the account has already occurred. 13:18 places the participial wish after the good conscience and keeps 'in all things' at the close so the dense relation remains readable. 13:20–21 keeps verse 20 syntactically unfinished and begins verse 21 with lower-case 'fit,' ensuring the verse boundary does not duplicate the subject or sever the governing optative construction. 13:22 supplies 'words' after ablative 'perpaucis' because English requires the understood measure; no content is added to the claimed brevity. 13:10 uses 'attend upon' to make the dative-governed relation of 'deserviunt' audible; 13:15–16 repeats 'sacrificial offering(s)' so the 'hostia' family remains distinct without obscuring praise, beneficence, or fellowship.

Corrections and reasons

13:1 'the love of brotherhood' was corrected to 'brotherly charity' because the book-wide control binds 'caritas' to charity; 'brotherly' continues to represent genitive 'fraternitatis.' 13:2 'some remained unrecognized when angels were received as guests' was corrected through an intermediate active form to 'some were unaware when angels were received as guests,' preserving both the unawareness of 'latuerunt quidam' and the passive angel reception of 'angelis ... receptis.' 13:4 'among everyone' was corrected to 'in all' to avoid falsely resolving the scope of 'in omnibus.' 13:5 'way of life' was corrected to 'conduct' for plural 'mores,' leaving 13:7 'conversationis' to carry its own conduct vocabulary. 13:5 a dangling 'content with present things' was corrected to the supplied predicative instruction 'be content,' so the plural addressees—not an abstract conduct—remain the contented agents. 13:8 an imported 'the same' was removed because the source gives 'ipse,' not 'idem'; the emphatic pronoun now appears as 'he himself.' 13:9 'strange doctrines' was corrected to 'foreign doctrines' to preserve the travel/outsider sense of 'peregrinis' and distinguish it from 'variis.' 13:11 singular 'sanctuary' was corrected to plural 'Holy Places' so the number of 'Sancta' remains visible. 13:15 'lips confessing his name' was corrected to 'lips making confession to his name' to respect dative 'nomini.' 13:7 'outcome of their conduct' was corrected to 'end of their way of life' to retain both 'exitum' and the lived-course force of 'conversationis' under the chapter target. 13:16 'doing good and sharing' was corrected first to abstract nouns and finally to 'beneficence and fellowship' because the source uses 'beneficentiæ et communionis' and the binding target specifies fellowship. 13:20–21 a self-contained verse 20 sentence was rejected; leaving the comma and beginning verse 21 with 'fit' preserves 'Deus ... aptet' as one sentence across the boundary. 13:21 'equip you with every good work' was corrected to 'fit you in every good thing' because neither work nor a with-relationship appears in 'aptet vos in omni bono.' 13:21 indicative 'what is pleasing' was corrected to 'what may please' to retain subjunctive 'placeat.' 13:22 'bear with the word' was corrected to 'endure the word' so 'sufferatis' retains its endurance force rather than suggesting mere tolerance. 13:23 'set free from prison' was rejected for 'released' because the Latin does not name the custody or circumstance of 'dimissum.' 13:25 supplied 'be' was removed so 'Grace with you all' preserves the exact verbless plural blessing 'Gratia cum omnibus vobis.' 13:10 'serve the tabernacle' was corrected to 'attend upon the tabernacle' for 'deserviunt,' distinguishing its governed service relation from ordinary 'servire.' 13:15 'sacrifice of praise' and 13:16 'such sacrifices' were corrected to 'sacrificial offering of praise' and 'such sacrificial offerings,' preserving 'hostia / hostiis' beside 'sacrificium' as sacrifice.

Canonical terminology

'caritas fraternitatis' is brotherly charity; 'hospitalitas' is hospitality. 'fornicatores' is fornicators and 'adulteros' is adulterers in 13:4, matching the direct sexual categories of the Latin. 'avaritia' is avarice in 13:5; the concrete noun is not generalized to materialism. 'præpositi' is leaders in 13:7, 13:17, and 13:24, maintaining one term across remembrance, obedience, and greeting. 'sæcula' is ages in 13:8, and 'sæcula sæculorum' is ages of ages in 13:21. 'gratia' is grace in 13:9 and 13:25. 'testamentum' is testament in 13:20, consistent with 12:24 and distinct from covenant for 'fœdus' and pact for 'pactum.' Altar, tabernacle, Holy Places, camp, gate, blood, sacrificial offering, and reproach remain the stable concrete vocabulary of 13:10–16. 'hostia' is sacrificial offering in 13:15–16, distinct from 'sacrificium' as sacrifice; 'communio' is fellowship and 'beneficentia' beneficence. 'anima' is soul in 13:17, following the binding JNV ruling, and 'conscientia' is conscience in 13:18. 'deservire' is 'attend upon' at 13:10, visibly distinct from ordinary 'servire' as serve.

James — Codici Editorial

Chapter 1

Chapter movement

The greeting in 1:1 names James's service and the dispersed twelve tribes. Verses 1:2–12 move through temptations, the proving of faith, patience, wisdom, inward doubleness, lowliness, riches, and the promised crown. Verses 1:13–18 distinguish God from tempting, trace desire's conception of sin and death, and turn upward to every excellent thing given, the perfect gift, and birth through the word of truth. Verses 1:19–27 move from hearing, speech, and anger to receiving and doing the word, the mirror comparison, the law of liberty, restrained speech, and religion enacted toward orphans and widows while remaining unstained from this age.

Governing Latin

The exhortation at 1:2 is continued by scientes in 1:3, where probatio fidei works patientiam; Patientia in 1:4 then becomes the subject that habet opus perfectum before ut sitis gives the intended outcome. Postulet recurs at 1:5–6; the one who hæsitat is compared with a wave, and non ergo æstimet governs quod accipiat across 1:6–7. Glorietur remains finite only for the lowly brother at 1:9 and is understood, not repeated, for the rich at 1:10; the causal illustration then keeps flos fœni, decor vultus ejus, and itineribus suis concrete. Tentationes, tentationem, tentatur, and tentat remain one temptation family, while probatio and probatus are proving and proved. Concupiscentia conceives and gives birth; completed sin begets death. Datum and donum are distinguished as a thing given and a gift; transmutatio and vicissitudinis obumbratio remain change and shadowing of variation. Scitis is indicative before Sit supplies the exhortation. Abjicientes depends on suscipite, and the implanted word is able to save souls. The factor/auditor contrast controls 1:22–25, and religiosum/religio controls 1:26–27.

Vulgate-specific readings

At 1:1 the Christological Domini is plain "the Lord," with no YHWH parenthetical; under the chapter assignment's explicit adjudication the book's sole marker is reserved for 5:4. The reader keeps salutem as an epistolary "greetings," not salvation. It retains the same temptation root through the plural temptations at 1:2, singular temptation at 1:12, and tempted/tempts at 1:13–14, while probatio/probatus remains proving/proved. At 1:13, intentator malorum is rendered "no tempter of evils," and ipse autem neminem tentat remains the separate proposition "but he himself tempts no one." At 1:18, initium aliquod is the unspecialized "some beginning," with no supplied harvest or ritual noun. At 1:19, Scitis remains the indicative "You know," not an imported command. At 1:23, vultum nativitatis suæ remains "the face of his birth," not a Nativity reference or a generalized appearance. At 1:25 the blessing remains in his deed, and at 1:27 sæculum is "age," not flattened into mundus.

Ambiguities preserved

At 1:8, "double in mind" preserves the doubled inward condition of duplex animo without confusing animus with the distinct anima/soul family or deciding whether mind, disposition, or inner resolve is primary. At 1:13, the corpus-singleton intentator can invite either an inability-to-be-tempted account or a non-tempter account; the reader follows the privative agent form as "no tempter of evils," retains malorum, and leaves the independent neminem tentat clause intact rather than importing a different proposition. At 1:17, "shadowing of variation" retains the genitive relation in vicissitudinis obumbratio without turning variation and shadowing into one noun. At 1:18, "some beginning of his creation" preserves both aliquod and the open relation of creation. At 1:23, "face of his birth" leaves nativitatis open across birth, native condition, and birth-given appearance. "Religion" at 1:26–27 preserves the repeated observance/worship family without defining it as merely institutional affiliation.

Clarity decisions

Verses 1:2–4 remain separately numbered but read as one exhortational movement: the comma after 1:2 lets “knowing” retain the same addressees, while “so that” makes the 1:4 dependency explicit. At 1:5–7, repeated “let him ask,” the causal “for,” and the inferential “therefore” keep request, wave comparison, and negative conclusion distinct. Verses 1:9–11 retain the Latin ellipsis by giving the rich no newly invented finite command; the lowercased continuation and causal clause make the dependency readable. At 1:17, “thing given” and “gift” give datum and donum distinct English forms without an opaque pair of near-synonyms. At 1:19, a period after “You know” preserves the indicative even though its object is unexpressed, and the following sentence carries the balanced swift/slow/slow exhortation. Verses 1:23–24 retain comparison and explanation across their boundary, and 1:25 uses “this one” to make hic’s concluding subject clear without adding a new identity.

Corrections and reasons

The first draft’s “trials” at 1:2 and 1:12 was corrected to “temptations/temptation” so the supplied tentatio family remains audible beside tentatur and tentat; probatio/probatus was correspondingly kept as “proving/proved” rather than collapsed into that family. At 1:3, “proof produces” became “proving … works” so probatio denotes the active proving and operatur remains audible beside the work vocabulary of 1:4 and 1:20. At 1:10, a repeated “let him glory” was removed because the Latin carries glorietur elliptically rather than supplying a second finite command, while autem was restored as “but.” At 1:13, an explanatory paraphrase was replaced by “no tempter of evils,” which accounts for the privative agent noun and its genitive while preserving the separate clause that God tempts no one. At 1:17, two generic “gifts” were separated into “thing given” and “gift,” and both change and shadowing were restored. At 1:19, an imperative “Know this” was corrected to the formal indicative “You know.” At 1:23, “natural face” was corrected to “face of his birth” so neither vultum nor nativitatis disappears. At 1:27, “world” became “age,” and “unstained” was repeated for both forms of immaculatus.

Canonical terminology

Deus is “God.” Domini at the explicitly Christological first occurrence in 1:1 is “the Lord” without a YHWH parenthetical, and the later divine Domino at 1:7 is also “the Lord”; the sole book marker is reserved for 5:4 by explicit adjudication outside this lane. Tentatio/tentari is temptation/tempted/tempt, distinct from probatio/probatus as proving/proved. Patientia is “patience,” fides is “faith,” sapientia is “wisdom,” concupiscentia is “desire,” veritas is “truth,” justitia is “justice,” and anima is “soul.” Verbum is “word”; factor and auditor are “doer” and “hearer”; lex libertatis is “law of liberty.” Religiosus/religio is consistently “religious/religion,” immaculatus is “unstained” in both 1:27 occurrences, and sæculum is “age.”

Chapter 2

Chapter movement

Verses 2:1–7 confront acceptance of persons through two entrants to the assembly, the hearers’ unequal speech, God’s choice of the poor, the rich oppressors, and the good name invoked over the addressees. Verses 2:8–13 measure that conduct by the royal law and the whole-one-all logic of transgression, then command speech and action by the law of liberty before setting judgment and mercy against one another. Verses 2:14–26 press a sequence of questions about faith without works: bodily need exposes empty speech, an interlocutor demands visible faith, demons believe and shudder, Abraham’s faith works together with his works, Rahab receives and sends out the messengers, and the body-spirit analogy closes the argument.

Governing Latin

Nolite ... habere at 2:1 governs both in personarum acceptione and the compact genitive chain fidem Domini nostri Jesu Christi gloriæ. The si period at 2:2–4 contains two introierit clauses and all the actions toward the two entrants before nonne judicatis supplies the interrogative conclusion. Pauperes is the object of elegit and remains linked to divites in fide and hæredes regni; quod repromisit Deus diligentibus se exactly repeats the promise clause of 1:12. Per potentiam retains coercive force, judicia is plural, and the good name is passively invocatum super vos. The law movement keeps perficitis, operamini, servaverit, offendat, and factus est distinct. At 2:12, the implied addressees are incipientes judicari through the law of liberty. At 2:13, judicium occurs twice and misericordia three times. The condition begun with a naked brother and sister at 2:15 continues through the singular speaker, plural non dederitis, bodily necessities, and quid proderit in 2:16. Faith remains the subject that can save, cooperate, be completed, and be dead. Sine operibus and ex operibus are never collapsed.

Vulgate-specific readings

At 2:1, the Christological Domini is plain “the Lord” with no YHWH parenthetical, and the difficult phrase remains “the faith of our Lord Jesus Christ of glory with acceptance of persons,” keeping gloriæ and personarum acceptione visible. Conventum at 2:2 is “assembly,” not a convent; white clothing and splendid clothing remain distinct descriptions across 2:2–3. At 2:6, judicia is the plural “courts,” and at 2:7 the name has been invoked over the addressees. At 2:12, incipientes judicari is “those who are beginning to be judged,” not an imported simple future. At 2:13, both judgment tokens and all three mercy tokens remain explicit. At 2:18, the challenge retains “without works” and “from works.” At 2:20 and 2:26, mortua is “dead,” not a substitute adjective. At 2:23, ad justitiam is “as justice,” preserving the binding noun rather than replacing it with another theological abstraction. At 2:25, Rahab receives “messengers,” not a more specific visitor role, and sends them out by another way.

Ambiguities preserved

At 2:1, “our Lord Jesus Christ of glory” keeps the final genitive audible without deciding silently whether glory attaches most closely to the Lord’s title, Christ, or the faith expression; the unusual English is deliberate and documented. At 2:4, “judges of unjust thoughts” preserves the genitive cogitationum iniquarum without deciding whether the thoughts belong to the judges or are the object or standard of their judging. At 2:12, “beginning to be judged” retains both the inceptive participle and passive infinitive without specifying how far that beginning extends. At 2:18, the whole statement after “someone will say” is assigned to the introduced speaker; the editorial records that the Latin’s compressed dialogue permits debate, while the reader preserves both opposed relations, “without works” and “from works,” without moving either clause. At 2:26, “spirit” retains spiritus without narrowing it to breath or supplying an identity beyond the body-spirit comparison.

Clarity decisions

Verses 2:2–4 remain three auditable units, but commas keep both entrants, the gaze and contrasting speech, and the concluding question within one conditional period. Repeating “enters” for the poor man represents the second introierit rather than letting him become a dependent detail of the first entrant. At 2:5, “to be” makes the predicate roles of rich and heirs intelligible while retaining the poor as God’s chosen object. At 2:10, “may have kept ... should stumble ... has become” preserves the distinct forms of servaverit, offendat, and factus est. At 2:12, “those who are” supplies only the English carrier required for the nominative participle, not a new group. At 2:13, “is for” supplies the minimal copula needed to make the Latin ellipsis and its dative illi readable. Across 2:15–16, “someone among you” remains the singular speaker while the following unmarked English “you” retains the source’s plural address; the rhetorical conclusion stays in 2:16. At 2:22 and 2:24, English question syntax renders the source punctuation without losing the seeing verbs. Plain “you” is number-neutral in English; the editorial records the Latin shift from singular Vides at 2:22 to plural Videtis at 2:24 without adding an unexpressed universal to the reader.

Corrections and reasons

At 2:1, an initial generic “partiality” was corrected to “acceptance of persons” so the governing prepositional phrase and its recurrence as “accept persons” at 2:9 remain visible; “of glory” was restored rather than absorbed into an adjective. At 2:2–3, generic “fine clothes” was separated into white clothing, filthy attire, and splendid clothing, and both entrants received their own finite verb. At 2:4, “evil-minded judges” was corrected to “judges of unjust thoughts” so the consequential genitive is not silently resolved. At 2:6, “judgment” was corrected to plural “courts” for ad judicia in its concrete coercive setting. At 2:10, an opening causal “For” was corrected to adversative “But” for autem. At 2:12, “as those who will be judged” was corrected to “as those who are beginning to be judged” to restore incipientes and the passive. At 2:13, the two judgment and three mercy occurrences were restored after a smoother paraphrase had reduced their counts. At 2:18, the whole challenge was kept in one speaker’s quotation and “by works” became “from works” for ex. At 2:20 and 2:26, “empty/useless” paraphrases for faith were rejected in favor of supplied “dead.” At 2:23, “righteousness” was corrected to canonical “justice.” At 2:24, a proposed “you all” was rejected and returned to plain “you”: English already permits the plural, while “all” would import an overt universal absent from Videtis; the singular-to-plural shift from 2:22 is recorded editorially. At 2:25, a more specific visitor identity was rejected; “messengers” and the two participial actions were restored.

Canonical terminology

Deus is “God.” The explicitly Christological Domini at 2:1 is “the Lord” without a YHWH parenthetical under the same book adjudication as 1:1; the sole marker is reserved for 5:4 outside this lane. Fides is “faith,” credere is “believe,” opera is “works,” and the work/co-work vocabulary remains audible in work sin, working together, works, and do well. Personarum acceptio/personas accipere is “acceptance of persons/accept persons.” Lex is “law,” legislatively qualified as royal law and law of liberty; transgressor remains “transgressor.” Judicium is “judgment” at 2:13, while contextual plural judicia is “courts” at 2:6. Misericordia is “mercy,” justitia is “justice,” and justificare is “justify,” keeping noun, verb, and verdict distinct. Scriptura is “Scripture,” nuntii are “messengers,” meretrix is “prostitute,” and spiritus is “spirit.”

Chapter 3

Chapter movement

The chapter moves from restraint in becoming teachers to the universal vulnerability of stumbling, then develops the tongue through bridles, rudders, fire, bodily contamination, and an untamable poison. Blessing God and cursing humans made in God’s likeness expose a contradiction that the spring, fig tree, vine, and final salty ellipsis make concrete. The closing movement tests claimed wisdom by visible conduct: bitter zeal and contentions yield earthly, soulish, diabolical wisdom and instability, while wisdom from above bears a complete sequence of qualities and ends in the fruit of justice sown in peace for those who make peace.

Governing Latin

At 3:1, Nolite ... fieri is a prohibition, scientes continues the addressed brothers, and sumitis remains second-person active under majus judicium. In multis ... offendimus omnes and Si quis in verbo non offendit keep the inclusive stumbling claim and its narrower word test. The image chain retains frena, ora, circumducere/circumferimus/circumferuntur, the concessive cum magnæ sint, passive minentur and circumferuntur, and the difficult ubi impetus dirigentis voluerit without inventing a destination. At 3:4, minentur is read as the passive of mino/minare, ‘are driven,’ with a ventis validis naming the agent; supplied-corpus uses such as minasset gregem and minabant plaustrum confirm the motion force. At 3:5, magna is read as accusative neuter plural substantival, the expressed content of exaltat; ‘great things’ renders that form without adding a separate object, while quantus and quam magnam keep both following measures of greatness. Lingua controls every clause at 3:6, including feminine inflammata; it stains the whole body, sets the wheel of our birth ablaze, and is itself set ablaze by Gehenna. The present domantur and perfect domita sunt at 3:7 lead across the colon to the tongue’s exception at 3:8. In ipsa recurs exactly at 3:9, and Ex ipso ore, eodem foramine, and the paired tree-and-fruit questions continue the same-source argument. At 3:13, Ostendat governs operationem suam, which is shown ex bona conversatione and in mansuetudine sapientiæ. The 3:14–16 condition, prohibition, explanation, contrast, and result remain ordered. At 3:17 every predicate is retained separately. At 3:18 singular Fructus is the passive subject of seminatur, and facientibus pacem remains dative.

Vulgate-specific readings

The English retains the supplied second-person sumitis at 3:1: the would-be teachers ‘receive’ greater judgment; it is not conformed to a different person or future. Offendere is ‘stumble,’ not social offense, and in verbo remains ‘in word.’ Ships are ‘driven by strong winds’ for passive minentur, while the rudder turns them where the steering person’s impulse wills; no destination is inserted. Magna is not erased into the adverb ‘greatly’: its accusative-neuter-plural force remains ‘great things,’ with no noun more specific than the substantival adjective, and the following fire is itself described as great by quantus. Universitas iniquitatis is ‘the totality of iniquity’; rota nativitatis nostræ is ‘the wheel of our birth’; and a gehenna is explicitly ‘by Gehenna,’ distinct from the canonical realm-of-the-dead terminology. At 3:7, both natura occurrences remain ‘nature,’ with present taming distinguished from completed taming. At 3:12, salsa remains substantival in ‘what is salty,’ without silently supplying a noun. Disciplinatus is ‘trained,’ conversatione is ‘conduct,’ and operationem is the expressly shown ‘work.’ Desursum is ‘from above’ in both 3:15 and 3:17. Animalis is ‘soulish,’ retaining its formal relation to anima without importing an animalistic paraphrase. At 3:17, suadibilis, bonis consentiens, non judicans, and sine simulatione remain ‘persuadable,’ ‘consenting to good things,’ ‘not judging,’ and ‘without pretense.’ Justitiæ is the binding ‘justice,’ and the final fruit is singular and sown passively.

Ambiguities preserved

At 3:4, ‘the impulse of the one steering’ leaves intact the unusual genitive relation in impetus dirigentis and lets that impulse remain the grammatical subject of voluerit; the English supplies no destination beyond ubi. At 3:5, the surface form magna could formally be feminine singular or neuter plural, but its position with transitive exaltat and the supplied corpus’s substantival magna parallels support the adjudicated accusative-neuter-plural ‘great things’; no more specific object is added. ‘The wheel of our birth’ at 3:6 preserves both the wheel and first-person genitive while leaving open whether nativitas points most strongly to birth, native existence, or the course that proceeds from birth. At 3:7, the repeated ‘nature’ does not reduce the classes to a modern taxonomy. At 3:8, both ‘a restless evil’ and ‘full of deadly poison’ remain in apposition to the tongue despite the Latin’s surface agreement shift. At 3:12, ‘what is salty’ preserves the feminine adjectival ellipsis rather than deciding whether the unstated referent is a spring, water, or another supplied noun. ‘Bitter zeal’ at 3:14 preserves zelum between zeal and jealousy; plural contentiones remains distinct. ‘Soulish’ at 3:15 keeps the anima-related form visible without defining the anthropology it implies. At 3:17, ‘not judging’ supplies no object or narrower kind of judgment. At 3:18, ‘for those who make peace’ represents the dative relation without recasting the peace-makers as an expressed a/ab agent.

Clarity decisions

‘Do not become teachers in great numbers’ makes plures intelligible as a warning about the number who become teachers while preserving the prohibition and office term. The horse sentence uses ‘to make them consent to us’ for the ad plus gerund purpose and keeps the horses, not the bridles, as the understood consenters. ‘Though they are great’ makes cum concessive at 3:4; ‘are driven’ and ‘are turned around’ keep both passives. At 3:5, English ‘things’ gives nominal force to substantive neuter-plural magna but supplies no content beyond ‘great’; this is more morphologically accountable than adverbial ‘greatly.’ At 3:6, ‘sets ablaze the wheel ... itself set ablaze by Gehenna’ preserves the Latin order of active inflammat before passive inflammata; the reflexive resumes the controlling tongue, not the wheel, while keeping the repeated fire action compact. Dashes at 3:7 set off the four natural classes while preserving one omnis natura claim; the terminal colon and lowercase 3:8 keep the exception syntactically attached. ‘From the same mouth comes’ keeps singular procedit despite the paired blessing and curse. At 3:12, ‘a vine figs’ retains the shared facere without unnecessarily repeating the verb. At 3:14–15, the colon and lowercase ‘for’ keep non est enim as the explanation of the prohibition. At 3:17, commas leave every predicate independently readable; ‘for those who make peace’ gives the final dative lucid English without changing the passive sowing.

Corrections and reasons

The initial 3:1 wording ‘do not many of you become teachers’ was corrected to ‘do not become teachers in great numbers’ because the former sounded like a question in contemporary English and obscured the prohibition; plures still controls the number. At 3:4, ‘threatened by strong winds’ was corrected to ‘driven by strong winds’: minentur is the passive motion verb with a ventis validis as agent, confirmed by supplied-corpus mino/minare uses with a flock and carts, whereas threat belongs to a different contextual use. At 3:5, adverbial ‘exalts greatly’ was corrected to ‘exalts great things’ because it erased the accusative-neuter-plural substantive magna; ‘things’ is only the required English nominal support for that adjective and adds no more specific object. ‘A small fire’ was also rejected and the two explicit magnitude expressions were restored. At 3:6, a preposed ‘itself set ablaze by Gehenna’ was returned after the wheel clause so active inflammat precedes passive inflammata as in the Latin; the reflexive makes the tongue, not the wheel, the passive patient. At 3:7, ‘every kind’ was corrected to ‘every nature’ to retain the exact natura recurrence with humana natura, and both present and perfect passive taming were kept. At 3:12, ‘salt water’ was first rejected because the Latin leaves salsa elliptic; the required Gate4 correction then changed ‘the salty’ to ‘what is salty,’ preserving the substantival feminine ellipsis while removing an unidiomatic first-reading miscue. At 3:13, ‘conversation’ and ‘self-disciplined’ were rejected as false-friend renderings in favor of ‘conduct’ and ‘trained,’ and operationem was restored as ‘work.’ At 3:15, ‘animalistic’ was rejected because it imports a modern behavioral sense; ‘soulish’ preserves the form’s anima relation. At 3:17, generalized substitutes such as ‘reasonable,’ ‘impartial,’ and ‘sincere’ were rejected because they erase suadibilis, bonis consentiens, non judicans, or sine simulatione. At 3:18, ‘righteousness’ was corrected to the binding ‘justice,’ and an active sowing was corrected to the supplied passive.

Canonical terminology

Magistri is ‘teachers.’ Judicium is the binding ‘judgment.’ Offendere is ‘stumble’ in this law-and-perfection context; verbum is ‘word.’ Lingua is ‘tongue,’ frenum is ‘bridle,’ and gubernaculum is ‘rudder.’ Iniquitas is ‘iniquity.’ Gehenna remains ‘Gehenna’ and is not collapsed into infernum or inferi. Nativitas is rendered ‘birth’ within the fixed ‘wheel of our birth’ image, with its wider contextual range recorded rather than substituted into the reader. Deus is ‘God,’ similitudo is ‘likeness,’ benedictio is ‘blessing,’ and maledictio is ‘curse.’ Sapientia is ‘wisdom,’ desursum is ‘from above,’ zelus is ‘zeal,’ contentio/contentiones is ‘contention/contentions,’ inconstantia is ‘instability,’ opus is ‘work,’ misericordia is ‘mercy,’ and veritas is ‘truth.’ Animalis is ‘soulish’ in the three-part wisdom contrast. Justitia is ‘justice.’ Pax/pacificus/facere pacem retain the peace/peaceful/make-peace family.

Chapter 4

Chapter movement

The chapter traces outward wars and quarrels to desires warring within the members, then exposes desire, killing, envy, bad asking, and expenditure upon desire. The address to adulterers frames friendship with this world and friendship with this age as divided loyalty before the unresolved Scripture question about the indwelling spirit and envy gives way to greater grace. A sequence of imperatives then moves through subjection, resistance, approach, cleansing, lament, and humility. The closing movements forbid speaking against a brother and judging the law, set the one lawgiver and judge over destruction and liberation, rebuke confident commercial plans through ignorance and the vapor of life, and end by naming boastful exultation evil and known-but-undone good as sin.

Governing Latin

At 4:1, Unde opens the source question and nonne hinc answers it with ex concupiscentiis vestris; the relative quæ makes those desires the agents that militant in the members. The sharp finite sequence at 4:2 remains concupiscitis, occiditis, zelatis, litigatis, belligeratis, with non habetis repeated and propter quod supplying the first causal account. At 4:3, eo quod gives the second cause and ut ... insumatis gives the purpose of the bad asking. The masculine vocative Adulteri opens 4:4; amicitia hujus mundi ... inimica and amicus ... sæculi ... inimicus ... constituitur deliberately shift both noun and construction. At 4:5, An putatis governs the whole question, Scriptura dicat introduces the exact quoted proposition, and spiritus remains grammatically unexpanded. At 4:6, neither dat nor dicit has an expressed subject in its immediate clause; the English therefore avoids naming one, while the explicit Deus in the citation governs resistit and the second dat. The 4:7–10 sequence retains every imperative and every future fugiet, appropinquabit, and exaltabit. At 4:11, detrahit and judicat repeat through brother and law, while factor and judex remain distinct roles; Unus est legislator et judex governs both perdere and liberare at 4:12. The address begun by Ecce nunc qui dicitis in 4:13 continues only through qui ignoratis quid erit in crastino at 4:14. Verse 4:15 alone contains Quæ est enim vita vestra, the vapor, parens, exterminabitur, pro eo ut dicatis, and both separately stated Si conditions. Exsultatis/exsultatio and the dative frame Scienti ... non facienti ... illi govern 4:16–17.

Vulgate-specific readings

The English does not generalize 4:1–2 into conflict: it retains wars, quarrels, desires waging war in the members, desire without possession, killing, envy, inability to obtain, quarreling, and waging war. The request absent at 4:2 remains distinct in English from the bad asking at 4:3. Male petatis is directly ‘ask badly,’ and ut ... insumatis remains purpose: ‘so that you may spend it on your desires.’ The address at 4:4 is masculine plural ‘Adulterers’; mundi is ‘world,’ while sæculi is the distinct ‘age.’ Amicitia is adjectivally ‘hostile to God,’ whereas the willing friend is passively ‘constituted an enemy of God.’ At 4:5 the full supplied statement remains inside the question as ‘The spirit that dwells in you desires toward envy’; no divine, human, or demonic identity is inserted. At 4:6, ‘greater grace is given’ and ‘it is said’ avoid invented agents for dat and dicit, while the citation retains God as its expressed subject. Every imperative and future result at 4:7–10 remains explicit, including ‘double in mind,’ concrete hands and hearts, ‘Be miserable,’ and the Lord’s future exaltation. Detrahere is ‘speak against,’ not reduced to judging; liberare is ‘set free,’ not normalized to salvare. At 4:13, facere annum is intelligibly ‘spend a year,’ while lucrum faciemus remains ‘make a profit.’ Verse 4:14 contains only ignorance of tomorrow. Verse 4:15 contains the life question, vapor appearing briefly, later disappearance, and both correction conditions. Exsultatis/exsultatio remains ‘exult/exultation,’ superbiis remains plural ‘boastings,’ and no catalog of good acts is added at 4:17.

Ambiguities preserved

At 4:1, ‘among you’ represents plural in vobis without deciding whether every war is purely inward or communal, while ‘in your members’ keeps the bodily location explicit. At 4:2, ‘envy’ gives zelatis its contextually sharp force, while the editorial retains its lexical relation to the zeal family rather than erasing that range. At 4:5, ‘the spirit’ remains unidentified; ‘dwells in you’ does not decide whether vobis is individually or corporately distributed; and ‘desires toward envy’ preserves ad invidiam between direction and degree. The entire proposition remains a quotation questioned by An putatis rather than a narrator’s settled assertion. At 4:6, the agent of the first dat and the speaker of dicit remain unnamed: agent-neutral English does not silently identify either with God, Scripture, grace, or the spirit. At 4:12, ‘set free’ keeps liberare distinct from salvare without determining the precise kind of liberation. At 4:13, ‘that city’ preserves illam without identifying a place. At 4:15, ‘appearing for a little while’ keeps parens participial, and ‘will disappear’ gives exterminabitur its vapor-context removal force without importing the word’s modern mass-killing sense; the passive Latin and exact lexical history remain recorded. The two conditions remain separate, so the English does not decide whether the second is logically coordinated inside the first. At 4:17, ‘good’ remains unexpanded, and the dative construction does not identify any particular omitted act.

Clarity decisions

The elliptical Unde … in vobis question is rendered ‘From where do … come?’ so the source relation reads as a complete English question; ‘from here: from your desires’ then preserves hinc and its explanatory source. At 4:2, ‘make no request’ keeps postulatis distinct from the repeated petitis rendered ‘ask’ at 4:3. Because English spend requires an object, ‘it’ at 4:3 refers only to what is sought and not received; it adds no new good or motive. At 4:4, ‘hostile to God’ preserves the adjectival first construction, while ‘is constituted an enemy’ preserves the passive second construction. Subjectless active dat and dicit cannot stand as lucid independent English clauses at 4:6; passive ‘is given’ and ‘is said’ retain the actions while declining to invent agents, and the editorial makes the voice restructuring explicit. ‘Be humbled’ retains the passive form of Humiliamini and ‘in the sight of’ retains in conspectu. At 4:11, repeating ‘the law’ keeps every object visible through the dense judgment chain. Verse 4:13 ends with a dash and verse 4:14 begins lowercase so qui ignoratis remains attached to the speakers while 4:14 contains nothing else. At 4:15, punctuation after each quoted condition preserves the source’s separate Si Dominus voluerit. Et: Si vixerimus constructions. At 4:17, ‘does not do it’ points only back to the expressed good and keeps the sentence free of an invented list.

Corrections and reasons

At 4:1–2, an early generalized ‘conflicts’ wording was rejected and each of bella, lites, litigatis, and belligeratis was restored as wars, quarrels, quarreling, and waging war. ‘Harm’ was corrected to ‘kill’ for occiditis, preventing moral softening. At 4:2, ‘are zealous’ became ‘envy’ because the bare positive English sense would obscure the hostile sequence; the zeal-family relation remains documented. At 4:3, a result-like ‘and so you spend’ was corrected to the purpose ‘so that you may spend.’ At 4:4, an inherited feminine address was rejected for the supplied masculine Adulteri; a repeated ‘world’ was corrected to ‘world’ and ‘age’ for mundus and sæculum, and active ‘makes himself’ was corrected to passive ‘is constituted.’ At 4:5, proposed identifications of spiritus and paraphrases such as ‘jealously yearns’ were rejected because they resolve the subject and ad invidiam; the question and quotation boundary were restored. At 4:6, supplied ‘God gives’ and ‘Scripture says’ were removed from the unexpressed-subject clauses; agent-neutral passives prevent the additions and are expressly recorded. At 4:8, ‘two-minded’ was corrected to ‘double in mind’ to retain duplices animo. At 4:9–10, ‘be sorry’ and active ‘humble yourselves’ were corrected to the stronger ‘Be miserable’ and passive ‘Be humbled.’ At 4:12, ‘save’ was rejected for liberare in favor of ‘set free.’ At 4:13–15, the vapor image was moved entirely out of 4:14 and into 4:15, parens was corrected from a parent false friend to ‘appearing,’ exterminabitur from modern extermination to contextual disappearance, and the Lord-willing and life conditions were separated exactly. At 4:16, singular ‘pride’ became plural ‘boastings,’ and the exult family was restored in both clauses.

Canonical terminology

Concupiscentia/concupiscere is ‘desire,’ maintaining the chapter’s inner-desire chain and its link to the unresolved spirit clause. Bellum is ‘war,’ lis/litigare is ‘quarrel,’ and belligerare is ‘wage war.’ Postulare is represented by ‘make a request’ here, while petere is ‘ask.’ Deus is ‘God.’ Mundus is ‘world’ and sæculum is ‘age,’ kept distinct within 4:4. Scriptura is ‘Scripture,’ spiritus is ‘spirit,’ gratia is ‘grace,’ diabolus is ‘devil,’ and peccator is ‘sinner.’ Duplex animo is ‘double in mind.’ Dominus is plain ‘the Lord’ at 4:10 and 4:15, with no YHWH parenthetical in this lane because the explicit book adjudication reserves the sole marker for 5:4 in ‘the Lord (YHWH) Sabaoth.’ Detrahere is ‘speak against’; lex is ‘law,’ factor is ‘doer,’ judex is ‘judge,’ and legislator is ‘lawgiver.’ Perdere is ‘destroy,’ while liberare is ‘set free’ and remains distinct from salvare. Proximus is ‘neighbor.’ Vapor is ‘vapor,’ parens is ‘appearing,’ and exterminabitur is contextually ‘will disappear.’ Exsultare/exsultatio remains the exult/exultation family; superbia is ‘boasting’ here; bonum is ‘good’; and peccatum is ‘sin.’

Chapter 5

Chapter movement

The chapter opens by summoning the rich to howl over approaching miseries: rotted riches, moth-eaten garments, corroded metals, withheld wages, indulgence, slaughter, condemnation, and killing expose judgment already gathering in the last days. It then turns to the brothers and moves through patient waiting for the Lord’s coming, restraint toward one another, the prophets’ example, Job’s suffering, and speech kept free of oaths. Its final movement answers distress, equanimity, sickness, sins, drought, and wandering with prayer, psalm-singing, the presbyters’ ministry, confession, intercession, and the restoration of one who strays from truth.

Governing Latin

The perfect constructions putrefactæ sunt, comesta sunt, æruginavit, Epulati estis, enutristis, Addixistis, and occidistis give the opening its accumulated, completed force. Singular merces controls quæ fraudata est and clamat before plural clamor eorum returns to the workers; in aures … introivit preserves the cry’s motion into the Lord’s ears. Patientes igitur estote is repeated nearly verbatim, patient- language surrounds the farmer, and adventum or adventus Domini binds the exhortation to the Lord’s coming. The closing sequence keeps distinct actors and results: the sick person summons, the presbyters pray and anoint, the prayer saves, the Lord raises, and sins are remitted; heaven and earth each dedit, and qui converti fecerit remains causative.

Vulgate-specific readings

At 5:3, explicit iram is “wrath,” the object stored up for the rich in the last days. At 5:4, the singular wage itself cries, the workers’ cry enters the ears, and the supplied title is preserved without expansion as “the Lord (YHWH) Sabaoth,” the book’s sole YHWH disclosure under the binding adjudication. At 5:6, justum is “the just one,” not a plural class. At 5:7, temporaneum et serotinum appears as “the early and the late” without an invented rain noun. At 5:10, exitus mali remains “the outcome of evil” inside the opaque series with labor and patience; at 5:11, finem Domini remains “the end of the Lord,” and both misericors and miserator survive as “merciful and compassionate.” At 5:14, presbyteros is retained as the office term “presbyters.”

Ambiguities preserved

The nounless temporaneum et serotinum remains “the early and the late,” leaving open what the farmer receives rather than narrowing the image by supplying rain. “The outcome of evil, labor, and patience” keeps the difficult morphology and coordination of exitus mali, laboris, et patientiæ visible instead of silently repairing it into a familiar abstraction. “The end of the Lord” does not decide whether finis denotes an ending, outcome, aim, or another limit, nor how the genitive relates the Lord to it. At 5:16, “assiduous supplication” retains the open force of assidua while its placement makes the feminine adjective’s attachment to deprecatio unmistakable in English. At 5:20, “his soul” retains the open referent of ejus between the converter and the sinner, while “a multitude of sins” adds no possessor absent from the Latin.

Clarity decisions

At 5:1, Agite nunc becomes the urgent but idiomatic “Come now,” while the following imperative and participle remain “weep, howling.” At 5:3, plural English agreement in “your gold and silver have rusted” keeps the coordinated compound subject grammatical while preserving both substances and the completed corrosion expressed by singular Latin æruginavit; plural eorum then becomes “their rust.” At 5:4, the nested relative clauses are punctuated so the singular wage, the workers, the withholding agents, and the later workers’ cry cannot be confused. Verse 7 places “the early and the late” after “receives,” allowing the adjectives to stand substantively in clear English. Verse 10 keeps the Latin order’s strangeness but places “brothers” early enough for the prophets to remain intelligibly the example. Verses 14–15 and 19–20 retain their colons and lowercase continuations so each cross-verse construction remains audible without merging verse keys.

Corrections and reasons

Self-audit restored explicit “wrath,” “for yourselves,” and “in the last days” at 5:3. Independent Gate 4 then corrected “gold and silver has rusted” to “gold and silver have rusted”: singular æruginavit agrees in Latin with the coordinated neuter mass nouns, but direct singular transfer makes the English compound subject ungrammatical, while the plural English verb preserves both substances and completed corrosion. At 5:4, an early plural treatment of wages was corrected to the singular “wage,” both cries were made explicit, and the frozen title was set exactly as “the Lord (YHWH) Sabaoth.” At 5:7, a clarity noun after “early and late” was removed because the Latin expresses none. At 5:10–11, smoother proposals about suffering, an outcome brought by the Lord, or a divine purpose were rejected because they would replace exitus mali or resolve finem Domini. Independent Gate 4 corrected postpositive “the supplication of a just person—assiduous—” to “the assiduous supplication of a just person” at 5:16, because feminine assidua modifies deprecatio and normal English placement preserves that exact attachment without importing a familiar intensifier. At 5:20, a simple “turns” was corrected to “causes ... to turn,” and a supplied possessor was removed from the final sins.

Canonical terminology

All ordinary divine Dominus forms in the chapter are “the Lord”; only Domini Sabaoth at 5:4 is “the Lord (YHWH) Sabaoth,” with Sabaoth unexpanded and no all-capital English title. Adventus is “coming,” judicium is “judgment,” veritas is “truth,” and anima is “soul.” The patientia family is kept in patient or patience language, while sustinuerunt is “have endured” and sufferentia is “suffering,” preserving their distinct roots. In nomine Domini is exactly “in the name of the Lord” at 5:10 and 5:14. Presbyteros ecclesiæ is “the presbyters of the church,” establishing presbyter as the JNV office term. Salvabit remains “will save,” alleviabit is “will raise ... up,” and remittentur is “will be remitted”; deprecatio is “supplication,” assidua is “assiduous” and modifies that supplication, and passibilis is “susceptible to suffering.”

First Peter — Codici Editorial

Chapter 1

Chapter movement

Peter’s address to the elect sojourners opens into the Father’s foreknowledge, the Spirit’s sanctification, obedience, sprinkling, grace, and peace. The blessing then moves from God’s mercy and Christ’s resurrection into living hope, an imperishable inheritance, divine guarding, and salvation awaiting revelation. Necessary grief in temptations serves the proving of faith, while love and faith reach toward the salvation of souls. The prophets’ searching and the angels’ desire to look lead into the chapter’s imperatives: hope fully, refuse former desires, become holy, and live the time of sojourning in fear. Redemption by Christ’s precious blood grounds earnest mutual love, rebirth from incorruptible seed, and the final contrast between withering flesh and the abiding word.

Governing Latin

The two-verse address is governed by electis advenis and its successive relations secundum præscientiam, in sanctificationem, in obedientiam, and aspersionem. Regeneravit nos carries the blessing through in spem vivam and in hæreditatem, while conservatam agrees with inheritance and qui custodimini turns to the recipients. In quo exsultabis preserves the supplied singular future before the discourse returns to plural forms, and ut probatio ... inveniatur states the testing purpose. Exquisierunt atque scrutati sunt keeps both prophetic search verbs; in quod vel quale tempus keeps both alternatives. Succincti and sobrii remain subordinate to perfecte sperate. Castificantes supports diligite, and renati carries the rebirth contrast through semine corruptibili and incorruptibili. The quoted grass sequence yields to the abiding Verbum Domini without losing the repeated word.

Vulgate-specific readings

At 1:4, kept in the heavens in you retains both supplied prepositional phrases in conservatam in cælis in vobis instead of silently substituting a smoother location. Verse 1:6 remains a future exultation and the editorial records its singular exsultabis amid plural address. Verse 1:8 keeps joy as both unspeakable and glorified. Verse 1:10 retains grace to come in you, and 1:11 preserves both what time and what kind of time, the Spirit of Christ, plural sufferings, and plural later glories. Verse 1:12 leaves into whom without inventing an object for angelic looking. Verse 1:13 says grace is offered and keeps hope fully attached to the imperative. The Christological Domini nostri Jesu Christi at 1:3 is plain the Lord; by the established New Testament title adjudication, the book’s sole editorial covenant-name marker appears at the non-Christological Verbum Domini in 1:25 as the Lord (YHWH).

Ambiguities preserved

At 1:1, the English keeps election, sojourner identity, dispersion, and all five regional genitives without recasting the recipients as casual visitors. At 1:4, in you remains intentionally strange beside in the heavens because the supplied second in is not repaired. At 1:6, In this leaves the antecedent of In quo governed by the preceding salvation and inheritance movement, while English you does not falsely manufacture a distinct singular addressee to explain exsultabis. At 1:8, glorified remains a predicate of joy without turning it into an added action. At 1:12, into whom retains the grammatical openness of in quem near the Spirit and the announced realities without supplying what angels see. At 1:19, as of a lamb keeps Christ, blood, lamb imagery, and both adjectives together. At 1:22, obedience of charity, love of brotherhood, and simple heart stay distinct. At 1:23, the genitives Dei vivi et permanentis are clarified as the living God who abides forever rather than reassigned silently to another noun.

Clarity decisions

The dash in 1:1 sets the five regional genitives as the scope of the dispersion while preserving the unfinished address into 1:2. Verse 1:3 uses has begotten us anew for regeneravit nos so personal divine agency and new birth remain lucid without a mechanical modern sense of regenerate. Verse 1:5 recasts in virtute Dei custodimini as by the power of God are guarded, retaining divine agency and passive voice. Verse 1:7 places the fire clause between dashes so the purpose governed by ut remains readable. Verse 1:11 expands in quod vel quale tempus as what time, or what kind of time, preserving both alternatives. Verse 1:13 supplies with and being only to make the two participles visibly subordinate to hope fully. Verse 1:17 moves the Father complement beside invoke, while keeping the condition, impartial judge, each person's work, fear, and sojourning time. At 1:23, seed is repeated after incorruptible so the semine ellipsis carries a lucid English head through both sides of the contrast; a relative clause for permanentis then makes its genitive agreement with God intelligible.

Corrections and reasons

An initial rendering of advenis as visitors was rejected in favor of sojourners because the chapter's incolatus and 2:11's advenas et peregrinos form a sustained alien-and-pilgrim network. At 1:3, regenerated us was refined to begotten us anew to prevent a mechanical modern sense while retaining regeneravit and divine agency. At 1:4, a proposed smoothing of in vobis to a different English preposition was removed because the supplied source repeats in. At 1:6, a proposed pluralizing expansion was removed because exsultabis is singular even though ordinary English you cannot display the number without commentary. At 1:8, and believing was corrected to but believing so autem remains audible; glorious joy became joy … glorified so glorificata remains predicative rather than a loose stylistic synonym. At 1:13, perfectly hope was refined to hope fully, keeping perfecte on sperate. At 1:22, sincere heart was corrected to simple heart so simplici remains concrete. At 1:23, bare incorruptible was corrected to incorruptible seed because semine remains the elliptical head of both Latin adjectives and the frozen canonical-term control requires both English seed terms; wording that could make permanentis modify the word was separately corrected to the living God, who abides forever, following the Latin genitive. At 1:25, the sole Lord (YHWH) marker was placed here, not at the Christological title in 1:3.

Canonical terminology

Deus is God. The Christological Dominus at 1:3 is the Lord without the editorial parenthesis; the sole First Peter Lord (YHWH) marker is fixed at 1:25, and no other marker belongs in the book. Misericordia is mercy, fides is faith, spes is hope, salus is salvation, and gratia is grace. Anima is soul at 1:9 and 1:22. Semen is seed, with corruptible and incorruptible kept in exact contrast. Conversatio is conduct at 1:15 and 1:18, while incolatus is sojourning at 1:17. Caritas is charity; amor fraternitatis is love of brotherhood, preserving both relational nouns. Probatio is proving, distinct from tentationes as temptations. Sanctificatio and sanctus remain sanctification and holy. Verbum is word, and evangelizatum is proclaimed as good news.

Chapter 2

Chapter movement

The chapter begins with a laying aside of malice, deceit, pretenses, envies, and detractions, then directs newborn infants toward rational milk without guile and growth into salvation. Coming to Christ the living stone, the recipients themselves become living stones, a spiritual house and holy priesthood. The stone testimony turns from belief and honor to offense and unbelief, then names the chosen race, royal priesthood, holy nation, and acquired people called to proclamation. The sojourner identity governs good public conduct and submission for God's sake. Four compact commands lead into servants' endurance under difficult masters, where unjust suffering is twice called grace. The closing movement grounds that endurance in Christ's passion, sinlessness, nonretaliation, unjust judgment, bodily bearing of sins upon the wood, healing by his bruise, and the sheep's return to shepherd and overseer of souls.

Governing Latin

Deponentes in 2:1 remains subordinate to concupiscite in 2:2, which governs rationabile, sine dolo lac before ut ... crescatis and the condition si tamen gustastis. Ad quem accedentes keeps Christ as the destination and lapidem vivum as his predicate; et ipsi then carries the living-stone parallel into the passive superædificamini. The Scripture sequence retains lapidem summum angularem, caput anguli, lapis offensionis, and petra scandali before the opaque nec credunt in quo et positi sunt. The four corporate predicates in 2:9 remain distinct before the purpose ut virtutes annuntietis. Subjecti ... estote governs omni humanæ creaturæ and both sive alternatives through the causative obmutescere faciatis. Hæc est ... gratia frames both 2:19 and 2:20. From 2:21 through 2:24, four relative clauses keep Christ as antecedent before the sheep contrast in 2:25.

Vulgate-specific readings

Verse 2:2 keeps rationabile, sine dolo lac as rational milk, without guile, rather than supplying a technical noun or transferring guilelessness to the infants. Verse 2:8 retains the difficult close in which also they have been placed after their offense at the word and unbelief, without importing a causal explanation. Verse 2:9 preserves a people of acquisition and renders virtutes as excellences, recording their proclaimed range rather than reducing them to private moral habits. Verse 2:13 says every human creature and adds no institutional noun absent from omni humanæ creaturæ. Verses 2:19 and 2:20 each retain the judgment this is grace. Verse 2:23 expressly says one judging him unjustly; the English does not replace injuste with its contrary. Verse 2:24 keeps the concrete wood and bruise. Verse 2:25 preserves both shepherd and overseer of your souls, avoiding a narrower later office title. Dominus at 2:3 is the Lord with no YHWH marker, because the sole book marker has already appeared at 1:25.

Ambiguities preserved

Rationabile at 2:2 is kept as rational, exposing its relation to reason and fitting nourishment without turning it into an explanatory theological label; sine dolo remains attached to milk. At 2:8, in which also they have been placed preserves the open relation of in quo and the passive positi sunt without stating who placed them or why. At 2:9, people of acquisition keeps acquisition and possession in view, while excellences preserves the contextual range of virtutes beyond moral habits alone. At 2:13, every human creature retains creatura’s concrete breadth; king and governors then specify the supplied alternatives without defining the phrase as an institution. At 2:19, conscience toward God states the relation without reducing it to private sincerity. At 2:23, handed himself over identifies se as the object of tradebat while leaving the unjust judge unnamed. At 2:25, overseer preserves episcopum as an oversight term without silently deciding a later institutional office.

Clarity decisions

Verses 2:1–3 remain one grammatical movement: the opening participle is followed by the command long for, its salvation purpose, and the taste condition. Verse 2:5 supplies are being only to make the passive superædificamini explicit while house, priesthood, offering, acceptability, divine recipient, and Christological means remain unchanged. Quotation marks in 2:6–8 distinguish the successive stone testimonies without severing the believing and unbelieving audiences. Verse 2:10 supplies the English copula and past auxiliary required by its elliptical relative contrasts, repeating people and mercy rather than varying them. Verse 2:12 orders the observation clause so the nations remain the observers and glorifying God remains the purpose. Verse 2:15 renders the double causative as cause ... to fall silent. Verse 2:17 differentiates honorate from honorificate as honor and give honor. Verse 2:20 retains the participial contrasts around the single plural endurance. Verse 2:24 supplies we as the subject already contained in vivamus, then preserves the turn to plural you in sanati estis.

Corrections and reasons

At 2:1, a stylistically even series with all before every vice was rejected because the Latin repeats omnem only with malice and deceit and omnes with detractions. At 2:2, spiritual milk was corrected to rational milk because no separate spiritual noun is present and rationabile must remain auditable; guileless infants was rejected because sine dolo modifies milk. At 2:5, build yourselves was corrected to are being built up to restore passive superædificamini. At 2:8, explanatory wording about the cause or purpose of being placed was removed because nec credunt in quo et positi sunt supplies neither. At 2:9, peculiar people became people of acquisition to keep acquisitionis, and virtues became excellences to avoid reducing virtutes to moral habits. At 2:13, every human institution was corrected to every human creature because creaturæ supplies the concrete noun. At 2:14, for was restored before the praise so the two coordinated ad purpose phrases remain grammatically parallel. At 2:15, silence became cause ... to fall silent so both facere and obmutescere remain. At 2:18, harsh was refined to difficult to avoid strengthening dyscolis beyond its contextual range. At 2:23, a proposed contrary adverb was rejected and unjustly retained. At 2:25, bishop was refined to overseer to preserve episcopum's oversight relation without importing a narrower office.

Canonical terminology

Deus is God; Dominus at 2:3 is the Lord without an additional parenthesis. Salus is salvation, misericordia is mercy in both clauses of 2:10, anima is soul at 2:11 and souls at 2:25, and justitia is justice at 2:24. Lapis is stone, petra is rock, domus is house, and the corner vocabulary remains cornerstone, head of the corner, stone of offense, and rock of scandal. Sacerdotium is priesthood with holy at 2:5 and royal at 2:9. Advenæ and peregrini are sojourners and pilgrims. Conversatio is conduct, distinct from conversi as returned in 2:25. Libertas is freedom and servi are servants. Gratia remains grace in both 2:19 and 2:20. Lignum is wood and livor is bruise. Episcopus is overseer in the canon-level phrase overseer of your souls, kept distinct from shepherd.

Chapter 3

Chapter movement

The chapter moves from household conduct to a common life of blessing, then from suffering for justice to Christ's own suffering, proclamation, baptism, and victory. Wives' conduct, husbands' knowledgeable honor, and the call for one mind form the opening movement. The cited sequence of tongue, lips, peace, divine eyes, ears, and face then grounds fearless readiness to defend the hope within. The close follows Christ from death in flesh and life in spirit through the prison spirits and Noah's ark to baptism, resurrection, the swallowing of death, ascent, and the subjection of angels, powers, and virtues.

Governing Latin

At 3:1–2, mulieres subditæ sint governs the wives, ut introduces the purpose, lucrifiant remains passive, and considerantes continues the unbelieving husbands as observers of conduct. The outward list in 3:3 is answered by sed qui absconditus est cordis homo in 3:4; quieti et modesti spiritus stays genitive under incorruptibilitate, and locuples remains the concrete closing predicate. At 3:7, cohabitantes, impartientes, tamquam et cohæredibus, and ut non impediantur retain cohabitation, honor, shared inheritance, and the purpose concerning prayers. The 3:8–9 participles remain attached to the communal exhortation. At 3:14–16 the concession, repeated fear, sanctificate command, ad satisfactionem, rationem, manner, conscience, and confounding purpose remain distinct. At 3:18 mortuus est and the two passive participles preserve death, flesh, and spirit relations; In quo at 3:19 is not silently assigned a narrower antecedent. Active plural exspectabant governs Dei patientiam in 3:20. At 3:21 baptisma is the saving subject, interrogatio remains an inquiry directed in Deum, and per resurrectionem gives the means. The complete 3:22 clause retains deglutiens mortem, the purpose that we be made eternal-life heirs, ascent, and all three subjected orders.

Vulgate-specific readings

Conversationem is consistently ‘conduct,’ never spoken conversation. The 3:4 hidden person remains ‘rich’ in God’s sight for locuples rather than being replaced by a familiar evaluative adjective. In fine at 3:8 is ‘finally,’ not a prediction of the end. Fraternitatis amatores remains ‘lovers of brotherhood,’ and the blessing is possessed as an inheritance at 3:9. Justitia is the binding ‘justice.’ At 3:15 ‘defense’ for satisfactionem and ‘account’ for rationem remain two separate nouns. At 3:20 the plural spirits ‘awaited the patience of God,’ following the supplied active exspectabant rather than importing a proposition with patience as grammatical subject. At 3:21 interrogatio is ‘inquiry,’ retaining its question/request range and direction toward God without imposing a settled technical formula. At 3:22 the supplied swallowing-death and heir-making words are printed in full before the ascent and subjection sequence; virtutibus remains ‘virtues,’ not silently changed to another order-name.

Ambiguities preserved

At 3:4, ‘the hidden person of the heart … who is rich’ keeps the masculine relative chain while ‘in the incorruptibility of a quiet and modest spirit’ preserves the genitive relation without deciding whether incorruptibility names the person’s state, the spirit’s quality, or both. At 3:6, ‘any disturbance’ keeps perturbationem broad and supplies no threatening agent. At 3:7, the weaker-vessel comparison and the plural coheirs remain side by side without reducing women to the vessel image or resolving every surface agreement. At 3:14, ‘their fear’ retains the repeated timor construction. At 3:18–19, ‘in spirit. In which’ leaves the force of spiritu and the antecedent of In quo open. At 3:21, ‘of a form like this’ keeps the prior water as the comparison while ‘inquiry of a good conscience toward God’ leaves interrogatio between question, request, and appeal. At 3:22, ‘virtues’ preserves the supplied term without defining the celestial order.

Clarity decisions

At 3:3, ‘your adornment’ supplies the English head needed by Quarum while every outward item remains separately named. The 3:4 contrast is carried with ‘but’ and one continuous sentence so the hidden person is not detached from the outward list. At 3:7, ‘dwell together’ makes the participial household direction readable as exhortation while keeping knowledge, honor, vessel, coheir status, and prayer purpose in their source order. At 3:8, English ‘be’ supports the adjective chain without adding a new command. The 3:15–16 semicolon keeps defense, manner, conscience, and purpose continuous across the verse key. At 3:20, ‘they awaited’ makes the active plural visible and ‘in which’ clearly resumes the ark without changing the source proposition. At 3:21, ‘baptism, of a form like this’ gives the Latin comparison grammatical English while keeping baptism as subject. At 3:22, a semicolon separates the death-and-heirs purpose from ascent without dropping either proposition.

Corrections and reasons

The first draft of 3:1 used an indefinite ‘women’ twice; it was corrected to ‘wives’ in the household relation because mulieres is governed by viris suis, while the repeated source noun remains visible in ‘conduct of the wives.’ At 3:4, ‘valuable’ was rejected for locuples because it erased the concrete wealth predicate; ‘rich’ was restored. At 3:7, a broken singular-woman/plural-coheirs construction was corrected to ‘bestowing honor as to the weaker, female vessel, as also to coheirs’ so quasi infirmiori vasculo muliebri and tamquam et cohæredibus retain their own number and comparison while the honor and prayer purpose remain auditable. At 3:13, generic ‘imitators’ was refined to ‘zealous followers’ so æmulatores retains active zeal for the good. At 3:20, a familiar-looking draft with God’s patience as the subject was corrected to ‘they awaited the patience of God’ because exspectabant is active plural and patientiam is accusative. At 3:21, ‘appeal’ was rejected as too settled for interrogatio; ‘inquiry’ preserves the open range and direction. At 3:22, an abbreviated victory sentence was rejected and the swallowing of death, eternal-life heirs, ascent, and three subjected orders were all restored from the supplied Latin.

Canonical terminology

Deus is ‘God’; divine Dominus remains ‘the Lord’ in this chapter under the already-established book policy, and human dominum at 3:6 is lowercase ‘lord.’ Justitia is ‘justice,’ anima is ‘soul,’ spiritus is ‘spirit,’ vita is ‘life,’ pax is ‘peace,’ benedictio is ‘blessing,’ maledictum is ‘curse,’ and dolus is ‘deceit.’ Conversatio is ‘conduct,’ timor is ‘fear,’ conscientia is ‘conscience,’ spes is ‘hope,’ and carcer is ‘prison.’ Baptisma is ‘baptism,’ resurrectio is ‘resurrection,’ and arca is ‘ark.’ The celestial sequence at 3:22 is kept as ‘angels, powers, and virtues,’ and every later occurrence should preserve those distinctions unless context supplies a recorded reason.

Chapter 4

Chapter movement

Christ’s suffering in flesh opens the chapter and arms the addressees with the same thought: the one who has suffered has ceased from sins so as to live the remaining time for God’s will. The former life among the nations is then set against present difference, coming judgment, and the difficult proclamation to the dead. With the end drawn near, the chapter turns to prudent prayer, continual charity, hospitality, gifts, speech, and ministry. The final movement passes through the heat of trial, shared sufferings, Christ’s name, the full resting honor-glory-power-Spirit clause, prohibited causes of suffering, judgment beginning at God’s house, and the entrusting of souls to the faithful Creator in good deeds.

Governing Latin

The ablative Christo … passo grounds armamini at 4:1; qui passus est remains the singular subject of desiit and of vivat across 4:2, so the English does not shift the purpose clause to a plural subject. At 4:3 Sufficit governs the past time and ad voluntatem gentium consummandam, followed by all six concrete former-life categories. In 4:4 admirantur and blasphemantes keep the same outside agents while non concurrentibus vobis preserves the addressees’ refusal to run together. The plural Qui at 4:5 leads into Propter hoc at 4:6, whose passive evangelizatum est and purpose contrast retain dead recipients, judgment according to humans in flesh, and life according to God in spirit. The exhortation sequence at 4:7–11 keeps prudence, prayer-vigilance, continual charity, hospitality, received grace, mutual administration, God-supplied power, purpose, and doxology. At 4:12–14 nolite peregrinari, fervore, communicantes, gaudete, gaudeatis exsultantes, and the entire quod … honoris, gloriæ, et virtutis Dei … Spiritus … requiescit construction remain present. The 4:15 list keeps all four roles; 4:16–19 preserves the Christian contrast, this name, inceptive judgment, first-from-us condition, scarce salvation, and final entrusting command.

Vulgate-specific readings

At 4:2 the reader says ‘he may live,’ not ‘you may live,’ because singular vivat continues qui passus est. The former-life list retains excesses, desires, drunkenness, revelries, drinking bouts, and unlawful worship of idols; none is silently merged. Luxuriæ confusionem is ‘confusion of excess,’ keeping both the difficult confusion and the excess relation. At 4:6 the gospel ‘was proclaimed also to the dead,’ leaving their identity unstated and retaining the flesh/spirit purpose contrast. Orationibus remains plural ‘prayers,’ caritas is ‘charity,’ and multiformis gratiæ is ‘manifold grace.’ At 4:12 the reader remains strange: the beloved are told not to be as strangers amid the heat brought for trial, rather than receiving a generic surprise formula. At 4:14 the honor, glory, power of God, and his Spirit all remain in the one resting construction. At 4:15 maledicus is ‘reviler,’ while alienorum appetitor is explicitly ‘one who covets what belongs to others’; neither is flattened to a generic social nuisance.

Ambiguities preserved

At 4:1–2, ‘the one who has suffered’ keeps qui passus est general in form while its relation to Christ’s opening suffering remains audible; no new plural agent is inserted into vivat. At 4:3, ‘the will of the nations’ preserves gentium without deciding whether every occurrence should be heard ethnically, morally, or both. At 4:4, ‘confusion of excess’ leaves confusionem concrete but difficult and does not substitute a familiar image. At 4:6, ‘the dead’ remains undefined because the Latin supplies no identity. At 4:10, the shift from singular Unusquisque to plural administrantes is represented by ‘as each one … minister it to one another’ without erasing either number. At 4:11, ‘to whom’ leaves the doxological antecedent as the Latin presents it after God through Jesus Christ. At 4:12, the foreignness force of peregrinari and the literal heat of fervore remain together. At 4:14, ‘that which is of honor, glory, and the power of God … and which is his Spirit’ preserves the difficult genitives and relative movement rather than reducing them to a shorter familiar formula. At 4:15, the appetite for what belongs to others remains explicit without choosing a narrower legal or social category.

Clarity decisions

‘Christ having suffered in the flesh’ gives the opening ablative absolute lucid English while retaining it as the ground of ‘arm yourselves.’ The 4:2 purpose is placed immediately after the colon and carries singular ‘he’ through the remaining-time phrase. At 4:3, ‘for those who walked’ positions the dative his in intelligible English while leaving the will-of-the-nations purpose intact. At 4:4, the participle blasphemantes becomes ‘and they blaspheme’ so its agent cannot be mistaken for the addressees. At 4:8 and 4:10, finite exhortations support Latin participles whose force comes from the surrounding commands; the objects, mutual relations, and stewardship image remain unchanged. At 4:11, ‘let it be’ supplies only the English condition-result support needed for the two si clauses. At 4:12, ‘be as strangers amid the heat’ keeps both unusual source images intelligible. At 4:14, paired relative language and dashes make the cumulative clause readable without discarding any genitive or the resting predicate.

Corrections and reasons

At 4:2, an initial plural ‘you may live’ was corrected to singular ‘he may live’ because vivat continues qui passus est; the addressees receive armamini, but the purpose clause retains its own singular agent. At 4:3, a compressed ‘debauchery and drunken parties’ draft was rejected because it merged luxuriis, vinolentiis, comessationibus, and potationibus; all list members were restored separately. At 4:4, ‘they are surprised’ was replaced by ‘they marvel’ and the confusion-of-excess phrase was restored so admirantur, luxuriæ, and confusionem remain independently traceable. At 4:6, a draft that identified the dead was rejected because mortuis supplies no identity. At 4:10, modern administrative language was replaced by ‘minister’ and ‘stewards’ to preserve mutual service and dispensatores. At 4:11, God may be glorified was corrected to God may be honored so honorificetur remains distinct from 4:16 glorificet, while the following doxological glory remains intact. At 4:12, generic ‘do not be surprised by the fiery trial’ was rejected because it erased both peregrinari and fervore. At 4:14, a shortened Spirit-only formula was rejected and every honor, glory, power-of-God, Spirit, and resting component was restored. At 4:15, ‘meddler’ was rejected for alienorum appetitor; the final wording preserves appetite and what belongs to others, while maledicus remains the separate ‘reviler.’

Canonical terminology

Deus is ‘God,’ Christus is ‘Christ,’ and no new divine-title marker occurs in this chapter. Voluntas is ‘will,’ caro is ‘flesh,’ spiritus is ‘spirit,’ judicium is ‘judgment,’ and Evangelium is ‘Gospel.’ Caritas is ‘charity,’ gratia is ‘grace,’ peccatum is ‘sin,’ and anima is ‘soul.’ Oratio is ‘prayer,’ Creator is ‘Creator,’ and domus Dei is ‘the house of God.’ Passio and pati retain the suffering family across Christ, the addressees, and the prohibited sufferer list. Honorificare is ‘honor’ at 4:11 and remains distinct from glorificare, ‘glorify,’ at 4:16; gloria remains ‘glory.’ Administrare is rendered contextually as ‘minister’ or ‘supply,’ dispensator as ‘steward,’ and virtus as ‘power’ at 4:11 while the plural celestial virtutibus at 3:22 remains ‘virtues.’ Christianus is ‘Christian,’ maledicus is ‘reviler,’ and alienorum appetitor remains a person who covets what belongs to others.

Chapter 5

Chapter movement

The chapter moves from Peter's appeal to the elders as a fellow elder, witness, and future sharer in glory, through the shepherding charge and its three motive contrasts, into mutual humility under God's hand. Sobriety and vigilance answer the circling adversary; shared suffering then yields to God's own threefold work of perfecting, confirming, and establishing. Silvanus, the true grace in which the recipients stand, the co-elect church in Babylon, Marcus, the holy kiss, and final grace bring the letter to its supplied close.

Governing Latin

At 5:1, `Seniores ... obsecro` carries Peter's appeal while `consenior et testis` and `gloriæ communicator` remain coordinated descriptions of the speaker. The imperative `pascite` governs 5:2, with `providentes` and the paired `non ... sed` motives extending the charge through 5:3. `Humiliamini` governs 5:6, and `projicientes` in 5:7 remains dependent upon those humbled. In 5:10, emphatic `ipse` owns exactly the three futures `perficiet, confirmabit, solidabitque`. The participles `obsecrans et contestans` in 5:12 explain the brief writing and support the declaration `hanc esse veram gratiam Dei`.

Vulgate-specific readings

The English retains the supplied `in cleris` at 5:3 as plural allotted portions rather than silently importing a later clergy class. It gives `humilitatem insinuate` a concrete inward action at 5:5, keeps `tempore visitationis` as the time of visitation, and preserves `sollicitudinem` as anxious care. At 5:10 it contains exactly three restorative predicates, not a familiar four-verb sequence. It retains `ut arbitror` in 5:12 and explicitly preserves `ecclesia quæ est in Babylone coëlecta` at 5:13, including church, Babylon, and co-election.

Ambiguities preserved

The rendering leaves `consenior` at 5:1 as fellow elder without inflating Peter into a superior office. At 5:3, allotted portions makes the plural `cleris` visible while the referent remains contextual; `ex animo` is kept as from the heart rather than assigned to a different clause. At 5:5, impress humility upon yourselves records the active force of `insinuate` without treating it as verbal insinuation. The difficult dative-relative structure of 5:9 is represented as the same suffering taking place in the brotherhood throughout the world, without inventing a new agent. `ut arbitror` is attached to Peter's account of Silvanus, not to the truth of God's grace.

Clarity decisions

Prince of Shepherds keeps `princeps pastorum` vivid while remaining immediately intelligible. Exercising oversight renders `providentes` as an active pastoral responsibility, and the two motive pairs remain distinct: compulsion versus willing service, then shameful gain versus free willingness. The phrase impress humility upon yourselves toward one another makes `invicem` mutual and gives `insinuate` an enacted rather than merely spoken force. At 5:13, as does Marcus supplies the Latin's shared greeting verb without adding a new proposition or obscuring Marcus's relation as Peter's son.

Corrections and reasons

Several smoother but less exact options were rejected. Clergy was replaced by allotted portions at 5:3 because the source supplies plural `cleris` and the review target forbids automatic institutional narrowing. A generic be humble was refined to impress humility upon yourselves at 5:5 so that the unusual action in `insinuate` remains perceptible. A proposed extra restorative verb at 5:10 was rejected because the frozen Latin has exactly three futures. The closing church was not reduced to an unnamed woman or bare co-elect person, and the parenthetical `ut arbitror` was restored explicitly so neither supplied feature disappears.

Canonical terminology

God, grace, glory, faith, suffering, church, and Christ remain stable across the chapter. `grex`, `pascite`, and `princeps pastorum` are kept in the flock-shepherd field; elder and fellow elder preserve the `senior/consenior` relation. Dominion renders `imperium`, and ages of ages preserves the doxological recurrence. Brotherhood remains the corporate term at 5:9, while church is explicit at 5:13. No divine-title parenthetical appears in this chapter: under the sealed New Testament adjudication the Christological Lord at 1:3 stays plain and the book's sole editorial `Lord (YHWH)` marker belongs at 1:25.

Second Peter — Codici Editorial

Chapter 1

Chapter movement

Simon Peter addresses people who share a coequal allotted faith, then asks for grace and peace to reach fulfillment through knowledge. The chapter unfolds from everything divine power has given for life and piety into the promises by which the recipients may share in divine nature and flee worldly desire's corruption. Their answering diligence takes the form of an eight-link chain from faith through virtue, knowledge, abstinence, patience, piety, and brotherly love to charity. Fruitful knowledge stands opposite blindness, hand-groping, and forgetfulness; good works make calling and election certain and lead toward abundant entrance into Christ's eternal kingdom. Peter then turns to remembrance under the sign of his swiftly relinquished tabernacle. His testimony rests not on learned fables but on witnessed magnificence, the Father's descending voice, and the holy mountain. The close moves from that heard voice to the firmer prophetic word, the lamp in darkness, the dawning day, the daystar in hearts, and prophecy brought not by human will but through Holy-Spirit-inspired speakers.

Governing Latin

The dative iis governs the recipients, while qui ... sortiti sunt makes their coequal faith something allotted and in justitia carries the relation into the coordinated genitives Dei nostri and Salvatoris Jesu Christi. Singular adimpleatur governs the coordinated grace and peace of 1:2. In 1:3, omnia is qualified by divinæ virtutis suæ and quæ ad vitam et pietatem donata sunt before per cognitionem identifies the means; per quem then opens 1:4 without supplying a new named antecedent. The repeated in phrases make every member of the virtue chain both gift received and basis for the next. If-clause adsint et superent governs constituent in 1:8, and the negative portrait in 1:9 keeps three linked participial or predicative pressures. In 1:12–15, incipiam, arbitror, certus, and dabo operam carry Peter from future reminder through present judgment and certainty to an intentionally compressed post-death purpose. The 1:17 ablative voice construction grounds Christ's received honor and glory; 1:19–21 links attendentes and intelligentes with two causal statements about prophecy.

Vulgate-specific readings

Verse 1:1 retains Simon as well as Peter, both servant and apostle, the allotment force of sortiti sunt, coequal rather than merely similar faith, canonical justice for justitia, and the pressure between our God and the Savior Jesus Christ. Verse 1:2 says grace and peace are fulfilled, preserving adimpleatur rather than replacing it with a more familiar multiplication formula. Verse 1:3 keeps own glory and virtue as the means or sphere of calling, and 1:4 calls the promises greatest and precious while retaining flight from the corruption of the desire in the world. The virtue chain uses abstinence, patience, piety, love of brotherhood, and charity without collapsing its deliberately different nouns. Verse 1:9 preserves groping with his hand and receiving forgetfulness; 1:10 keeps through good works and the exact consequence that the doers will not sin at any time. Verse 1:12 retains I shall begin, and 1:15 leaves Peter's post-death agency compressed rather than supplying a document, messenger, or other mechanism. Learned fables, Christ's presence, magnificent glory, the supplied command hear him, the firmer prophetic word, and daystar all remain visible. Every Christological Dominus in this chapter is plain Lord; the book's single covenant-name marker belongs later at 2:9.

Ambiguities preserved

At 1:1, the punctuation keeps Dei nostri and Salvatoris Jesu Christi as coordinated genitive pressures without using an English formula that would silently declare or deny a single referent. At 1:3, his in divinae virtutis suae and him who called follow the source relations without naming an antecedent the Latin leaves pronominal; 1:4 likewise says through whom rather than identifying the referent by import. The desire that is in the world is allowed to govern corruption as the Latin genitive sequence does, without turning corruption itself into an independent worldly agent. In 1:9, receiving forgetfulness remains an active participial state whose precise psychological mechanism is not explained. In 1:12, knowing these things is supplied only from the immediate de his, while present truth stays a temporal or situational description rather than a doctrinal label. Verse 1:15 preserves the causative pressure of habere vos and the post-death timing but does not say how Peter will bring about remembrance. Verse 1:19 renders lucifer by its common-noun sense daystar and supplies no proper-name identity. Private interpretation in 1:20 remains grammatically broad: the English does not decide whose interpretation propria denotes or expand the line into a doctrinal system.

Clarity decisions

Verse 1:1 uses to those who have been allotted to carry the dative address and the deponent sortiti sunt in immediate English, while a comma before the second genitive keeps the title pressure perceptible. Verse 1:2 turns Gratia vobis into fulfilled for you so the dative remains visible without making grace alone the subject; its closing colon lets 1:3's just as remain subordinate to the greeting instead of becoming a broken sentence. Verses 1:3–4 preserve one continuous construction: just as opens the given-all-things clause, through whom opens the promise clause, and so that keeps the purpose before the fleeing participle. Bringing to bear all care gives subinferentes an intelligible subordinate action without weakening ministrate, rendered supply. Verses 1:5–7 repeat in at every hinge so no virtue is detached or reordered. Verse 1:8 uses render to keep constituent causative and retains the two exact negatives neither empty nor without fruit. Verse 1:10 makes the purpose clause explicit after greater labor while leaving the result under for. In 1:17, the participle and ablative absolute are recast as a finite reception and a when-clause, preserving Christ, the Father, the voice, both kinds of glory, and every word of the speech. Verse 1:20 changes the Latin universal-plus-negation into no prophecy for unambiguous English scope while retaining singular Scripture and private interpretation.

Corrections and reasons

An initial opening that said equally precious faith was corrected to faith coequal with ours because coæqualem states equality, not an added valuation. The greeting was corrected from multiplied to fulfilled so adimpleatur, including its supplied singular form, would not be conformed to a more familiar wording. In 1:3, all things granted by divine power was refined to all things of his divine power ... have been given: this keeps the Latin genitive and passive gift construction instead of manufacturing power as a finite giver. Very great promises became greatest and precious promises to retain maxima as the supplied superlative alongside, not inside, the separate precious adjective. Self-control was corrected to abstinence, endurance to patience, and brotherly affection to love of brotherhood so the chain's recurrent Latin nouns remain canonically traceable. Fruitless was expanded to without fruit because sine fructu is a concrete negative distinct from non vacuos. Feeling dimly was rejected for groping with his hand because manu tentans names the bodily instrument. An easy paraphrase of 1:15 that supplied writings was removed; the final line retains have you ... make remembrance and leaves the mechanism absent. Cleverly devised stories became learned fables because doctas and fabulas are both starkly present. Morning star was refined to daystar to carry lucifer as a luminous common noun without suggesting the later proper name. An interpretation of one's own was shortened to private interpretation because propria does not identify its possessor in this clause.

Canonical terminology

Deus is God, and justitia is justice at 1:1. Every Dominus in chapter 1 is part of a Christological title and is therefore Lord without the YHWH parenthesis: Christ Jesus our Lord at 1:2; our Lord Jesus Christ at 1:8, 1:14, and 1:16; and our Lord and Savior Jesus Christ at 1:11. Fides is faith, cognitio is knowledge, virtus is power where divina virtus names divine efficacy and virtue where the chapter's moral chain and propria … virtute require that sense. Pietas is piety, scientia is knowledge, abstinentia is abstinence, patientia is patience, amor fraternitatis is love of brotherhood, and caritas is charity. Concupiscentia is desire, corruptio is corruption, purgatio is purification, delictum is offense, vocatio is calling, electio is election, and regnum is kingdom. Tabernaculum remains tabernacle and obitus is death. Præsentia is presence rather than an imported advent formula; magnitudo and magnifica gloria are magnificence and magnificent glory. Sermo propheticus is prophetic word, lucerna is lamp, lucifer is daystar, Scriptura is Scripture, prophetia is prophecy, and Spiritus Sanctus is the Holy Spirit.

Chapter 2

Chapter movement

The chapter begins by carrying the former people’s false prophets into the recipients’ coming lying teachers: sects of destruction, denial of the purchaser-Lord, sexual excess, commercial exploitation, judgment, and wakeful destruction. The sentence beginning For if then moves through sinful angels, the original world and Noah, the condemned cities, and rescued Lot before reaching its governing conclusion at 2:9: the Lord knows both rescue and reservation. From those examples the chapter turns to the teachers’ fleshly impurity, contempt, blasphemy, animal-like corruption, daytime indulgence, adultery, greed, Balaam’s wandering, and the mute animal’s restraint. Waterless springs and storm-driven clouds lead into proud speech, enticement, promised freedom, and actual slavery. The closing movement traces escape, renewed entanglement, a worse latter state, departure from the holy command, and the dog-and-sow proverb images.

Governing Latin

Fuerunt vero … sicut et establishes the old-and-coming analogy in 2:1, while introducent, negant, and superducentes preserve the shift from future entry to present denial and self-brought destruction. The conditional proof is governed by Si enim Deus in 2:4 and does not receive its controlling Novit Dominus assertion until 2:9; the intervening et clauses coordinate angels, the original world, the cities, and Lot under divine agency. Rudentibus inferni, detractos in tartarum, cruciandos, and reservari keep instrument, descent, destination, torment, and reservation visible. Aspectu … et auditu justus erat remains the main statement in 2:8, while plural qui … cruciabant makes Lot’s neighbors the agents tormenting his just soul. Magis autem eos in 2:10 continues the object of reservation before audaces and sibi placentes resume those persons. The participles of 2:13–14 sustain the bodily portrait; derelinquentes … erraverunt restores a finite movement at 2:15. The two participial proverb clauses in 2:22 are retained without inventing a finite verb for the washed sow.

Vulgate-specific readings

Verse 2:1 keeps sects of destruction and the Lord who bought them rather than substituting an alternate technical term or a different purchase relation. Verse 2:4 retains ropes of hell and the distinct destination Tartarus, together with torment and reservation for judgment. Verse 2:5 says the original world and Noah as the eighth, a herald of justice. Verse 2:6 names the cities of the Sodomites and Gomorrheans and keeps condemnation by overthrow. Verses 2:10–11 preserve introducing sects while blaspheming and the difficult statement that angels do not bear an execrable judgment against themselves. Verse 2:13 retains daytime delicacies, and 2:15 names Balaam from Bosor without supplying a kinship noun. Verse 2:16 keeps a yoked mute animal and the prophet’s foolishness; 2:18 exposes the small-force paululum; 2:22 keeps vomit, the washed female sow, and a wallowing place of mud.

Ambiguities preserved

At 2:2, through whom leaves quos able to resume the many followers without replacing it with a named antecedent in the reader text. In 2:4, the English keeps the angels as those dragged down while with ropes leaves the ablative instrumental relation visible. At 2:6, setting an example of those who will act impiously retains the source's difficult genitive relation rather than inserting an unstated account of what the example proves. At 2:8, by sight and hearing preserves the supplied relation to justus erat without recasting the verse from a more familiar syntax; plural those who remains the tormenting agent. At 2:10, while blaspheming does not invent an object for blasphemantes, and 2:11 keeps adversum se reflexive as against themselves. At 2:18, escape but a little leaves paululum open to small extent or duration and reproduces the successive relative clauses without supplying a missing object of escape. At 2:22, the sow clause remains a noun-and-participle image rather than a completed action imported into its ellipsis.

Clarity decisions

The first three verses separate the future introduction from present negant with and they deny, while through whom remains deliberately unresolved. Verse 2:3 uses make merchandise of you to make negotiabuntur's commercial object explicit without adding a motive beyond greed. The 2:4–9 chain uses semicolons and dashes so English readers can hold every divine action until the conclusion, and verse 2:10 continues that conclusion with especially. Verse 2:4 places dragged down with ropes of hell into Tartarus between dashes so detractos remains attached to the angels and tradidit remains God's governing act. Verse 2:8 says those who ... tormented to expose the plural agency. Verse 2:12 preserves the elliptical by nature for capture and destruction rather than adding a source-less maker or decree. Verses 2:13–16 retain participial accumulation until went astray and then state the mute animal's restraint in ordinary English. Verse 2:20 repeats these to make the reference back to defilements lucid, and 2:21 recasts the separated eo ... sancto mandato as the holy command that was handed down.

Corrections and reasons

During self-review, 2:1 was changed from a single future sequence to who will introduce ... and they deny so present negant was not silently absorbed into erunt and introducent. At 2:3, profit from you was replaced by make merchandise of you to restore the concrete commercial force of negotiabuntur. At 2:4, a generic restraint was replaced by ropes of hell, and a collapsed hell destination was separated into ropes of hell and Tartarus so neither Clementine fingerprint disappeared. At 2:5, one of eight was rejected for Noah as the eighth because octavum directly predicates the ordinal of Noah. At 2:8, wording that could make Lot torment his own soul was removed; those who now carries plural cruciabant. At 2:9, trial was corrected to temptation so tentatione remains aligned with the governed temptation family instead of becoming ornamental variation. At 2:10, a familiar object for blasphemy was withheld because the supplied Latin gives sectas as the object of introducere but no separate expressed object for blasphemantes. At 2:15, son of Bosor was rejected because ex supplies from, not a kinship noun. At 2:18, barely escape was changed to escape but a little so paululum's degree-or-time pressure remains. At 2:22, returns and goes back were removed from the sow image because Sus lota in volutabro luti has no finite verb.

Canonical terminology

Deus is God at 2:4. The purchased Dominum at 2:1 is Christological and therefore appears as plain Lord; the first non-Christological covenant title at 2:9 receives the book's sole editorial form the Lord (YHWH). Dominus in the Christological title our Lord and Savior Jesus Christ at 2:20 remains plain, and no all-capital divine title appears. Justitia is justice in herald of justice at 2:5 and way of justice at 2:21; justus is just for Lot and his soul. Anima is soul at 2:8 and souls at 2:14. Corruptio remains corruption at 2:12 and 2:19. Perditio is destruction; pernicies at 2:12 is also destruction because the tightly paired capture-and-destruction phrase requires that concrete terminal sense, a documented contextual convergence rather than ornamental variation. Secta remains sect at both 2:1 and 2:10. Inferni is rendered hell only inside the supplied ropes image, while tartarum remains the distinct Tartarus. Libertas and servi are freedom and slaves in the conquest maxim, and command, judgment, iniquity, defilement, adultery, greed, and torment retain their concrete severity.

Chapter 3

Chapter movement

Peter names this as his second epistle and sets the plural in these beside that singular letter to awaken a sincere mind by reminder, so the beloved may remember his foretold words, the holy prophets, their apostles, and the Lord and Savior's commandments. The warning then turns to last-days mockers, their own desires, and their challenge concerning the promise and the coming. Their willing blindness is answered by the heavens, earth, water, and divine word of the former world, then by the same word's reservation of the present heavens and earth for fire and judgment. The Lord's measure of a day and a thousand years reveals not delay but patient action for the recipients, willing none to perish but all to return to repentance. The thief-like day and cosmic dissolution press the ethical question of holy conducts and pieties, while expectation reaches new heavens, a new earth, and indwelling justice. Peter closes with diligence, peace, the Lord's long-suffering as salvation, Paul's wisdom and difficult letters beside the other Scriptures, then a guard against error, growth in grace and knowledge, and glory unto the day of eternity.

Governing Latin

Hanc ... secundam scribo epistolam is singular, while in quibus is plural and therefore remains audible through in these rather than being silently regularized. Ut memores sitis governs the compressed words, prophets, apostles, commandments, Lord, and Savior sequence; quæ prædixi remains Peter's first-person perfect. Hoc primum scientes opens the scoffer warning, and dicentes keeps the promise-or-coming question in their mouths. Latet ... hoc volentes makes the hiddenness voluntary; terra is the singular subject of consistens, and per quæ remains a plural relative across the next boundary. Repositi sunt and igni reservati govern the present heavens and earth. Cum igitur ... dissolvenda sunt governs quales oportet, whose manner is extended by exspectantes and properantes. The masculine per quem remains formally open after adventum diei Domini. Satagite governs the passive ei inveniri, arbitremini governs long-suffering as salvation, and custodite ne ... excidatis yields through vero to the final command crescite.

Vulgate-specific readings

Verse 3:1 retains the supplied singular second epistle followed by plural in these. Verse 3:2 keeps Peter's first-person I foretold and the compressed prophet-apostle-command relations rather than substituting a familiar reconstructed sentence. Verse 3:4 asks where the promise, or his coming, preserving aut instead of converting the two terms into a single promise of a coming. Verses 3:5–6 retain both out of water and through water, God's word, plural through which things, flooding, and the former world's perishing. The present cosmos is stored by the same word and reserved for fire. Verse 3:10 keeps great force, three distinct cosmic subjects, dissolution by heat, and burning of the earth's works. Verses 3:11–12 preserve plural conducts and pieties, hastening unto the coming, and the unresolved through which. Verse 3:16 explicitly retains Paul's epistles beside the other Scriptures, and 3:18 ends with the day of eternity. Every chapter-three Dominus is plain Lord under the frozen book policy; the sole Lord (YHWH) marker belongs at 2:9, not here.

Ambiguities preserved

In 3:1, in these leaves the plural in quibus visible without deciding in reader prose whether it gathers exactly the two Petrine epistles or a wider written field. The genitives and ablative in 3:2 remain compressed: the English does not make the prophets speak Peter's first-person verb, erase the recipients' apostles, or collapse all relations into one imported source formula. At 3:5, by their own will records volentes while the exact manner of willing hiddenness remains unexpanded. At 3:6, through which things preserves the plural per quæ without naming a single antecedent. At 3:12, hastening unto does not assert that the recipients cause the day, and through which does not replace the masculine relative with an explanatory noun. At 3:15, our Lord remains plain without adding Jesus Christ to settle its referent. At 3:16, in which remains attached to the epistles while the difficult things and the other Scriptures retain their distinct but closely joined relations.

Clarity decisions

A semicolon in 3:1 allows the singular letter statement to close before the deliberately exposed plural in these. Verse 3:2 uses commas to make its compressed memory catalogue pronounceable without supplying an absent through or by. Verse 3:5 sets the two water relations and standing-together clause between dashes, so God's word remains the governing means and the sentence can continue into 3:6. Verse 3:10 uses a semicolon after the heavens' passage to distinguish passage, heat-dissolution, and burning without separating them from the one day. Verse 3:11 says what manner of persons to make quales intelligible while retaining the unusual plurals conducts and pieties. Burning is placed beside heavens in 3:12 so the participle remains visible, and melt away gives tabescent a lucid physical action. Verse 3:16 supplies his only as the minimal English antecedent link to Paul's epistles. Verse 3:17 supplies yourselves as the natural object of guard while preserving the passive danger of being led away.

Corrections and reasons

A proposed singular in this at 3:1 was rejected because it would erase the supplied plural in quibus after the singular second epistle. Familiar wording that fused 3:4 into the promise of his coming was rejected because the Clementine source coordinates promissio and adventus with aut. At 3:5, a proposed deliberately forget was replaced by by their own will this is hidden, retaining both latet and volentes instead of importing a different mental act. At 3:6, bare through which was expanded to through which things so the plural relative remains audibly unresolved. Great crash at 3:10 was rejected for great force because impetu supplies violent movement without naming a sound. Holy lives and godliness at 3:11 was rejected because it would normalize both supplied plurals and erase the recurring conduct and piety families. Hasten the coming at 3:12 was rejected as an unsupported causative; hastening unto preserves properantes in adventum. Patience at 3:15 was refined to long-suffering so longanimitas remains distinct from patientia in 1:6. Rest of Scripture at 3:16 was rejected for the plural other Scriptures, preserving ceteras Scripturas.

Canonical terminology

Deus is God at 3:5. Every Dominus in this chapter is Lord without a covenant-name parenthesis: the book's sole Lord (YHWH) marker is fixed at 2:9. Promissio is promise, while adventus is coming; the terms remain distinct at 3:4. Pœnitentia is repentance, judicium is judgment, and perditio is destruction. Conversatio is conduct and pietas is piety, with both unusual plurals retained at 3:11. Justitia is justice at 3:13. Longanimitas is long-suffering at 3:15, distinct from patientia as patience in 1:6. Scriptura is Scripture, plural Scriptures at 3:16; epistola is epistle. Firmitas is firmness, gratia is grace, cognitio is knowledge, salus is salvation, and gloria is glory. Cæli, terra, aqua, ignis, and elementa remain heavens, earth, water, fire, and elements throughout the cosmic sequence. Dies remains day through last days, reciprocal time, the Lord's day, and the final day of eternity.

First John — Codici Editorial

Chapter 1

Chapter movement

The chapter opens before its main announcement is grammatically complete: repeated ‘that which’ clauses gather hearing, sight, sustained contemplation, and bodily handling around the word of life. The manifestation of life then becomes witnessed and announced eternal life, whose prior relation is with the Father and whose appearance reaches the witnesses. Their announcement invites the recipients into fellowship with the witnesses and, through that fellowship, with the Father and his Son Jesus Christ; writing aims at full joy. The movement then turns to the announcement that God is light and no darkness whatever is in him. Five conditions test claimed fellowship, walking, possession of sin, confession of sins, and denial of having sinned. Their consequences hold together truth enacted or absent, mutual fellowship, cleansing by Christ’s blood, self-deception, divine forgiveness and cleansing, liar-making, and the presence or absence of his word.

Governing Latin

The opening is governed by the repeated neuter relative Quod rather than by an immediately named antecedent. Quod fuit, quod audivimus, quod vidimus, quod perspeximus, and manus nostræ contrectaverunt accumulate objects before de verbo vitæ closes the first row; verse 2 interrupts that pressure with et vita manifestata est and a witness-and-announcement clause, while verse 3 resumes quod vidimus et audivimus as the object of annuntiamus. The purpose ut ... societatem habeatis extends into et societas nostra sit, joining recipient fellowship with the witnesses’ Father-and-Son fellowship. In 1:5, hæc identifies annuntiatio and quoniam gives its content. Verses 1:6–10 retain the exact sequence Si dixerimus, Si autem, Si dixerimus, Si confiteamur, Si dixerimus, with each consequence kept under its own condition. At 1:9, fidelis and justus govern the two coordinated purpose verbs remittat and emundet.

Vulgate-specific readings

The repeated neuter opening remains ‘that which’ and does not introduce a named person or message before the Latin does. Vidimus is rendered ‘we have seen,’ while perspeximus remains the distinct ‘we gazed upon’; manus nostræ contrectaverunt keeps both hands and tactile handling, and de verbo vitæ remains ‘concerning the word of life.’ Manifestata and apparuit stay distinct as ‘was manifested’ and ‘appeared.’ Annuntiamus and annuntiatio remain ‘announce’ and ‘announcement’ rather than being varied away. Societas is consistently ‘fellowship.’ The plural tenebræ with non sunt ullæ receives total force in ‘darkness in him is none whatever.’ Veritatem non facimus remains the concrete ‘do not do the truth.’ The blood of Jesus Christ, his Son, retains cleansing agency and every-sin scope. Peccatum, peccata, and non peccavimus remain three distinct formulations, while remittat and emundet remain forgiveness and cleansing rather than one blended act.

Ambiguities preserved

The opening ‘that which’ does not resolve whether every relative phrase has precisely the same conceptual antecedent; the English carries the repeated neuter pressure until the announcement itself supplies coherence. De verbo vitæ remains ‘concerning the word of life,’ leaving the source’s relation intact rather than converting de into an unsupported apposition. The dashes after 1:1 and 1:2 mark continuation without adding an English object or explanatory parenthesis. At 1:2, quæ grammatically refers to eternal life, but the rendering does not append an interpretive name to that life. At 1:3, the two fellowship clauses remain coordinated under the purpose movement without defining fellowship institutionally. In 1:5, ab eo remains simply ‘from him’; no antecedent label is inserted. In 1:9, the implied subject of faithful and just is represented only by ‘he,’ and the so-that construction preserves the purpose or result pressure of ut rather than making a philosophical claim beyond the row.

Clarity decisions

Repeating ‘that which’ in 1:1 preserves the Latin’s formal insistence while commas make the accumulating sensory testimony readable. ‘Have seen’ gives the Latin perfect a natural completed aspect and also distinguishes simple hearing from the abiding testimonial claim; ‘gazed upon’ marks perspeximus as more sustained than vidimus. Long dashes at the first two verse endings tell the reader that the syntax continues, yet every proposition remains within its supplied verse key. Verse 1:3 restarts the repeated object before the finite announcement so the delayed grammar can be followed without inventing content. In 1:5, a colon introduces quoniam as the announcement’s content. ‘Darkness in him is none whatever’ deliberately preserves absolute force without multiplying the English noun unnaturally. Verse 1:8 retains reflexive emphasis as ‘we ourselves lead ourselves astray.’ Verse 1:9 states the implied divine subject once, then coordinates both purpose verbs in a single lucid clause.

Corrections and reasons

The opening was refined from simple ‘we saw’ to ‘we have seen’ wherever vidimus bears the witnesses’ completed testimonial force; perspeximus was not allowed to collapse into the same verb and therefore remains ‘gazed upon.’ An explanatory opening such as ‘the message’ was rejected because the repeated Quod supplies no such early noun. ‘Touched’ was refined to ‘handled’ so contrectaverunt keeps deliberate bodily contact rather than a momentary brush. ‘Proclaim’ and ‘message’ were rejected in this lane for annuntiamus and annuntiatio because ‘announce’ and ‘announcement’ preserve their shared stem. ‘There is no darkness’ was expanded to ‘darkness in him is none whatever’ so the plural tenebræ and ullæ’s exhaustive negation remain audible. ‘Do not practice truth’ was rejected for ‘do not do the truth,’ which keeps facere visible. At 1:8, the second reflexive was retained because ipsi nos makes both emphatic subject and reflexive object source-significant. At 1:9, ‘forgive and purify’ was corrected to ‘forgive and cleanse’ so emundet recurs with the cleansing verb already used for Christ’s blood.

Canonical terminology

Deus is God, Pater is Father, Filius is Son, and Jesus Christus is Jesus Christ. No Dominus form occurs in the chapter, so neither Lord nor YHWH appears. Verbum is word; vita and vita æterna are life and eternal life. Manifestare is manifest, apparere is appear, testari is testify, annuntiare is announce, and annuntiatio is announcement. Societas is fellowship throughout. Lux is light and tenebræ is darkness. Ambulare remains walk, veritas is truth, mentiri is lie, mendax is liar, seducere is lead astray, peccatum is sin, peccata is sins, confiteri is confess, remittere is forgive, emundare is cleanse, and iniquitas is iniquity. Fidelis is faithful and justus is just, preserving the justice family for later recurrence rather than substituting a freer moral adjective. Gaudium is joy and plenum is full.

Chapter 2

Chapter movement

The chapter begins with writing ordered toward not sinning, while immediately preserving the contingency of sin, the advocate with the Father, and Christ’s universal propitiation. Knowing him is tested by commandments, kept word, perfected charity, remaining, and walking as he walked. The old command heard from the beginning is again written as new; light and darkness then expose love or hatred of one’s brother. Five source-present writing addresses speak to little children, fathers, adolescents, infants, and young men before the argument turns from the world’s three desires to the abiding will of God. The last hour brings singular antichrist, many antichrists, departure from us, anointing, truth, lie, Father, and Son. The close commands what was heard and the received anointing to remain, names the re-promise of eternal life, resists deceivers, and joins Christ’s appearance and advent to confidence, justice, and birth from him.

Governing Latin

At 2:1, ut non peccetis gives the writing purpose and Sed et si quis peccaverit introduces a genuine condition before advocatum habemus. Ipse supplies emphatic agency for propitiation in 2:2, while non … tantum, sed etiam expands its scope from ours to the whole world. Et in hoc repeatedly marks evidentiary knowledge; participial or relative Qui clauses test saying, keeping, remaining, walking, loving, and hating. In 2:7–8, quod first modifies the old command's possession and then remains formally unresolved in quod verum est. The five explicit Scribo vobis clauses in the frozen rows occur once at 2:12, twice at 2:13, and twice at 2:14; no second patres clause exists in 2:14. At 2:16, quæ follows the threefold world inventory without an explicit expanded antecedent. The counterfactual si fuissent … permansissent governs 2:19. Jussive permaneat governs both heard content at 2:24 and, under marked case pressure, anointing at 2:27; manete then supplies the direct remain command. Si scitis … scitote closes with knowledge moving into imperative recognition.

Vulgate-specific readings

Advocatum apud Patrem remains an advocate 'with the Father,' and Jesum Christum justum remains 'Jesus Christ the just.' Propitiatio is not paraphrased, and totius mundi retains whole-world scope. Observemus, custodit, and servat are kept as observe, keep, and keep without allowing their different Latin forms to disappear from the editorial account. Caritas is charity, while diligit and diligere are love. Scandalum remains scandal. The recipient nouns are not homogenized: filioli are little children, patres fathers, adolescentes adolescents, infantes infants, and juvenes young men. Malignum is the malignant one. Concupiscentia is desire, and superbia vitæ is pride of life. Antichristus venit remains singular antichrist 'comes,' whereas antichristi multi facti sunt says many antichrists 'have been made.' The full confessing-Son/possessing-Father clause supplied at 2:23 remains present. Repromissio is rendered by the visible fingerprint 're-promise.' The anointing remains an active teacher, and non confundamur ab eo preserves being confounded by him at his advent.

Ambiguities preserved

At 2:8, 'which is true both in him and in you' leaves quod without adding whether its grammatical reach is the command, the act of writing, or the stated newness. At 2:16, 'which is not from the Father' carries quæ after the entire threefold inventory without deciding in prose whether its nearest feminine agreement narrows the reference or whether the clause characterizes the inventory as a whole. Verse 2:19 retains the difficult final scope as 'but so that they may be manifest, because not all are from us,' rather than inserting a new finite event or explaining the identity of 'all.' At 2:21, 'every lie is not from the truth' preserves the universal-plus-negation form rather than silently reformulating its scope. At 2:24, 'that which you heard' remains unnamed. The anointing construction in 2:27 has a marked accusative unctionem beside jussive maneat; 'as for you, let the anointing … remain' preserves the jussive agency without pretending the surface case is regular. The neuter verum in 'it is truth' stays distinct from the feminine anointing, and the antecedent of 'it' is not doctrinally supplied.

Clarity decisions

'My little children' carries the possessive and diminutive address at 2:1, and a semicolon allows the advocate sentence to flow into propitiation without moving either verse. 'Even if anyone should sin' preserves et and the potential force of peccaverit. At 2:5, English word order brings 'truly in him' before perfected charity so the repeated in hoc relation remains visible. The old-command and new-command paragraphs repeat command rather than substituting a stylistic synonym. 'Until now' keeps usque adhuc, and 'does not know where he goes' leaves the blinded person as the walking subject. Each source-present Scribo is repeated in 2:12–14, while the five addressee nouns remain visibly distinct. Semicolons preserve the internal movements of 2:15–19 and the Father/world contrasts. 'As for you, let' gives readable English to the two jussive remain constructions at 2:24 and 2:27. 'It is truth and is not a lie' preserves both halves of 2:27's emphatic contrast. The final 'know' at 2:29 is imperative, matching scitote rather than merely repeating an indicative statement.

Corrections and reasons

‘Righteous’ was rejected for both justum and justitiam so the reader can hear the canonical just/justice family at 2:1 and 2:29. ‘Atoning sacrifice’ was rejected for propitiation because the Latin supplies the technical noun directly. ‘Affection’ was rejected for caritas and ‘charity’ retained, while diligere remains love; this prevents two source families from collapsing. ‘Stumbling block’ was not substituted for scandalum because the Vulgate fingerprint is intended to remain visible. The age addresses were not smoothed into one generic audience: adolescentes and juvenes remain adolescents and young men, and infantes remains infants. Most importantly, no sixth writing clause or repeated fathers address was inserted into 2:12–14: the frozen target prose says six, but the authoritative Latin lane contains exactly five Scribo clauses and only one patres occurrence, so source fidelity requires five. ‘Cravings’ was refined to ‘desire’ for concupiscentia across flesh, eyes, and world. ‘Have appeared’ was rejected for facti sunt, which specifically remains ‘have been made.’ A familiar simplification of 2:19 was removed so its final scope pressure remains exposed. ‘Promise’ was refined to ‘re-promise’ to preserve repromissio, and ‘ashamed before him’ was rejected because non confundamur ab eo names confounding with an ab relation.

Canonical terminology

Deus is God, Pater is Father, Filius is Son, Jesus Christus is Jesus Christ, and Christus is Christ. Sanctus in the substantival title is the Holy One. No Dominus form occurs, so neither Lord nor YHWH appears. Filioli are little children, patres fathers, adolescentes adolescents, infantes infants, juvenes young men, frater brother, and carissimi dearest. Advocatus is advocate, justus is just, justitia is justice, propitiatio is propitiation, peccatum is sin, mandatum is commandment or command according to the immediate construction, verbum is word, caritas is charity, diligere is love, scandalum is scandal, lux is light, and tenebræ is darkness. Mundus is world, concupiscentia is desire, caro is flesh, superbia is pride, malignus is the malignant one, antichristus is antichrist, unctio is anointing, veritas is truth, mendacium is lie, repromissio is re-promise, vita æterna is eternal life, seducere is lead astray, manere is remain, fiducia is confidence, adventus is advent, and nasci is be born.

Chapter 3

Chapter movement

The chapter opens in wonder at the Father's given charity: its recipients are not merely named children of God but truly are so, though the world does not know them. Present identity then opens toward an unrevealed future, likeness to him, sight of him as he is, hope, and self-sanctification. The argument sharpens into categorical tests: sin and iniquity, remaining and sinning, justice, the devil's works, birth from God, abiding seed, and the manifest lineages of God and the devil. The announcement to love one another is set against Cain, malignant origin, killing, evil works, just works, and the world's hatred. Love then marks a transfer from death to life, while hatred is homicide and the charity of God is known in the soul laid down for us and in our obligation to lay down souls for the brothers. Worldly substance, a brother's necessity, closed bowels, deed, and truth bring that obligation into bodily practice. The close moves inward to persuaded or reproaching hearts, God's greater knowledge, confidence, prayer, command keeping, belief in Jesus Christ, mutual love, reciprocal remaining, and knowledge through the given Spirit.

Governing Latin

The double predicate nominative pressure in filii Dei nominemur et simus required both the received name and the actual identity to survive 3:1. The delayed clause nondum apparuit quid erimus leads into cum apparuerit, similes ei erimus and the causal sight statement without identifying the future state further. From 3:4 through 3:10, facit, est, manet, peccat, apparuit, tolleret, dissolvat, natus est, and non potest form a deliberately uncompromising network of action, identity, purpose, birth, and inability. Verse 3:10 ends with et qui non diligit fratrem suum, and quoniam in 3:11 supplies its reason across the key boundary. Translati sumus keeps transfer passive at 3:14. In 3:16, animam suam posuit and animas ponere bind Christ's singular soul to the recipients' plural obligation. The condition in 3:17 keeps worldly substance, observed necessity, and closed bowels before its question. Verses 3:18–20 join deed and truth to ex veritate, future suadebimus, the conditional heart reproach, and God's comparative greatness. The final command coordinates credamus and diligamus before servat and reciprocal manet language lead to the Spirit.

Vulgate-specific readings

Verse 3:1 preserves both called and are rather than allowing the naming clause to consume actual sonship. Verse 3:4 says that doing sin is also doing iniquity and then states the equation sin is iniquity; it does not substitute a different traditional abstraction. The repeated categorical statements about remaining, sinning, birth from God, God's seed, and inability to sin are left unqualified because the supplied Latin gives no habitualizing adverb or explanatory exception. The Son appears to dissolve the devil's works. Cain is from the malignant one, and his brother's works are called just. The recipients have been transferred from death to life. Verse 3:16 retains charity of God, the singular soul Christ laid down, and the plural souls the recipients ought to lay down. Verse 3:17 keeps the substance of this world, the brother having need, and closed bowels rather than replacing the body with an inferred feeling. Verse 3:19 says that we shall persuade our hearts in his sight. None of these phrases has been conformed to a familiar English edition.

Ambiguities preserved

The identical surface form novit in 3:1 can carry present-result or perfect force; the reader text repeats does not know rather than assigning different English times to the world's relation to us and to him. In 3:2, the subject pressure of cum apparuerit is carried by he because the ensuing likeness and sight point to the same masculine referent, while what we shall be remains unrevealed and unnamed. The categorical sin clauses receive no imported theory explaining away their scope. His seed in 3:9 keeps the source pronoun instead of replacing it with an abstract nature or influence. The broken coordination at 3:10 remains visibly open to the reason in 3:11. Maligno in 3:12 stays the malignant one, without choosing between an abstract and personal paraphrase. Suadebimus corda nostra in 3:19 is rendered we shall persuade our hearts; assurance may be a contextual implication, but it is not substituted for the concrete future action. The punctuation in 3:20 retains both the conditional heart reproach and God's greater-than-the-heart statement without making one a concession the Latin does not explicitly mark. At 3:24, the repeated pronouns remain reciprocal without adding an explanatory divine name.

Clarity decisions

At 3:1, children of God is fronted once and followed by so we should be called, and so we are; this gives idiomatic force to two Latin predicates without dropping either. Verse 3:2 divides present identity, unrevealed future, expected likeness, and causal sight into a paced sequence while keeping their source order. Lead you astray renders seducat without the unintended sexual narrowing that contemporary seduce can carry. For this ... that he might in 3:8 makes In hoc ... ut intelligible while retaining the manifestation and its purpose. Verse 3:10 supplies neither is from the already stated predicate, yet its final colon keeps the reason under 3:11. No murderer has in 3:15 clarifies the Latin universal-plus-negation without weakening its absolute scope. At 3:17, a dash allows the threefold condition to arrive intact before the rhetorical question. The colons ending 3:18 and 3:21 visibly preserve the continuing constructions into 3:19 and 3:22. Come to know and recognize are used where cognoscere bears an acquisitive or discriminating force, while scire remains know.

Corrections and reasons

An initially cumbersome double English expansion of children of God at 3:1 was refined to a fronted phrase with two answering predicates; the correction preserves nominemur et simus while removing needless repetition. A first literal seduce at 3:7 was corrected to lead you astray because that is the active misleading force here and avoids an accidental modern sexual sense. Commit sin and practice sin were rejected for the facit peccatum recurrence in 3:4 and 3:9: does sin and does not do sin preserve the supplied doing language without importing a habitual qualification. Destroy was rejected at 3:8 in favor of dissolve so dissolvat remains a visible Vulgate fingerprint. An attempt to complete 3:10 as an isolated maxim was rejected; neither is supplies only the preceding ellipsis, while the colon and because keep 3:11 causally attached. Lives was rejected at 3:16 because it would erase the singular animam and plural animas recurrence; soul and souls remain. Material means and compassion were rejected at 3:17 because substantiam and viscera are both more concrete. Assure was not chosen at 3:19; persuade keeps the lexical action and leaves its reassuring force available without replacing it.

Canonical terminology

Deus is God and Pater is Father. Because First John supplies no Dominus, the chapter contains no Lord, LORD, or YHWH insertion. Caritas is charity, while diligere is love, so the noun and verb remain related without being collapsed. Peccatum is sin and iniquitas is iniquity; the equation at 3:4 requires both words. Justitia is justice, justus is just, and justa at 3:12 remains just, keeping the family audible. Manere is remain throughout the chapter. Natus ex Deo is born from God and semen is seed. Mundus is world, malignus is the malignant one where substantivized, and opera are works. Anima is soul at both singular and plural loci. Substantia is substance, necessitas is need, viscera is bowels, veritas is truth, cor is heart, fiducia is confidence, mandatum is command, and Spiritus is Spirit where the given divine Spirit is meant. Scire is normally know; cognoscere may be come to know or recognize where its local force benefits from distinction.

Chapter 4

Chapter movement

The chapter begins with discernment: not every spirit is to be believed, plural spirits must be tested, and many false prophets have gone into the world. Confessing Jesus Christ come in flesh marks the Spirit of God; dissolving Jesus marks what is not from God and belongs to antichrist. The children have overcome because the one within them is greater than the one in the world. Worldly origin explains worldly speech and hearing, while apostolic hearing distinguishes the Spirit of truth from the spirit of error. The movement then turns from tested spirits to charity's divine origin. Loving, birth, and knowledge are joined; God is charity; the only-begotten Son is sent so that we might live, and propitiation rests on God's prior love. Mutual love, God's invisibility, reciprocal remaining, perfected charity, and the gift of the Spirit lead into eyewitness testimony and confession of the Son as Savior of the world. The close gathers charity with us, confidence on judgment day, likeness in this world, fear, punishment, prior love, the liar test, the seen brother and unseen God, and the one command that binds love of God to love of brother.

Governing Latin

Verse 4:1 moves deliberately from singular omni spiritui under the prohibition to plural spiritus under probate; si ex Deo sint makes divine origin the test. Cognoscitur introduces a passive recognition formula in 4:2, after which every lower-case spirit becomes the subject of either confitetur with the accusative-infinitive Jesum Christum in carne venisse or the severe active solvit Jesum. The comparative major est in 4:4 retains two unnamed personal agents located in the recipients and the world. Repeated de mundo governs both identity and speech in 4:5, while the paired hearing clauses in 4:6 lead to capitalized Spiritum veritatis and lower-case spiritum erroris. In 4:7–10, caritas, diligit, natus est, cognoscit, non novit, apparuit, misit, vivamus, prior dilexit, and propitiationem coordinate origin, action, birth, knowledge, manifestation, sending, purpose, priority, and remedy. The remaining section repeatedly uses manere for reciprocal indwelling. Nobiscum, ut fiduciam habeamus, and sicut ille est govern 4:17; foras mittit and pœnam habet govern 4:18. Hortatory diligamus Deum in 4:19 then controls the explicit love test and final command.

Vulgate-specific readings

Verse 4:3 retains every spirit that dissolves Jesus as a positive action. It is not replaced by an absent clause saying that a spirit does not confess him. Verse 4:4 preserves the unnamed greater one in the recipients and the one in the world without adding identities. The world's speakers speak from the world, and the world hears them. Verse 4:6 distinguishes the capitalized Spirit of truth from the lower-case spirit of error. The Son in 4:9 remains only-begotten, and the verse says the charity of God appeared in us. Verse 4:10 preserves propitiation and the exact contrast: not as though we loved God, but because he first loved us. Verse 4:12 says no one has ever seen God, yet mutual charity carries God's remaining and charity's perfection in us. At 4:16, God has charity in us. At 4:17, the charity of God is perfected with us, and as he is, we also are in this world. Verse 4:18 says fear has punishment, not an imported torment or merely an expectation of pain. Verse 4:19 remains an exhortation to love God explicitly.

Ambiguities preserved

The repeated created spirit in 4:1–3 stays lower-case, while the Spirit of God is capitalized only where the source title identifies him; the translation does not decide more referents than the grammar supplies. In 4:3, this and of whom follow the masculine antichrist pressure, but no personal biography is added. The two relative agents in 4:4 remain he who is in you and he who is in the world, without imported names. The apostolic we in 4:6 remains a direct first-person witness test and is not broadened into an institution. In 4:9, in us is retained rather than silently changed to toward us. The dative caritati in 4:16 is rendered have believed in the charity, a necessary English relation that does not alter the following in nobis; that second phrase remains in us rather than being interpreted as God's attitude toward us. Reciprocal pronouns in 4:13, 4:15, and 4:16 remain reciprocal without explanatory replacements. As he is in 4:17 keeps ille unnamed. The comparison in 4:20 preserves the rhetorical how can he love rather than converting it into an absolute statement with a supplied conclusion.

Clarity decisions

Do not believe every spirit, but test the spirits carries the singular-to-plural shift in direct English and places whether they are from God immediately beside the test. Verse 4:2 uses is recognized for cognoscitur so the Spirit of God remains the grammatical subject of the passive formula. Confesses Jesus Christ to have come in the flesh retains the accusative-infinitive content without adding a doctrinal gloss. Greater is he in 4:4 preserves the marked comparative cadence while keeping both locations clear. The short sentences in 4:5–6 keep world speech, world hearing, apostolic origin, and apostolic hearing from blurring. In 4:9, the Latin's object-before-subject emphasis is represented by naming the only-begotten Son before was sent by God; the passive recasting retains God as explicit agent and avoids a misleading English object fronting. Verse 4:16 uses paired perfect verbs and commas to distinguish coming to know from believing in charity, then repeats God is charity before the remaining clauses. A semicolon in 4:18 keeps fear's absence distinct from perfect charity's action, and the direct question in 4:20 remains audible rather than being flattened into report.

Corrections and reasons

A familiar negative-confession wording was excluded from 4:3 because the supplied Clementine phrase is the active qui solvit Jesum; dissolves Jesus preserves its severe and unusual action. Generic pronouns were checked in 4:4 and left unnamed so the translation would not add identities to the comparative agents. Know was refined to recognize in the cognoscitur and cognoscimus formulas at 4:2, 4:6, and 4:13, allowing those forms to remain distinguishable from novit without forcing an unnatural synonym where cognoscit Deum means knowing God. Only Son was corrected to only-begotten Son at 4:9 so unigenitum remains visible. The marked Latin object-first order there was recast as a passive with by God; this prevents the English from misreading Son God as one phrase while preserving divine sending agency. Loved us first was ordered as first loved us to retain prior. At 4:16, charity toward us was rejected for charity in us because the source explicitly has in nobis. Torment was rejected at 4:18 for punishment, the direct value of pœnam here. An indicative we love God was corrected to therefore let us love God so the hortatory force of diligamus remains.

Canonical terminology

Deus is God, Pater is Father, Filius is Son, Jesus Christus is Jesus Christ, and Salvator mundi is Savior of the world. No Dominus form occurs in First John, so no Lord, LORD, or YHWH title is inserted. Lower-case spirit names a spirit under testing or the spirit of error; Spirit is capitalized in Spirit of God, Spirit of truth, and his Spirit. Mundus remains world in origin, speech, audience, mission, salvation, and present location. Caritas is charity and diligere is love; Deus caritas est is consistently God is charity. Natus ex Deo is born from God, cognoscere may be recognize or come to know, and nosse is know according to local force. Manere is remain in every reciprocal divine relation. Unigenitus is only-begotten, propitiatio is propitiation, testimonium language is testify, fiducia is confidence, judicium is judgment, timor is fear, and pœna is punishment. Antichristus remains antichrist, mendax is liar, and mandatum is command.

Chapter 5

Chapter movement

The chapter begins with faith that Jesus is the Christ, birth from God, love of the begetter and the begotten, love for those born of God, and commandments that are not heavy. Birth then becomes victory over the world through faith and confession of the Son. Water and blood identify Jesus Christ; the Spirit testifies that Christ is truth. Three heavenly witnesses and three earthly witnesses lead into the greater testimony of God concerning his Son, internal testimony, eternal life, and the possession contrast between having and not having the Son. Writing gives knowledge of present eternal life, then confidence in will-governed prayer and possession of petitions. Prayer for a brother’s sin is distinguished from sin unto death, after which the positive declaration that there is sin unto death remains. The close traces divine birth, the preserving agency of God’s generation, the malignant one, the whole world’s placement, the Son’s coming, given sense, true God and true Son, eternal life, and the final command to guard against idols.

Governing Latin

At 5:1, Omnis qui credit governs singular human belief and birth, while omnis qui diligit repeats love across the begetter and the one born from him. The neuter omne quod natum est at 5:4 remains everything that is born rather than being silently narrowed. At 5:6, Hic est identifies the one coming through water and blood, and quoniam Christus est veritas makes Christ, not the Spirit, the predicate of truth. Verses 7–8 preserve two separate tres sunt constructions, both locations, both triads, and both unum sunt conclusions. Verse 9 deliberately repeats testimonium Dei and quod majus est before testificatus est. Verse 10 keeps belief in the Son distinct from the dative belief of the Son and from belief in the testimony. In 5:16, petat is the request and dabitur is passive, while non pro illo dico ut roget quis is the author’s qualified statement rather than an intensified prohibition. In 5:18, generatio Dei is the explicit subject of conservat eum. At 5:20, dedit nobis sensum governs the purpose clauses, and Hic retains its unresolved demonstrative force.

Vulgate-specific readings

The reader preserves commandments as not heavy, everything born of God as the neuter totality conquering the world, and our faith as the named victory. It retains Christ is truth at 5:6 rather than transferring the predicate to the Spirit. The Father, Word, and Holy Spirit give testimony in heaven, while spirit, water, and blood give testimony on earth; both complete Clementine triads and unity statements remain without a textual note in the reader. God’s testimony is stated as greater twice at 5:9. The petition language at 5:15 remains possessed, 5:17 positively states that there is a sin unto death, and 5:18 keeps the generation of God as the preserving agent rather than importing another subject. The whole world remains placed in the malignant one, the Son gives sense, Hic remains This, and simulacra remains concrete idols.

Ambiguities preserved

The reciprocal begetter-and-begotten relation at 5:1 is left pronominal where the Latin leaves it so. The Spirit at 5:6 is the testifying subject, but the following clause still says Christ is truth. Lower-case spirit at 5:8 distinguishes the earthly witness from the expressly named Holy Spirit at 5:7 without explaining its identity. The repeated greater-testimony syntax at 5:9 is clarified only by punctuation, not by deleting a proposition. Verse 5:16 retains the open giver behind the passive life shall be given and reports that John does not say anyone should ask for the death-directed sin, without converting that statement into an absolute command. Generation of God remains the preserving subject at 5:18, while malignant remains personal at 5:18 and the relation in the malignant one remains unexpanded at 5:19. This at 5:20 preserves the live antecedent pressure after the true God and his true Son.

Clarity decisions

Colons at 5:2–4 make the stated tests and definitions audible without supplying new logic. Everything at 5:4 is the least awkward English form that retains the neuter omne quod. Repeated water and blood wording remains deliberately full. The earthly triad uses lower-case spirit because the source does not repeat the explicit Holy title there. Verse 9 keeps both greater-testimony propositions and uses a colon only to display the final that-clause. Verse 10 preserves the two different Latin belief constructions as believes in the Son and does not believe the Son. In 5:16, let him ask preserves the jussive and life shall be given keeps the passive agency open. Sense at 5:20 retains sensum as a concrete gift while the purpose clause explains its cognitive force. The final This avoids resolving Hic with an added personal name.

Corrections and reasons

A first smoothing of 5:3 as burdensome was rejected in favor of not heavy, preserving gravia directly. A person-only rendering at 5:4 was rejected because omne quod is neuter and totalizing. At 5:6, Spirit is truth was rejected because the supplied clause reads Christus est veritas. The two witness verses were kept separate rather than collapsed, preserving in heaven and on earth along with every named witness. At 5:9, a shorter single statement that God’s testimony is greater was rejected because quod majus est repeats the greater claim. At 5:16, do not ask was rejected as too strong; the source says I do not say that anyone should ask. At 5:17, the familiar opposite polarity was rejected because the supplied text positively reads est peccatum ad mortem. At 5:18, keeps himself and an added Son subject were rejected because generatio Dei performs conservat. At 5:20, an explanatory name for Hic was rejected so the demonstrative remains open.

Canonical terminology

Deus is God throughout, and the chapter contains no Lord, LORD, or YHWH because the frozen First John source contains no Dominus-family token. Christus is Christ; Filius Dei is Son of God; Pater is Father; Verbum is Word; Spiritus Sanctus is Holy Spirit. Caritas remains charity, mandatum commandment, mundus world, victoria victory, fides faith, veritas truth, testimonium testimony, vita æterna eternal life, fiducia confidence, voluntas will, petitio petition, peccatum sin, mors death, iniquitas iniquity, generatio generation, malignus the malignant one, and simulacra idols. Natus, genuit, and generatio remain born, begot, and generation rather than being flattened. Testifying and testimony remain visibly related, and life and death retain their concrete recurrence across possession, prayer, and sin distinctions.

Second John — Codici Editorial

Chapter 1

Chapter movement

The Elder addresses the Elect Lady and her children through the truth that remains forever, blesses them in grace, mercy, peace, truth, and charity, and rejoices over children walking in truth. He then binds charity to the command heard from the beginning, warns against deceivers who do not confess Jesus Christ come in flesh, insists upon remaining in Christ's doctrine, and closes by preferring mouth-to-mouth speech over paper and ink. The movement is intimate but unsentimental: enduring truth and mutual love lead directly into vigilance, doctrinal boundaries, full joy, and a final greeting from the children of an Elect sister.

Governing Latin

The address `Senior Electæ dominæ, et natis ejus` governs “The Elder to the Elect Lady and her children”; the carried `propter veritatem` in verse 2 completes the reason begun in verse 1. The recurring families `veritas`, `caritas` / `diligere`, `mandatum`, `ambulare`, `permanere`, and `doctrina` remain visible as truth, charity/love, command, walk, remain, and doctrine. The closing concrete sequence `per cartam et atramentum ... os ad os` remains paper, ink, and mouth-to-mouth speech rather than becoming an abstract preference for personal communication.

Vulgate-specific readings

Verse 4 preserves the partitive force of `de filiis tuis` as “some of your children,” avoiding an unsupported claim about every child. Verse 6 leaves `in eo` as “in it” instead of supplying love, truth, or command as an explicit antecedent. Verse 7 retains the perfect-infinitive force `Jesum Christum venisse in carnem`, and verses 10–11 preserve the concrete greeting `Ave` as “Hail.” Verse 12 retains `os ad os`, “mouth to mouth,” and verse 13 echoes the opening adjective with “Elect sister.” No `Dominus`-family token occurs in this letter, so no Lord or YHWH title is supplied.

Ambiguities preserved

The Latin does not decide in reader text whether the Elect Lady and her Elect sister are individual women, congregations, or layered figures, so neither identity is explained into the translation. At verse 6, `in eo` carries live antecedent pressure after charity, commands, and the command; “in it” keeps that pressure open. At verse 9, `recedit` expresses movement away and is rendered “departs” beside the explicit failure to remain, without importing a different textual tradition's technical verb. The singular “this is the deceiver and the antichrist” in verse 7 preserves the Latin predicate without identifying one named person beyond what the sentence says.

Clarity decisions

The opening spans verses 1–2, so an em dash at the end of verse 1 keeps `propter veritatem` audibly dependent while each verse remains independently keyed. “May ... be with you” makes the marked `Sit vobiscum` wish immediately intelligible. “Some of your children” gives natural English to the partitive `de filiis tuis`. At verse 5, “not as though writing ... but writing what we had” restores parallel English actions around the implicit repeated `scribens`, while both the old/new contrast and “that we love one another” remain clear. Quotation marks around “Hail” identify `Ave` as the greeting actually spoken rather than an unexplained proper noun.

Corrections and reasons

The direct draft was checked against all thirteen Latin rows and twelve adjacent boundaries. The opening was deliberately punctuated across the 1:1–2 boundary so that the causal phrase in verse 2 is neither detached nor duplicated. Verse 4 was refined from a potentially totalizing “your children walking” construction to “some of your children walking,” preserving `de filiis`. Independent review corrected verse 5 from the nonparallel “not as one writing … but the one we had” to “not as though writing … but writing what we had,” preventing “one” from shifting confusingly between writer and command while preserving the implicit repeated action. Verse 6 retained “in it” rather than selecting an antecedent absent from the Latin. Verse 9 chose “departs” for `recedit` to keep concrete movement away without importing “transgresses.” No correction introduced an English-edition reading, and no required source finding remains in the candidate.

Canonical terminology

This letter confirms Elder for `Senior`, truth for `veritas`, charity for `caritas`, love for `diligere`, command for `mandatum`, walk for `ambulare`, remain for `permanere`, and doctrine for `doctrina`. Elect preserves `Electa` at both family addresses while leaving the referents open. Deceiver renders `seductor`; malignant preserves `malignus`; Hail preserves the concrete greeting `Ave`; mouth to mouth preserves `os ad os`. Because Second John contains no divine `Dominus`, the book-level title ruling is zero reader occurrences of Lord, LORD, or YHWH.

Third John — Codici Editorial

Chapter 1

Chapter movement

The Elder addresses Gaius in truth, prays for his prosperous faring and health in correspondence with his soul, and rejoices over testimony that Gaius walks in truth. He praises Gaius's faithful work toward brothers and strangers, grounds the community's obligation to receive such persons in their departure for the name, and contrasts that hospitality with Diotrephes's love of primacy, hostile speech, refusal, prohibition, and expulsion. The letter then turns from the moral test of good and evil to Demetrius's many-sided testimony and closes by preferring soon, mouth-to-mouth speech over writing by ink and reed, followed by peace and greetings by name.

Governing Latin

The opening `Senior Gajo carissimo, quem ego diligo in veritate` governs “The Elder to Gaius, most beloved,” with emphatic `ego` retained as “I myself.” The recurring families `veritas`, `testimonium`, `carissimus`, `fratres`, `suscipere`, `benefacere` / `malefacere`, `ecclesia`, and `scribere` remain audible as truth, testimony, most beloved, brothers, receive, doing good/evil, church, and write. Verse 5 remains open into the relative clauses of verse 6, and the closing `atramentum et calamum ... os ad os` remains the concrete ink, reed, and mouth-to-mouth sequence.

Vulgate-specific readings

Verse 2 preserves `de omnibus` as the broad “concerning all things” relation without turning the prayer into a material promise. Verse 4 retains the source noun `gratiam` as “grace” rather than importing a different emotional noun. Verse 9 preserves modal `Scripsissem forsitan` as “Perhaps I might have written,” rather than asserting that a letter was sent. Verse 10 keeps the concrete hostile `garriens` as “chattering” and the repeated receive/refuse actions. Verse 13 has ink and `calamum`, reed, but no paper; verse 14 has mouth-to-mouth speech and no final Amen. No `Dominus`-family token occurs, so no Lord or YHWH title is supplied.

Ambiguities preserved

At verse 2, `de omnibus` can bear a broad concerning-all-things or in-all-respects relation; the English preserves its breadth without promising prosperity. At verse 3, `veritati tuæ` remains “your truth,” retaining the possessive relation without explaining it as reputation, sincerity, or doctrine. At verse 4, plural `horum` remains “these” while the following clause identifies the heard walking that constitutes the grace. At verse 7, “his name” preserves `ejus` after God in verse 6 without replacing the pronoun with an absent divine name, and “nations” retains the breadth of `gentibus`. At verse 10, the implied object after “those who receive” is supplied only as the already active brothers, without inventing another group.

Clarity decisions

English past clauses at verse 3 make the contemporaneous participles `venientibus ... perhibentibus` intelligible while keeping the brothers as both agents. An em dash at verse 5 and lowercase relative opening at verse 6 keep the carried brethren-and-strangers construction audible without merging the verse keys. “Lead onward” preserves the forward force of future `deduces` while avoiding an invented destination or payment. “Perhaps I might have written” gives natural English to the modal pluperfect-subjunctive sequence at verse 9. Verse 10 expands the Latin ellipsis only enough to identify the already named recipients, and verse 14 reorders `os ad os loquemur` to clear contemporary “mouth to mouth we will speak.”

Corrections and reasons

The direct candidate was checked against all fourteen Latin rows and thirteen adjacent boundaries. Verse 2 was kept as prayer rather than promise, preventing the prayer's breadth from becoming a prosperity guarantee. Verse 4 retained “grace” and plural “these,” preventing inherited wording from replacing `gratiam` or flattening `horum`. Verses 5–6 were punctuated as one carried construction so that the brothers and strangers remain antecedents of both relative pronouns and Gaius remains agent of the participle and future verb. Verse 9 was cast modally, preventing `Scripsissem forsitan` from becoming a simple completed “I wrote.” Verse 10 retained malignant chatter and every distinct reception object. Verse 13 excludes paper, and verse 14 excludes an absent Amen. No external English edition governed a correction, and no source finding remains open in this candidate.

Canonical terminology

This letter confirms Elder for `Senior`, most beloved for superlative `carissimus`, truth for `veritas`, testimony for `testimonium`, charity for `caritas`, walk for `ambulare`, church for `ecclesia`, brothers for `fratres`, strangers for `peregrinos`, receive for `suscipere` / `recipere` where the persons are welcomed, good-doing and evil-doing for `benefacere` / `malefacere`, malignant for `malignus`, reed for `calamus`, and mouth to mouth for `os ad os`. “His name” remains pronominal at verse 7. Because Third John contains no divine `Dominus`, the book-level title ruling is zero reader occurrences of Lord, LORD, or YHWH.

Jude — Codici Editorial

Chapter 1

Chapter movement

Jude opens by naming the called as beloved in God the Father and preserved in Christ Jesus, then turns from mercy, peace, and charity to an urgent struggle for the once-delivered faith. The central movement exposes secretly entered impious people through a chain of judgment memories—Egypt, angels, Sodom and Gomorrah, Michael, Cain, Balaam, Core, Enoch—and through bodily, meteorological, maritime, and stellar images. The beloved are then called from apostolic remembrance into self-building, prayer, divine love, mercy, rescue, and fear. One long closing sentence rises from God's power to preserve and set them immaculate into glory, magnificence, dominion, power, and ages of ages.

Governing Latin

The opening relations `in Deo Patre dilectis, et Christo Jesu conservatis, et vocatis` remain beloved, preserved, and called. The urgency turns on `necesse habui` and intensified `supercertari`. Verses 5–6 deliberately keep Jesus as the named governing subject through saving, destroying, and reserving. The image chain preserves `maculæ`, `nubes sine aqua`, `arbores autumnales`, `fluctus feri maris`, `sidera errantia`, and `procella tenebrarum`. The finite command `servate` governs the participles across 1:20–21, while 1:24–25 remains one doxological sentence across the verse boundary.

Vulgate-specific readings

Verse 5 names Jesus as the one who saved the people from Egypt and then destroyed unbelievers; the reader does not substitute another subject. Verse 9 keeps `Imperet` as “May ... command” and marks this covenant-formula occurrence as “the Lord (YHWH),” while Christological Lord titles remain plain. Verse 11 retains Core, the Clementine name form. Verse 14 says the Lord comes `in sanctis millibus suis`, “in his holy thousands,” without importing a different preposition or number. Verse 19 retains the difficult `animales` as “soulish,” preserving its formal relation to `anima`, and verse 22 follows `arguite judicatos`, not a doubt-based reading from another tradition.

Ambiguities preserved

At verse 2, the coordinated mercy, peace, and charity stand under singular `adimpleatur`; English preserves the blessing without inventing a separate verb for each gift. At verse 13, `confusiones` carries shame and confusion pressure; “shames” follows the degrading wave image while the editorial records the lexical decision. Verse 19's `animales` contrasts embodied or soul-governed people with those having the Spirit, but the Latin does not supply a psychological explanation. Verse 22's accusative `judicatos` is kept with the people reproved; no doctrinal sequence beyond their having been judged is supplied. Attachment within the expansive 1:24–25 doxology remains open where English punctuation cannot decide more than the Latin.

Clarity decisions

Long Latin periods were punctuated into lucid English while their connective logic and verse keys remained intact. Verse 4 uses dashes for the parenthetical long-ago inscription into judgment. Verses 5–6 use a semicolon and lowercase continuation so Jesus's agency remains audible across the boundary. The uninterrupted image list in verses 12–13 uses semicolons to distinguish feasts, clouds, trees, waves, and stars without changing their shared referent. Quotation marks enclose Michael's command and Enoch's two-verse prophecy. At verses 20–21, the participles lead into the finite “keep yourselves,” and at verses 24–25 the added grammatical “be” carries the four doxological nouns without adding a new proposition.

Corrections and reasons

The direct draft was rechecked against all twenty-five rows and twenty-four joins. Verse 5 was shaped as “after saving … secondly destroyed” to preserve Jesus as agent and `secundo` as ordered second action. Verse 9's title marker was moved away from the earlier Christological Lord title and fixed at the covenant formula `Imperet tibi Dominus`, preventing the parenthetical from appearing as literal Latin or altering Jesus's title. Verse 13 chose “shames” for `confusiones` because the waves foam their own disgrace, while retaining the concrete storm of darkness. Verse 22 was corrected away from any remembered doubt wording to the supplied `arguite judicatos`. No English edition governed a correction, and no required source finding remains in the translator's candidate.

Canonical terminology

Jude retains servant, brother, beloved, preserved, called, mercy, peace, charity, faith, saints, impious/impiety, judgment, grace, luxury, Sovereign, principality, dwelling, eternal bonds, flesh, dominion, majesty, wage, contradiction, soulish, Spirit, immaculate, glory, magnificence, and power as distinct source families. `Animalis` remains the established “soulish,” preserving its formal relation to `anima` without importing animalistic behavior. Sodom, Gomorrah, Michael, Moses, Cain, Balaam, Core, Enoch, Adam, and James use consistent familiar identities where established. Christological `Dominus` is Lord; the sole book-level covenant marker is Lord (YHWH) at 1:9; later Lord occurrences remain plain. Eternal bonds, eternal fire, forever, eternal life, every age, now, and ages of ages retain their distinct temporal forms.

Revelation — Codici Editorial

Chapter 1

Chapter movement

The chapter moves from the revelation's divine transmission and its singular beatitude into John's seven-church greeting, Christ's blood-washing work, and a cloud-coming proclamation. The Lord God then names himself as Alpha and Omega. John locates his witness on Patmos and, on the Lord's Day, turns toward the trumpet-like voice; the vision unfolds through lampstands, the Son-of-Man figure, stars, sword, sun-bright face, death and life, and finally the interpretation of stars and churches.

Governing Latin

The opening is governed by `Apocalypsis Jesu Christi`, God's giving, `palam facere`, the necessity `oportet`, and the nearness terms `cito` and `prope`. The one person of `qui legit, et audit ... et servat` remains singular. `lavit nos ... in sanguine suo` governs the blood imagery, while `fecit nos regnum, et sacerdotes` keeps kingdom and priests grammatically distinct. The first divine `Dominus` occurs in 1:8 and therefore receives the sole book-level marker. `Dominica die`, `auricalco`, `inferni`, and `Sacramentum septem stellarum` control the later vision vocabulary.

Vulgate-specific readings

Verse 1:5 says Christ washed us from our sins in his blood, following `lavit nos`, and verse 1:6 says he made us a kingdom and priests. The blessing of 1:3 has one reader who also hears and keeps. The metal of 1:15 remains orichalcum rather than being silently identified with a different metal, and `inferni` at 1:18 is the realm of the dead, distinct from later fire imagery. The first divine title is the Lord (YHWH) God at 1:8; the adjectival `Dominica` at 1:10 is the Lord's Day, not another title occurrence.

Ambiguities preserved

The seven spirits remain the seven spirits without an explanatory identification beyond what later verses themselves supply. The relation of `sicut in camino ardenti` to the orichalcum-like feet remains open in the compact comparison. The voice is literally something John turns to see, preserving the vision's sensory compression. `Sacramentum` is rendered mystery in the interpretive sentence, but the editorial retains its sacramental lexical pressure. The English does not identify the seven church-angels beyond the source's own equation.

Clarity decisions

The 1:1–2 transmission chain is punctuated across its verse boundary so God gives, Christ discloses, the angel signifies, and John testifies without exchanging agents. Semicolons preserve the threefold greeting source in 1:4–5 and the kingdom-priest doxology in 1:6. Direct speech is opened at 1:8 and 1:11 and carried through the vision where the Latin requires it. `Vestitum podere` becomes clothed in a long garment, giving readable English without inventing a named garment absent from the phrase.

Corrections and reasons

The direct draft was checked against all twenty rows and nineteen internal joins. The covenant-name marker was fixed only at `dicit Dominus Deus` in 1:8; it was not attached to the Lord's Day or repeated elsewhere. `Poderem` was not turned into a speculative priestly garment, `auricalco` was not normalized to an unproved alloy, and `inferni` was corrected according to the canonical death-realm ruling. No source-governed proposition remains omitted or duplicated.

Canonical terminology

Revelation, testimony, prophecy, word, write, book, church, angel, throne, spirit, kingdom, priests, blood, lampstand, star, conquer, and ages of ages begin their Book 66 families here. `Dominus Deus` is the Lord (YHWH) God at its first divine occurrence in 1:8; later divine Lord titles are plain. `Dominica die` is the Lord's Day. `Infernus` is the realm of the dead. `Auricalcum` is orichalcum pending whole-book and whole-canon evidence for a more exact material name.

Chapter 2

Chapter movement

Four dictated letters move through Ephesus, Smyrna, Pergamum, and Thyatira. Each begins with a speaker formula grounded in the opening vision, examines the church's works, gives praise or charge, and closes with the Spirit's call. The movement intensifies from forsaken first charity and threatened lampstand removal, through prison and ten-day tribulation, to Satan's throne, corrupt teaching, Jezebel's bed and children, and finally authority, iron rule, and the morning star.

Governing Latin

The repeated frames `Angelo ... ecclesiæ scribe`, `Hæc dicit`, `Scio/Novi opera tua`, and `Qui habet aurem` keep all four letters distinct while joining them as one cycle. `caritatem tuam primam` governs Ephesus; `diebus decem` and `morte secunda` govern Smyrna; `sedes Satanæ`, Balaam, and `calculum candidum` govern Pergamum; Jezebel, `renes, et corda`, `virga ferrea`, and `stellam matutinam` govern Thyatira. `age pœnitentiam` remains a command to do penance, while the intransitive `pœnitere` is rendered repent from the named fornication.

Vulgate-specific readings

Ephesus has forsaken its first charity, not an abstract first preference. Smyrna's tribulation is explicitly ten days and its promise names the second death. Pergamum's source names Antipas in a compressed clause, retains Balaam's eating-and-fornication snare, and promises hidden manna and a white stone. Thyatira permits a woman named Jezebel who calls herself a prophetess; Christ searches kidneys and hearts, slays her children with death, and promises rule with an iron rod before the morning star.

Ambiguities preserved

The source does not explain whether the church-angels are heavenly or human representatives. Antipas's 2:13 clause lacks an expressed finite verb, so English supplies only the minimal `was` needed to carry the stated witness and death. `The depths of Satan, as they say` remains attached without deciding who coined the phrase. At 2:23–24, `But to you I say, and to the rest` crosses the verse boundary and remains an open carried address rather than being divided into rival audiences.

Clarity decisions

Quotation marks enclose the entire four-letter speech while paragraphing and verse keys preserve every internal address. In 2:14, a colon makes eating and fornication the content of the stumbling block without adding an unsupplied food object. In 2:20, removal of a misleading pause after `my servants` makes the servants, not Jezebel, the objects seduced to fornicate and eat sacrifices. The 2:26–28 promise is punctuated as one authority sentence so the Father's grant is not detached from the conqueror's rule.

Corrections and reasons

The self-audit changed 2:2 from the potentially abstract `the evil` to `evil people`, matching masculine plural `malos`. It also removed a comma after `servos meos` in 2:20 so the infinitives remain the seduced servants' actions. `Cito` at 2:16 remains soon, and no such haste word was inserted into 2:5. Kidney imagery, death language, fornication, and threatened violence were retained without euphemism.

Canonical terminology

Church, angel, works, labor, patience, charity, penance, conquer, Spirit, tree of life, crown of life, second death, testimony, doctrine, fornication, tribulation, authority, nations, iron rod, and morning star are established Book 66 families. Nicolaitans, Smyrna, Pergamum, Thyatira, Antipas, Balaam, Balak, and Jezebel retain consistent familiar names. `Cito` is soon; `calculum candidum` is a white stone; `idolothyta` are things sacrificed to idols.

Chapter 3

Chapter movement

The letter cycle continues through Sardis, Philadelphia, and Laodicea. Sardis moves from a living name and actual death to watchfulness, strengthened remnants, white garments, and the book of life. Philadelphia receives David's key, an unclosable open door, protection from the worldwide hour, and the promise of a permanent temple pillar bearing divine and city names. Laodicea's lukewarm self-sufficiency is exposed, counseled, reproved, invited to reciprocal supper, and offered a seat upon Christ's throne.

Governing Latin

Sardis is governed by `nomen habes quod vivas, et mortuus es`, the imperatives `Esto vigilans`, `confirma`, `serva`, and `pœnitentiam age`, and the non-erasure of `libro vitæ`. Philadelphia turns on `clavem David`, the paired opening and shutting, `ostium apertum`, `verbum patientiæ meæ`, and the repeated divine-name writing. Laodicea is shaped by the cold-hot-lukewarm triad, `incipiam te evomere`, the fivefold exposure of poverty, `collyrio`, loving reproof and chastening, and the reciprocal `cœnabo cum illo, et ipse mecum`.

Vulgate-specific readings

Sardis's works are not found full before God, and a few `names` have not defiled their garments. Philadelphia's hour is an hour of temptation coming upon the whole world, and the new Jerusalem is presently described as descending from heaven from God. Laodicea is threatened not merely with rejection but with the beginning of being vomited from Christ's mouth. Christ counsels fired and tested gold, white garments, and eye-salve; he stands at the door, and the singular person who hears and opens shares a reciprocal supper with him.

Ambiguities preserved

The compressed `nomen habes quod vivas` states the living name against actual death without explaining whether name means reputation, title, or nominal identity. `Dabo de synagoga Satanæ` leaves its direct object elliptical; English supplies only the minimal `some` needed for grammar. `Principium creaturæ Dei` remains the beginning of God's creation without resolving the theological relation beyond the Latin. The hour of temptation and the opened door remain uninterpreted images.

Clarity decisions

The three letters are separately paragraphed while the Spirit refrain retains identical cadence. In 3:9, `some` completes an English object but adds no class or number beyond the source's partitive `de`. Dashes set the descending-city apposition inside the 3:12 name promise. The sequence in 3:18 uses semicolons to distinguish gold, clothing, and eye-salve while leaving all three under Christ's counsel. The door sentence keeps one hearer, one opener, and the two reciprocal supper clauses.

Corrections and reasons

The draft's interpretive `as though you live` at 3:1 was corrected to `a name that you are alive`, avoiding an added comparative absent from `quod vivas`; the direct contrast with `you are dead` supplies the irony. `Incipiam` remains `I will begin`, rather than flattening the source to an instantaneous expulsion. The 3:19 causal sequence—love, reproof and chastening, therefore zeal and penance—was retained, and 3:20 was not expanded into a conversion formula.

Canonical terminology

Watch, works, garments, book of life, confess, key of David, open door, temptation, crown, temple, city, new Jerusalem, witness, creation, cold, hot, lukewarm, eye-salve, reprove, chastise, penance, door, supper, conquer, and throne govern later recurrences. `Liber vitæ` is book of life. `Cito` remains soon. `Cenare` is sup, retaining the source's meal register and reciprocal construction.

Chapter 4

Chapter movement

After the dictated letters, an opened heavenly door and the trumpet-like voice call John upward; the narrative says only that he is immediately in spirit. The vision circles outward from the throne and the enthroned one to rainbow, twenty-four elders, lightning, voices, thunder, lamps, glassy sea, and four eye-filled living creatures. Their unceasing triple Holy draws the elders into repeated prostration, worship, crown-casting, and a creation doxology.

Governing Latin

The transition is controlled by `Post hæc vidi`, `Ascende huc`, and `statim fui in spiritu`, which do not narrate a bodily ascent. `sedes` and `thronus` sustain the throne field; jasper, carnelian, emerald-like rainbow, white garments, golden crowns, seven burning lamps, and `mare vitreum` build the visual field. `quatuor animalia` are living creatures, distinct from the later `bestia`. Their acclamation orders time as `qui erat, et qui est, et qui venturus est`, and the final `erant, et creata sunt` preserves both prior being and creation.

Vulgate-specific readings

The second living creature is like a calf, following `vitulo`. The creatures stand `in the midst of the throne and around the throne`, a spatial compression the English does not redesign. The divine acclamation says who was, who is, and who is to come in that order, and later Lord titles remain plain after the first-use marker in chapter 1. The closing praise states that by God's will all things `were, and were created`, preserving the Clementine two-stage wording.

Ambiguities preserved

The opened door and command to ascend do not specify a bodily route; `I was in spirit` is allowed to stand as the only mode named. The enthroned one's appearance is likeness to stones, not a bodily description. The creatures' position in and around the throne remains spatially unresolved. `Animalia` can denote animals or living beings; `living creatures` retains animate force while preventing collapse into the later singular beast family.

Clarity decisions

Verse 4:1 uses a semicolon to separate the opened door from the returning voice while preserving their single vision transition. `One sitting upon the throne` supplies only the minimal English noun required by `sedens`. The visual inventory is distributed with semicolons so repeated `and` remains audible without becoming unreadable. Repeated imperfect verbs in 4:10 are rendered `would fall`, `would worship`, and `would cast`, expressing the recurring response to the creatures' praise.

Corrections and reasons

No narrated bodily ascent was added to `Ascende huc`; the immediate result remains `fui in spiritu`. Jasper, carnelian, emerald, glass, calf, eyes, and six wings were checked against their exact rows and left concrete. `Animalia` was fixed as living creatures rather than beasts, preserving Revelation's later lexical distinction. The two clauses `erant, et creata sunt` were both retained instead of smoothing them into one creation verb.

Canonical terminology

Door, heaven, spirit, throne, elder, crown, lightning, voice, thunder, lamp, seven spirits, glassy sea, living creature, worship, glory, honor, blessing, power, Almighty, and ages of ages govern the throne scenes that follow. `Animalia` is living creatures in the throne vision; `bestia` will remain beast. Divine `Dominus` in 4:8 and the vocative in 4:11 are plain Lord after 1:8.

Chapter 5

Chapter movement

The throne vision concentrates upon the sealed book. A mighty angel's proclamation exposes the failed search through heaven, earth, and beneath the earth, and John's grief is answered by the conquering Lion and Root. John then sees a standing, slain Lamb whose horns and eyes carry sevenfold power and sight. The Lamb takes and opens the book, and worship expands from living creatures and elders to thousands of thousands of angels and finally every creature.

Governing Latin

`librum scriptum intus et foris` and seven `sigilla/signacula` govern the chapter's object and action. The Lion `vicit ... aperire`, while the seen figure is `Agnum stantem tamquam occisum`. Seven horns and eyes are explicitly the seven spirits sent into all the earth. Harps and golden `phialas` full of fragrances are identified as saints' prayers. The new song is controlled by `redemisti nos ... in sanguine tuo`, `fecisti nos ... regnum, et sacerdotes`, and future reign; the angelic count is the exact `millia millium`.

Vulgate-specific readings

The book is written within and without. The search includes those beneath the earth and distinguishes looking upon the book from seeing it. The new song addresses the Lamb as plain Lord and says `you redeemed us`, preserving the Clementine first-person plural. Those redeemed are made a kingdom and priests and say they shall reign over the earth. The count remains `thousands of thousands`, and the Lamb's worthiness includes the distinct noun `divinity` among its seven terms.

Ambiguities preserved

The source does not explain how the Lamb is at once standing and as though slain. `Each having harps and golden bowls` follows a plural subject containing living creatures and elders; the English does not impose a distribution beyond `singuli`. `Odoramenta` are rendered fragrances while their inspired identification as prayers is explicit. The universal-creature sentence retains its layered geography without deciding the identities of creatures under the earth or in the sea.

Clarity decisions

The proclamation and elder speech are enclosed as direct speech, and dashes make the failed three-realm search immediately intelligible. The apposition identifying eyes as spirits remains in the Lamb verse. The new song spans 5:9–10 as one quotation so redemption, kingdom, priesthood, and future reign retain one speaking company. The seven worthiness nouns are kept in source order, with repeated `and` preserving the doxological cadence.

Corrections and reasons

Every `liber`, seal action, worshiper, and speaker was rechecked across the fourteen rows. `Redemisti nos` was protected from an alternate pronoun, and `millia millium` was not normalized to myriads. `Divinitatem` remains divinity rather than being collapsed into power or wealth. The later plain `O Lord` at 5:9 receives no repeated YHWH marker. No source finding remains open on the translator's candidate.

Canonical terminology

Book, seal, open, loose, worthy, Lion, tribe of Judah, Root of David, Lamb, slain, horn, eye, seven spirits, harp, golden bowl, fragrance, prayer, saint, new song, redeem, blood, kingdom, priest, reign, angel, living creature, elder, worship, power, divinity, wisdom, strength, honor, glory, blessing, and might govern later recurrences. `Liber` is book; `phiala` is bowl; `animalia` remains living creatures.

Chapter 6

Chapter movement

The Lamb opens six seals. Four thunderous summons disclose white, red, black, and pale horses carrying conquest, removed peace, measured scarcity, and Death with the realm of the dead. The fifth seal moves beneath the altar, where slain souls cry for judgment and receive white robes and a little further rest. The sixth seal convulses earth, sun, moon, stars, heaven, mountains, and islands, driving every human rank into hiding before the face on the throne and the Lamb's wrath.

Governing Latin

The first rider goes out `vincens ut vinceret`, conquering so that he might conquer. The red rider receives power to remove peace so people kill one another. The black rider holds `stateram`; the price voice specifies `Bilibris tritici denario et tres bilibres hordei denario`. The pale rider is named `Mors`, while `infernus` follows. The altar souls ask with present `non judicas, et non vindicas`; their fellow servants and brothers are to be completed. The sixth seal's repeated `factus`, `ceciderunt`, `recessit`, and `motæ sunt` carries the cosmic sequence.

Vulgate-specific readings

All four living-creature summons retain both `Come` and `see`. The wheat unit is two pounds, and the barley price is three such two-pound measures; wine and oil are not to be harmed. Death receives authority over `the four parts of the earth`, not an imported fractional wording. `Infernus` remains the realm of the dead. The whole moon becomes like blood, the fig tree casts unripe figs, heaven withdraws like a rolled book, and the final verse calls it the great day of `their` wrath.

Ambiguities preserved

The riders' identities beyond the names supplied are not explained. The subject of the market voice is only something like a voice in the creatures' midst. `Until their fellow servants and brothers ... should be completed` leaves the passive completion unexplained rather than adding the absent noun `number`. The plural `ipsorum` in `day of their wrath` is preserved without reducing it to one antecedent. The four parts of the earth remain the Latin's formulation.

Clarity decisions

Each seal opens with the same sentence rhythm, allowing the changing horse, rider, grant, and effect to be heard clearly. The two-pound unit is stated once in full and then as `three two-pound measures`, preserving the repeated `bilibris` without mechanical clutter. Verse 6:10 keeps the source's present challenge, `do you not judge and avenge`, rather than changing its tense. Semicolons sustain the sixth seal's chain without breaking the one unfolding vision.

Corrections and reasons

The direct draft's future-shaped question at 6:10 was corrected to the present `do you not judge and avenge`, matching `non judicas, et non vindicas`. Independent review also corrected 6:16 from past `said` to present `say`, preserving the visionary shift in `et dicunt`. The `bilibris` prices remain exact two-pound measures, `infernus` remains distinct from the later lake of fire, and both `four parts` and plural `their wrath` retain the source's forms.

Canonical terminology

Seal, Lamb, living creature, come and see, horse, crown, conquer, sword, peace, balance, denarius, two-pound measure, Death, realm of the dead, authority, soul, altar, testimony, judge, avenge, blood, white robe, earthquake, wrath, and great day establish recurring Book 66 language. `Infernus` is the realm of the dead; `bestia` is beast; `liber` remains book even in the rolled-heaven image.

Chapter 7

Chapter movement

The seal judgments pause while four angels restrain the earth's winds and an east-rising angel commands protection until God's servants are sealed. John hears the exact Israelite total and the twelve equal tribal counts. The vision then opens to an innumerable multitude from every nation, tribe, people, and tongue, clothed in white before God and the Lamb. An elder's question interprets them through great tribulation, blood-washed robes, temple service, divine shelter, the Lamb's shepherding, waters of life, and tears removed.

Governing Latin

The first movement is governed by fourfold `quatuor`, restrained `ventos`, the living God's `signum`, and `signemus ... in frontibus`. `centum quadraginta quatuor millia` is followed by twelve repeated `duodecim millia signati` clauses in the supplied tribal order. The multitude's fourfold origin is `gentibus, et tribubus, et populis, et linguis`. `Domine mi` governs John's respectful human address. `habitabit super illos`, `reget illos`, `vitæ fontes aquarum`, and `absterget ... omnem lacrimam` govern the closing promise.

Vulgate-specific readings

The list begins Judah, Reuben, and Gad and includes Levi and Joseph exactly where the Clementine extract places them. The multitude says salvation belongs to God and the Lamb. The sevenfold praise includes brightness, power, and strength as distinct terms. John's 7:14 address is lowercase `my lord`, not a covenant-title marker. The enthroned one will dwell over the multitude; the Lamb will shepherd them; and he leads them to `the fountains of waters of life`, not to a substituted phrase about living waters.

Ambiguities preserved

`Signum` and `signemus` carry sign, mark, and sealing force; `seal` follows the stated sealing action without explaining the sign's form. The relation between the heard numbered company and the subsequently seen multitude is not resolved. `Habitabit super illos` remains the spatially unusual `dwell over them`. `Reget` can express rule or pastoral governance; `shepherd` fits the Lamb's leading action while the editorial records the underlying ruling verb.

Clarity decisions

The exact tribal list retains one repeated clause per tribe and semicolons at the source verse divisions so no name or count is absorbed. The multitude's acclamation and the angels' sevenfold response remain separate quotations. The elder dialogue keeps question, John's answer, and the elder's explanation visibly distinct. The future sequence of dwelling, freedom from hunger and heat, shepherding, leading, and divine wiping is kept in source order.

Corrections and reasons

The divine-title audit fixed 7:14 as `My lord` because John addresses the interpreting elder; no YHWH parenthetical or divine capitalization was permitted there. All twelve names and counts were checked against the lane in order, totaling 144,000 without relabeling a tribe. `Habitabit super illos` and `vitæ fontes aquarum` were kept in their exact image families. No imported identification of either company was added.

Canonical terminology

Seal, servant, forehead, tribe, children of Israel, thousand, nation, people, tongue, multitude, white robe, palm, salvation, worship, blessing, brightness, thanksgiving, power, strength, great tribulation, blood of the Lamb, temple, serve, dwell, shepherd, fountain, waters of life, and tear govern later recurrences. Human `Domine mi` is lowercase my lord at 7:14.

Chapter 8

Chapter movement

The Lamb's seventh seal brings roughly half an hour of heavenly silence. Seven angels receive trumpets, while another angel joins all the saints' prayers with incense at the golden altar; altar fire cast to earth answers with thunder, voices, lightning, and earthquake. The first four trumpets then strike earth and vegetation, sea and sea life, rivers and fountains, and finally the heavenly lights. A single eagle crosses midheaven with three woes for the remaining trumpets.

Governing Latin

`sigillum septimum` and `quasi media hora` govern the silent opening. The altar scene repeats `thuribulum`, `incensa`, `orationibus sanctorum`, hand, smoke, and altar fire before its earthly signs. Each judgment begins `angelus tuba cecinit`. The recurring `tertia pars` must remain one-third through earth, trees, sea, creatures, ships, rivers, waters, sun, moon, stars, day, and night. `Absinthium` names Wormwood, and `unius aquilæ` fixes one eagle as the final visionary speaker.

Vulgate-specific readings

The silence is about half an hour. The angel is given much incense to offer with all the saints' prayers, and the smoke ascends from his hand before God. Hail and fire are mingled `in blood`; the sea becomes blood; creatures `having souls in the sea` die. Wormwood is the star's name, and bitter waters kill many people. The day fails to shine for its third part, the night likewise, and one eagle—not an unspecified angel—utters the three woes.

Ambiguities preserved

The compressed `ut daret de orationibus` joins incense and prayers without defining their metaphysical relation; `with` makes the liturgical coordination lucid without an explanatory theory. The gender compression in `grando, et ignis, mista in sanguine` is not used to exclude either hail or fire from the blood image. `Creaturæ eorum` is difficult within the sea-death clause; English now retains the unresolved `their` without inventing its antecedent. The eagle's speech does not identify anything beyond the three trumpet-angels yet to sound.

Clarity decisions

The altar sequence uses one action per clause—arrival, gift, offering, ascent, filling, casting—so agency remains visible. Repeated one-third formulas are not varied stylistically because their recurrence carries the vision's measured structure. `Two-thirds` is never substituted. The fourth trumpet sentence states separately the darkened luminaries and diminished day and night, while the final eagle sentence preserves one continuous threefold woe cry.

Corrections and reasons

The direct translation was checked against all thirteen rows and twelve joins. Independent review restored `their` at 8:9 for `eorum`; the pronoun remains unresolved rather than being deleted or assigned an invented antecedent. `Incensa multa` remains much incense, every one-third fraction remains exact, and the total green grass, named Wormwood star, single eagle, and `souls` for `animas` are retained. No later trumpet event is anticipated or imported into chapter 8.

Canonical terminology

Seal, silence, half hour, angel, trumpet, golden censer, incense, saints' prayers, altar, throne, fire, earth, thunder, voices, lightning, earthquake, hail, blood, third part, sea, soul, ship, river, fountain, Wormwood, bitter, eagle, woe, and inhabitants of the earth govern the trumpet cycle. `Tuba canere` is sound the trumpet; `Absinthium` is Wormwood; fractions remain explicit third parts.

Chapter 9

Chapter movement

The fifth trumpet opens the abyss: a fallen star receives its key, smoke darkens sun and air, and locusts emerge under a five-month restraint that permits torment but not killing. Their composite warlike bodies and their king lead into the notice that one woe has passed. The sixth trumpet then releases four Euphrates angels for the exact appointed time; the two-hundred-million cavalry kills a third of humanity by fire, smoke, and sulfur, yet the survivors do not do penance from their idolatry, murders, sorceries, fornication, or thefts.

Governing Latin

The opening is governed by ‘stellam de cælo cecidisse’ and ‘data est ei clavis putei abyssi’ (9:1), which keep the fall anterior to the key-giving without naming the star as an angel. The restraint sequence depends upon ‘ne læderent ... nisi tantum homines’ and ‘ne occiderent ... sed ut cruciarent mensibus quinque’ (9:4–5). The locust inventory repeats ‘similes/sicut/tamquam,’ ‘habebant,’ and ‘caudæ’ (9:7–11). The second half is ordered by ‘in horam, et diem, et mensem, et annum,’ the exact cavalry expression ‘vicies millies dena millia,’ and the fire-smoke-sulfur triad (9:15–19); present ‘procedit’ at 9:17 remains distinct from imperfect ‘procedebant’ at 9:18 before two penance clauses close the chapter.

Vulgate-specific readings

The source’s ‘signum Dei’ is ‘mark of God,’ kept distinct from the preceding seal family. The locusts may torment for five months but may not kill; sought death itself flees. The king receives all three supplied names: Hebrew Abaddon, Greek Apollyon, and Latin Destroyer for ‘Exterminans.’ The cavalry number is stated as two hundred million without replacing the exact scale by an indefinite multitude. ‘Hyacinthinas’ remains hyacinth-colored; the horse tails are serpent-like and possess heads; and the final clauses retain demons, five material classes of idols, murders, sorceries, fornication, and thefts.

Ambiguities preserved

The fallen star’s identity is not explained: ‘ei’ and the unexpressed subject of ‘aperuit’ are represented by ‘it,’ leaving the vision’s personification without a supplied name. The comparison ‘similitudines locustarum, similes equis’ remains visibly repetitive instead of being converted into an interpretive creature label. At 9:20, ‘ut non adorarent’ remains a purpose-shaped consequence of the absent penance rather than becoming a doctrinal explanation. No identity or symbolic meaning is supplied for the four bound angels, their appointment, the locust features, or the three plagues.

Clarity decisions

The perfect infinitive at 9:1 becomes ‘a star that had fallen,’ making the fall’s anterior relation audible in English. Repeated Latin comparison words are carried through as ‘like,’ ‘as though,’ and ‘resembling’ without deleting any feature. The compressed numerical expression at 9:16 is expanded to its exact value, two hundred million, while the following sentence still states that John heard their number. Semicolons preserve the carried sixth-trumpet voice from 9:13 into its command at 9:14 and the unclosed works-of-hands construction from 9:20 into the final vice list at 9:21.

Corrections and reasons

The drafting audit made the anterior force of ‘cecidisse’ explicit as ‘had fallen,’ retained ‘anything green,’ restored all three locust-king labels, and expressed the cavalry total exactly. Independent review corrected 9:17 from past ‘proceeded’ to present ‘proceeds’ for ‘procedit,’ preserving its deliberate tense contrast with imperfect ‘procedebant’ at 9:18. The locust armor keeps all three adjectives, and the final verses remain syntactically connected while distinguishing penance ‘for’ handworks from penance ‘from’ the four concluding acts.

Canonical terminology

Tuba is trumpet; abyssus is abyss; puteus is pit; locustæ are locusts; scorpius is scorpion; potestas is power; cruciatus is torment; plaga is plague; and væ is woe. Signum is mark here, distinct from signaculum as seal. Angelus abyssi is angel of the abyss. Pœnitentiam agere remains do penance, dæmonia are demons, simulacra are idols, veneficia are sorceries, fornicatio is fornication, and furta are thefts. Fire, smoke, and sulfur retain their exact repeated order.

Chapter 10

Chapter movement

A mighty angel descends in cloud, rainbow, sunlight, and pillars of fire, holding an open little book while standing upon sea and earth. His lion-like cry releases seven thunder voices, but John is commanded to seal rather than write their speech. The raised-hand oath announces that there will be no more time and that God’s mystery will be consummated with the seventh trumpet. The heavenly voice then sends John to take and devour the book; sweetness fills his mouth, bitterness his belly, and renewed prophecy is required toward nations, peoples, tongues, and many kings.

Governing Latin

The visual movement rests on ‘angelum fortem ... amictum nube,’ ‘iris in capite ejus,’ and ‘pedes ... columnæ ignis’ (10:1), followed by the spatial contrast of right foot on sea and left on earth (10:2). ‘Locuta sunt septem tonitrua voces suas’ is deliberately repeated around John’s intention to write, while ‘Signa ... et noli ea scribere’ orders sealing and non-writing (10:3–4). The oath’s three created realms culminate in ‘tempus non erit amplius’ and ‘consummabitur mysterium Dei’ (10:6–7). ‘Devora,’ ‘amaricari ventrem,’ and ‘dulce tamquam mel’ govern the enacted book sequence (10:9–10).

Vulgate-specific readings

‘Libellum’ is an open little book at 10:2, while the later source uses ‘librum,’ represented as book at 10:8–10. The seven thunders utter their own voices, and their content is sealed and not written. ‘Tempus non erit amplius’ remains ‘there will be no more time’ rather than being silently narrowed to delay. The mystery is ‘consummated,’ and ‘evangelizavit’ remains ‘evangelized.’ John’s required renewed prophecy preserves the exact order nations, peoples, tongues, and many kings, with ‘many’ modifying kings alone.

Ambiguities preserved

The angel is described but not identified beyond ‘another mighty angel.’ The source does not reveal what the seven thunders said, so the reader supplies neither summary nor interpretation. ‘No more time’ retains the breadth of ‘tempus’ rather than deciding whether the vision emphasizes duration, delay, or both. The book’s symbolic identity is not explained. At 10:9, the indirect request ‘dicens ei, ut daret mihi librum’ remains visibly a request that he should give the book, rather than being recast as an unsupported direct quotation.

Clarity decisions

The long oath in 10:6 is divided by repeated ‘and’ phrases so heaven, earth, and sea each retain their contents while remaining one oath. ‘When he begins to sound the trumpet’ makes the inceptive ‘cœperit’ explicit without moving the mystery’s future consummation. The heavenly voice’s renewed instruction is quoted directly because the Latin supplies its imperative wording. Sweetness and bitterness are ordered twice—predicted in 10:9 and experienced in 10:10—so the reversal of bodily location cannot be missed aloud.

Corrections and reasons

The self-audit preserved ‘little book’ only where ‘libellus’ occurs and used ‘book’ for the later ‘liber’ forms, preventing an unrecorded lexical collapse. It retained ‘Seal’ for imperative ‘Signa’ and restored the prohibition ‘do not write them.’ The oath was checked to include all three created realms and all their contents. The final commission was corrected against silent scope drift by keeping nations, peoples, tongues, and many kings in the source order, rather than allowing ‘many’ to broaden across every group.

Canonical terminology

Angelus fortis is mighty angel; nubes is cloud; iris is rainbow; libellus is little book and liber is book. Tonitrua are thunders, signare is seal, and scribere is write. Sæcula sæculorum remains ages of ages; mysterium Dei is mystery of God; consummare is consummate; and evangelizare is evangelize. Prophetare is prophesy. Gentes, populi, linguæ, and reges remain nations, peoples, tongues, and kings in their supplied sequence.

Chapter 11

Chapter movement

John receives a reed and a command to measure the temple, altar, and worshipers while excluding the outer court given to the nations. Two witnesses prophesy in sackcloth for 1,260 days, exercise fire, drought, blood, and plague powers, and are then conquered and killed by the abyss-beast. Their bodies lie exposed in the spiritually named great city until God’s life-spirit enters them and a heavenly voice summons them upward. Earthquake, the passing second woe, and the seventh trumpet lead into heavenly reign and judgment, ending with the opened temple, the ark of God’s testament, and storm signs.

Governing Latin

The measuring command is controlled by ‘calamus similis virgæ,’ the three objects ‘templum ... altare ... adorantes,’ and the opposed ‘atrium ... ejice foras, et ne metiaris’ (11:1–2). The objectless ‘dabo duobus testibus meis’ opens the witness sequence, whose identities are described by ‘duæ olivæ et duo candelabra’ before their powers and testimony are narrated (11:3–7). The death-to-ascent movement repeats ‘corpora eorum,’ ‘tres dies et dimidium,’ and sight verbs (11:8–13). The seventh trumpet is governed by ‘Factum est regnum,’ singular ‘regnabit,’ and the judgment infinitives, before ‘arca testamenti’ and the final signs (11:15–19).

Vulgate-specific readings

The outer court is commanded to be cast outside and not measured. At 11:3, ‘I will give to my two witnesses’ remains without an invented object such as power. The witnesses are two olive trees and two lampstands before the Lord of the earth. Their bodies lie in streets of the city spiritually called Sodom and Egypt, where their Lord was crucified. The earthquake kills ‘names of people—seven thousand,’ retaining the Clementine expression rather than reducing it to a generic count. The heavenly sanctuary contains the ark of his testament, not a silently substituted covenant term.

Ambiguities preserved

The source does not state what is given in ‘dabo duobus testibus meis,’ so the English preserves its objectless form. It does not identify the two witnesses, the beast, or the great city beyond the descriptions it supplies. ‘Regnabit’ at 11:15 remains singular ‘he will reign’ without deciding in the reader whether its immediate referent is the Lord, his Christ, or their unified reign. The spiritual naming of Sodom and Egypt is retained without symbolic exposition, and no chronology is added to the two forty-two-month and 1,260-day statements.

Clarity decisions

English at 11:2 now reads ‘the court that is outside the temple, cast it outside,’ making the court the imperative's direct object while preserving both `foris` and `foras`. The direct speech begun at 11:1 remains open through the witness promise at 11:3. At 11:13, dashes hold ‘names of people—seven thousand’ as the earthquake's exact killed expression. The elder speech remains open from 11:16 through 11:18, while the reward-and-destruction infinitives keep their shared time relation.

Corrections and reasons

Independent review corrected 11:2 because ‘cast outside the court’ could make the court a spatial complement and omit the direct object of `atrium ... ejice foras`; ‘the court ... cast it outside’ restores that object and both outside relations. The audit rejected adding ‘power’ after ‘I will give,’ restored ‘names of people—seven thousand’ for `nomina hominum`, and retained ‘ark of his testament’ under the binding `testamentum` ruling.

Canonical terminology

Calamus is reed, virga is rod, templum is temple, altare is altar, atrium is court, and adorare is worship. Testes are witnesses, prophetare is prophesy, saccus is sackcloth, olivæ are olive trees, and candelabra are lampstands. Bestia is beast, abyssus is abyss, and plaga is plague. Dominus is Lord here without a repeated YHWH parenthesis. Regnum is kingdom, judicium is judgment, merces is reward, and arca testamenti is ark of the testament.

Chapter 12

Chapter movement

A great heavenly sign presents the sun-clothed woman in labor; another presents the great red dragon poised against her child. The male son is born, destined to rule all nations, and caught up to God, while the woman flees to a divinely prepared wilderness place. Michael’s battle expels the ancient serpent and his angels, prompting the proclamation of salvation, kingdom, Christ’s authority, and victory through the Lamb’s blood and testimony. The dragon then persecutes the woman, sends a river after her, is thwarted by the earth, and turns to war against the rest of her seed before an unnamed singular figure stands upon the sea’s sand.

Governing Latin

The two signs are structured by ‘mulier amicta sole’ and ‘draco magnus rufus,’ with labor verbs ‘parturiens ... pariat’ and the dragon’s purpose ‘filium ejus devoraret’ (12:1–4). The child is ‘filium masculum,’ destined ‘recturus ... in virga ferrea’ and then ‘raptus ... ad Deum’ (12:5). The conflict repeats ‘draco,’ ‘projectus est,’ and the accuser’s day-and-night action before emphatic ‘ipsi vicerunt’ and the souls-not-loved clause (12:7–12). The final pursuit is governed by eagle wings, ‘tempus et tempora, et dimidium temporis,’ river imagery, ‘reliquis de semine ejus,’ and bare singular ‘stetit’ (12:13–18).

Vulgate-specific readings

The woman is with child and is tormented so that she may give birth. Her male son is to rule all nations with a rod of iron and is caught up to God and his throne. At 12:6, active plural ‘pascant’ remains ‘they might feed her,’ preserving the source’s unnamed feeders. The conquerors ‘themselves’ overcome because of the Lamb’s blood and their testimony and do not love their souls unto death. ‘Semen’ remains seed. The final verse reads simply ‘And he stood upon the sand of the sea,’ retaining the singular carried subject without naming him.

Ambiguities preserved

The signs are narrated without identifying the woman, child, stars, wilderness place, times, river, or earth-help beyond the Latin’s descriptions. The plural subject of ‘pascant’ at 12:6 remains unresolved. The announcement in 12:10 is not assigned to a named heavenly speaker. At 12:18, ‘stetit’ supplies only a third-person singular action; the English pronoun preserves that grammatical fact but does not insert ‘dragon,’ ‘John,’ or another named subject. The location and temporal symbolism remain uninterpreted in reader text.

Clarity decisions

‘In utero habens’ is expressed idiomatically as ‘being with child’ while the following labor, torment, and birth purpose all remain. The elliptical second half of 12:7 is completed in English as ‘the dragon and his angels fought,’ restoring a required predicate without adding an action. The passive expulsion sequence distinguishes the dragon being cast down from his angels being sent with him. The river clauses keep serpent and dragon as the same acting figure while allowing the earth’s repeated subject to remain emphatic.

Corrections and reasons

The self-audit repaired the elliptically rendered battle clause so both Michael's company and the dragon's company audibly fight, preventing 'and his angels' from remaining a broken fragment. It restored emphatic 'they themselves' for 'ipsi' at 12:11 and retained 'souls' for 'animas.' The feeding clause was left active and plural despite its unfamiliarity because a passive smoothing would erase the source's unnamed agency. The close was fixed as the bare 'he stood' rather than a named dragon, preserving the registered 12:18 ambiguity.

Canonical terminology

Signum is sign; mulier is woman; draco is dragon; serpens is serpent; diabolus is devil; and Satanas is Satan. Virga ferrea is rod of iron. Thronus is throne, solitudo/desertum are wilderness, and prælium is battle or war according to scale. Agnus is Lamb; testimonium is testimony; anima is soul; mandata are commands; and semen is seed. Time, times, and half a time retains the source's unexpanded temporal formula.

Chapter 13

Chapter movement

From the sea rises a beast bearing seven heads, ten horns, ten diadems, and blasphemous names. Its composite animal form, dragon-given strength and authority, healed mortal wound, worship, blasphemy, forty-two-month action, conquest of saints, and worldwide reach culminate in the patience-and-faith sentence. A second beast then rises from earth with lamb-like horns and a dragon's voice; it serves the first beast, performs signs, animates an image, compels worship, imposes a mark for commerce, and leads to the wisdom command concerning the human number 666.

Governing Latin

The first beast's inventory is fixed by 'capita septem, et cornua decem,' the separate locations of diadems and blasphemous names, and the leopard-bear-lion sequence (13:1–2). Its career repeatedly uses 'datum est' for mouth, authority, war, conquest, and global scope (13:5–8). The second beast is governed by 'cornua duo similia Agni' yet 'loquebatur sicut draco,' then by causative 'fecit/faciat' across worship, fire, image, speech, killing, and marking (13:11–16). Commerce retains 'caracterem, aut nomen ... aut numerum,' and wisdom culminates in 'Numerus enim hominis est' (13:17–18).

Vulgate-specific readings

The apparently slain head is 'as though slain to death,' and its mortal wound is healed. The Lamb is the possessor of the book of life and is the masculine referent of 'qui occisus est ab origine mundi.' The earth beast gives 'breath' to the image, the concrete animating sense of 'spiritum' here. At 13:16, the reader retains the singular 'right hand' against plural 'foreheads.' Buying and selling require one of three source alternatives: the mark, the beast's name, or the number of its name. The concluding number is the number of a man, six hundred sixty-six.

Ambiguities preserved

Neither beast is identified beyond its source descriptions, and no historical ruler, institution, geography, or chronology is supplied. Neutral 'it' keeps the beasts' grammatical agency clear without personifying them beyond the vision. The Lamb-relative at 13:8 follows the Latin agreement without moving 'from the origin of the world' to the written names. The distributive singular right hand and plural foreheads are retained without explaining the bodily pattern. 'Number of a man' is left as the source's human-number statement rather than an asserted solution.

Clarity decisions

The dragon's 'virtutem' and 'potestatem' are distinguished as strength and authority, preventing two Latin families from collapsing. Repeated passive 'it was given' remains audible to preserve granted rather than inherent agency. The causative chain in 13:13–16 is rebuilt with 'caused' and purpose clauses, but every fire, deception, image, breath, speech, death, and mark proposition remains. Dashes contain the six social classes at 13:16 while the sentence continues into the commerce restriction at 13:17.

Corrections and reasons

The self-audit corrected 13:8 from present ‘are not written’ to perfect ‘have not been written,’ preserving the source’s completed-state form. At 13:15, generic ‘spirit’ was refined to ‘breath’ because the immediate action animates the image while other spirit occurrences remain distinct. At 13:16, masculine singular ‘his right hand’ was corrected to plural-possession ‘their right hand,’ retaining a singular hand noun against plural foreheads without introducing a male individual. Every mark/name/number alternative was then rechecked across the verse boundary.

Canonical terminology

Bestia is beast, draco is dragon, Agnus is Lamb, and imago is image. Caput is head, cornu is horn, diadema is diadem, blasphemia is blasphemy, and plaga is wound or plague according to the inflicted object. Potestas is authority and virtus here is strength. Adorare is worship, vincere is conquer, patientia is patience, fides is faith, and sancti are saints. Caracter is mark, nomen is name, numerus is number, and liber vitæ is book of life.

Chapter 14

Chapter movement

The Lamb stands upon Mount Sion with 144,000 name-bearing companions. Heavenly sound becomes harp music and a new song learned only by the purchased company, whose undefilement, following, firstfruits identity, truthful mouths, and lack of blemish are stated. Three angels then proclaim the eternal Gospel, Babylon’s fall, and the consequence of beast worship and its mark; saints’ patience and the blessed dead answer that warning. The vision closes with a Son-of-Man figure and two harvest movements: the earth is reaped, then its vineyard is gathered into God’s great winepress, whose blood extends for 1,600 stadia.

Governing Latin

The opening joins ‘Agnus … supra montem Sion’ to the 144,000 and the two written names (14:1), then repeats ‘vocem’ through many waters, great thunder, and ‘citharœdorum citharizantium’ before ‘quasi canticum novum’ (14:2–3). The company’s description repeats ‘Hi sunt/Hi sequuntur/Hi empti sunt’ and culminates in truthful mouths and no blemish (14:4–5). The angel sequence is governed by ‘Evangelium æternum,’ doubled ‘Cecidit,’ the wine-and-wrath clauses, and exact day-night unrest (14:6–13). ‘Falcem,’ ‘messis,’ ‘vindemia,’ ‘vineæ,’ and ‘lacus’ control the two harvests (14:14–20).

Vulgate-specific readings

Mount ‘Sion’ retains the supplied form. The 144,000 are purchased, called firstfruits, and described as virgins who were not defiled with women; the reader neither softens nor allegorizes these statements. The angel has an eternal Gospel in order to evangelize. Babylon makes all nations drink of the wine of the wrath of her fornication. The warning preserves wine mixed with pure wine, fire and sulfur, smoke ascending unto ages of ages, and no rest day or night instead of compressing the clauses into an abstract formula. The harvest has grown dry, and the blood extent is 1,600 stadia.

Ambiguities preserved

‘What seemed like a new song’ retains ‘quasi’ without deciding whether the qualification concerns the song or John’s perception. The source does not interpret the 144,000, virginity, firstfruits, Babylon, mark, two harvests, city, winepress, blood depth, or stadia. The sudden singular condition ‘and if anyone received the mark’ remains alongside the preceding plural worshipers. At 14:13, the compact ‘Amodo jam’ is rendered as an emphatic present transition without adding an agreeing interjection absent from the Latin.

Clarity decisions

The alliterative ‘citharœdorum citharizantium in citharis suis’ becomes ‘harpists harping upon their harps,’ preserving its deliberate sound-play. ‘Dicere canticum’ is ‘utter the song,’ not a repeated generic singing verb. The three angel speeches remain separately quoted. ‘Mixtum est mero’ is kept as wine ‘mixed with pure wine,’ allowing the source’s marked mixture language to stand. The repeated sickle actions distinguish the grain harvest from the vineyard gathering, while ‘lacus’ is rendered contextually as winepress in both verses.

Corrections and reasons

The audit refined 14:8 from ‘drink from’ to the more source-shaped ‘drink of’ the wine and removed an unsupported ‘yes’ from the Spirit’s response at 14:13. The final wording, ‘From now on, says the Spirit, let them rest,’ preserves both the emphatic temporal transition and the purpose-shaped rest clause without inventing assent. The harvest was retained as having ‘grown dry’ for ‘aruit’ rather than being normalized to an unmarked ripeness word, while the separate grapes are explicitly ripe at 14:18.

Canonical terminology

Agnus is Lamb, mons Sion is Mount Sion, thronus is throne, animalia are living creatures, and seniores are elders. Canticum novum is new song; primitiæ are firstfruits; mendacium is lie; and macula is blemish. Evangelium is Gospel and evangelizare is evangelize. Adorare is worship, caracter is mark, patientia is patience, and fides is faith. Falx is sickle, messis is harvest, vinea is vineyard, and lacus in this harvest context is winepress.

Chapter 15

Chapter movement

Another great and wonderful heavenly sign reveals seven angels bearing the last seven plagues, in which God’s wrath is consummated. Upon a glassy sea mingled with fire stand those who conquered the beast, its image, and its name-number; with God’s harps they sing both Moses’s song and the Lamb’s song, magnifying the Lord God Almighty as King of the ages. The temple of the tabernacle of testimony then opens, seven linen-clothed angels emerge, seven golden bowls are given, and divine smoke bars entry until all seven plagues are consummated.

Governing Latin

The sign is framed by ‘magnum et mirabile,’ ‘plagas septem novissimas,’ and causal ‘quoniam in illis consummata est ira Dei’ (15:1). The victors are defined through three coordinated objects after ‘vicerunt’ and stand ‘super mare vitreum’ with ‘citharas Dei’ (15:2). Two separately named songs govern the acclamation, whose key title is ‘Rex sæculorum’ and whose nations worship because ‘judicia tua manifesta sunt’ (15:3–4). ‘Templum tabernaculi testimonii,’ clean bright linen, golden bands and bowls, ‘iracundiæ Dei,’ and the repeated consummation of seven plagues structure the sanctuary close (15:5–8).

Vulgate-specific readings

The sea is glassy and mingled with fire, and the conquerors stand upon it with God’s harps. The song of Moses and the song of the Lamb remain grammatically distinct even though one acclamation follows. ‘Rex sæculorum’ is ‘King of the ages,’ not a title imported from a different wording. All nations come and worship because God’s judgments have been made manifest. The sanctuary is the temple of the tabernacle of testimony. The bowls are full of God’s ‘indignation,’ distinguishing ‘iracundia’ here from the neighboring ‘ira’ wording for wrath.

Ambiguities preserved

The relation expressed by standing ‘upon’ the glassy sea is not converted into a shore or platform. The chapter does not identify the conquerors beyond their victory over the beast, image, and number of its name. It does not explain how the two named songs relate beyond their coordinated singing. ‘Pius’ is rendered ‘holy’ in the divine acclamation, but no wider theological gloss is added. The temple, tabernacle, testimony, smoke, and barred entry remain visionary images without architectural or chronological interpretation.

Clarity decisions

The opening causal clause is kept in the same sentence so the last plagues are clearly the locus of consummated wrath. At 15:2, the three victory objects are coordinated without allowing ‘of its name’ to modify the beast or image. The long song is punctuated across verses 3–4 as one sustained address. ‘Vestiti lino mundo et candido’ becomes ‘clothed in clean and bright linen,’ while ‘præcincti circa pectora’ explicitly locates the golden bands about the angels’ breasts.

Corrections and reasons

The translation audit retained ‘consummated’ at both 15:1 and 15:8 so the framing completion language remains audible. It checked and preserved the separate song of Moses and song of the Lamb, restored the narrow modifier ‘of its name’ to the number alone, and fixed ‘King of the ages’ for ‘Rex sæculorum.’ ‘Indignation’ was selected for ‘iracundia’ to keep it distinct from ‘ira’ in the same chapter and the bowls command that follows, while all seven bowl and plague counts were reverified.

Canonical terminology

Signum is sign, plaga is plague, ira is wrath, and consummare is consummate. Mare vitreum is glassy sea, cithara is harp, vincere is conquer, bestia is beast, and imago is image. Canticum is song; Agnus is Lamb; Rex sæculorum is King of the ages; and Dominus Deus omnipotens is Lord God Almighty. Templum is temple, tabernaculum is tabernacle, testimonium is testimony, phiala is bowl, iracundia is indignation, majestas is majesty, and virtus is power.

Chapter 16

Chapter movement

A great temple voice commands seven angels to pour God’s wrath bowls upon the earth. The first four strike marked worshipers, sea, rivers and fountains, and sun; blood, scorching, justice acclamations, blasphemy, and refused penance follow. The fifth darkens the beast’s throne and kingdom, and the sixth dries Euphrates for eastern kings while three frog-like spirits gather earthly kings toward battle; the thief-like beatitude interrupts before the singular gathering at Armagedon. The seventh bowl enters the air, ‘It is done’ sounds from the throne, and unprecedented earthquake, divided city, fallen nations, remembered Babylon, vanished geography, talent-like hail, and blasphemy complete the cycle.

Governing Latin

The chapter repeats ‘effudit phialam suam’ through all seven numbered agents (16:1–17). The first half is controlled by ‘vulnus sævum et pessimum,’ sea-blood ‘tamquam mortui,’ ‘omnis anima vivens,’ the blood-justice rationale, and the paired refusals ‘neque egerunt pœnitentiam’ (16:2–11). Euphrates and eastern kings lead to three mouth-sources, ‘spiritus ... in modum ranarum,’ and the gathering infinitive (16:12–14). Bare singular ‘congregabit’ precedes Armagedon, while ‘Factum est,’ the unmatched-earthquake comparison, threefold city, Babylon’s cup, fleeing geography, and talent hail govern the close (16:16–21).

Vulgate-specific readings

The sea becomes blood like that of a dead person, and every living soul in it dies. The angel of the waters addresses the Lord as the one who is and who was, the Holy One; no ‘who is to come’ phrase is added. Another voice is heard from the altar without an invented identity. People chew their tongues because of pain. The three spirits are explicitly demons performing signs. At 16:16, singular ‘he will gather’ remains unresolved before the place called in Hebrew Armagedon. The final hail is like a talent in weight, and its plague becomes exceedingly great.

Ambiguities preserved

The source does not identify ‘another’ speaking from the altar. The actor implicit in ‘congregabit’ is singular despite the preceding plural spirits; ‘he’ preserves that grammar without naming God, an angel, a spirit, or another subject. The quotation ‘Behold, I come like a thief’ is left as an abrupt embedded voice rather than being assigned by an editorial tag. The great city, cities of the nations, Babylon, three parts, eastern kings, Armagedon, and fleeing geography receive no interpretive identifications.

Clarity decisions

At 16:4, plural rivers and fountains become the English subject ‘they became blood,’ while the predicate still represents singular Latin ‘sanguis.’ The justice speeches remain separate: the angel of waters gives the blood rationale, then another from the altar confirms the judgments. The parenthetical thief-beatitude is quoted as its own speech before the unexplained singular gathering resumes. The intensified earthquake wording is retained as a deliberate repetition—nothing like it before, ‘such an earthquake, so great’—rather than being compressed.

Corrections and reasons

Self-audit refined ‘blood came to be’ at 16:4 to ‘they became blood,’ making the rivers-and-fountains result immediately intelligible without losing the blood predicate. ‘Burned with great heat’ at 16:9 was corrected to ‘were scorched with great heat,’ preserving the affliction’s source image, and the penance clause was repaired to natural English without weakening its refusal. Singular ‘he will gather’ was retained after explicit review because pluralizing it would erase the registered ‘congregabit’ ambiguity. At 16:18, singular English ‘thunder’ was corrected to plural ‘thunders’ for ‘tonitrua.’

Canonical terminology

Phiala is bowl, ira is wrath, vulnus is wound, caracter is mark, and imago is image. Anima is soul even in the sea. Flumina are rivers and fontes aquarum are fountains of waters. Dominus is Lord without a repeated YHWH parenthesis; judicium is judgment; and pœnitentiam agere is do penance. Sedes is throne, bestia is beast, draco is dragon, pseudopropheta is false prophet, and spiritus immundi are unclean spirits. Armagedon retains the Clementine spelling. Fulgura are lightning, tonitrua are thunders, terræmotus is earthquake, and grando is hail.

Chapter 17

Chapter movement

One bowl-bearing angel opens the judgment of the great harlot by joining her to many waters, earthly kings, intoxicated inhabitants, and a scarlet seven-headed beast. The desert vision dwells on the woman's royal colors, gold, stones, pearls, abominable cup, forehead name, and drunkenness from holy blood before the angel interprets beast, heads, mountains, kings, horns, and waters. The movement ends with the ten kings' divinely purposed violence against the woman and the declaration that she is the great city ruling over earthly kings.

Governing Latin

The opening sentence carries from `damnationem meretricis magnæ` in 17:1 into the kings and earth-dwellers of 17:2. Color and wealth accumulate through `coccineam`, `purpura`, `coccino`, `inaurata`, and the golden cup (17:3–4). `Mysterium` names the forehead inscription, while `sacramentum mulieris, et bestiæ` introduces the interpretation (17:5–7). The repeated `fuit/erat, et non est`, future ascent and destruction, seven mountains and kings, ten horns, and one counsel govern 17:8–13; Lamb, waters, fire, divine purpose, and kingdom complete the disclosure (17:14–18).

Vulgate-specific readings

The angel promises the woman's `condemnation`, not merely a neutral description. Earth-dwellers are made drunk from the wine of her prostitution. The beast is to ascend from the abyss, and the ten kings receive one hour of authority `after the beast` for the supplied `post bestiam`; that unusual relation is not replaced by a reading from another textual tradition. At 17:14, `Dominus dominorum` remains Lord of lords and is not harmonized to the distinct Lord of rulers in 19:16.

Ambiguities preserved

The English does not identify the woman, beast, seven mountains, seven kings, eighth king, ten kings, hour, or great city beyond the angel's own equations. `Sacramentum` is rendered mystery as elsewhere in the book, while the editorial records its lexical distinction from the inscribed `Mysterium`. The final recurrence says only that the beast was and is not; no future phrase is imported there. `Post bestiam` remains after the beast without supplying a political or chronological theory.

Clarity decisions

Quotation continues across 17:1–2 so the relative `cum qua` remains attached to the great harlot. The parenthetical life-book qualification stays inside the earth-dwellers' wondering sentence at 17:8. At 17:9, `they are seven kings` gives the seven heads their natural carried antecedent after their identification as seven mountains. The list `called, elect, and faithful` remains predicative rather than being expanded into an explanation of the Lamb's companions.

Corrections and reasons

The source audit changed 17:9 from the looser `there are seven kings` to `they are seven kings`, restoring the carried identification of the seven heads while leaving the mountain relation intact. It retained `condemnation`, the doubled wonder, the future ascent, `after the beast`, and `has a kingdom over the kings` because smoothing any of them toward more familiar English-edition wording would lose Clementine content. The two distinct Lord titles were checked and left unharmonized.

Canonical terminology

Meretrix and fornicaria are harlot; fornicatio is fornication and prostitutio is prostitution, preserving the source's lexical change. Bestia is beast, abyssus is abyss, interitus is destruction, caput is head, cornu is horn, mons is mountain, and regnum is kingdom. Agnus is Lamb. `Dominus dominorum` is Lord of lords, distinct from 19:16 `Dominus dominantium`, Lord of rulers. Mysterium and sacramentum are both rendered mystery with their Latin distinction recorded.

Chapter 18

Chapter movement

A mighty angel illuminates the earth and announces Babylon's doubled fall into demonic and unclean confinement. A heavenly voice calls God's people out, commands doubled repayment, and answers Babylon's queenly boast with one-day plagues. Kings, land traders, cargo merchants, and sea-workers then lament from afar as her judgment and riches collapse in one hour. Heaven, holy apostles, and prophets are summoned to exult; a millstone sign enacts the city's fall, and the loss of music, craft, mill, lamp, marriage voices, and finally the blood found in her seals the desolation.

Governing Latin

The fall cry doubles `Cecidit`, then doubles `custodia` for unclean spirit and hateful bird (18:2). `Reddite`, `duplicate duplicia`, and the twice-mixed cup govern repayment, while `Sedeo regina` governs the boast and reversal (18:4–8). `Una hora` punctuates the laments, and the cargo runs without interruption from `merces auri` through `mancipiorum, et animarum hominum` across 18:12–13. The source then distinguishes `in lacum navigat` from `locum incendii ejus` (18:17–18). Repeated `non ... amplius` removes sound, craft, mill, and light before blood is found in her (18:21–24).

Vulgate-specific readings

Babylon becomes a habitation of demons and a cage for every unclean spirit and every unclean and hateful bird. The repayment says `double the double`, preserving `duplicate duplicia`. The parenthesized cargo includes thyine wood, closes only after cinnamon, names bondpersons and then separately souls of people, and never imports `bodies`. The Clementine `lacum` is translated `the lake`, not silently corrected to an alternate wording, while the next verse separately has the `place` of her burning. Heaven addresses holy apostles and prophets without inventing a third group of saints at 18:20.

Ambiguities preserved

At 18:14, `amplius illa jam non invenient` retains an unnamed plural finder—`they will no longer find them`—rather than assigning the action to merchants, owners, or buyers. The exact sense of `pretiis ejus` remains her prices without an explanatory economic gloss. The startling lake-navigation wording is allowed to stand as the supplied text. Neither Babylon, her sorceries, the princes, nor the blood of all the earth's slain receives an identity beyond the vision.

Clarity decisions

`Negotiatores` at 18:11 are traders, while recurring `mercatores` remain merchants, keeping the Latin's lexical distinction audible. The long cargo inventory retains its source parentheses and verse boundary, but English articles and commas clarify the classes. At 18:22, literal trumpet replaces an invented group of trumpeters; `the sound of the trumpet` supplies only the auditory relation needed beside the voice of musicians. The mighty angel's direct speech remains open through 18:24.

Corrections and reasons

The audit restored `from her` at 18:15, which the first English line had omitted after the merchants' distant standing. It corrected 18:17 from `sails upon a lake` to `sails into the lake` for accusative `in lacum`, and 18:18 from broad `What is like` to the elliptically supplied `What city is like this great city?` It replaced invented trumpeters with the trumpet's sound at 18:22, distinguished traders from merchants, and removed the unidiomatic `lament themselves` without weakening the kings' lament.

Canonical terminology

Babylon, demon, unclean spirit, cage, fornication, plague, judgment, torment, and mourning continue their Book 66 families. Negotiatores are traders and mercatores are merchants. Merces is merchandise in the trading passage; mancipia are bondpersons, while animæ hominum are souls of people. Lignum thyinum is thyine wood, rhedæ are chariots, and jumenta are beasts of burden. Lacus is lake here, distinct from winepress in chapter 14 and the later fire lake by context; locus is place. Veneficia are sorceries.

Chapter 19

Chapter movement

Heaven answers Babylon's judgment with successive Alleluias: many crowds praise God's true justice and vengeance, the smoke rises, elders and living creatures worship, and the throne summons every servant to praise. A great multitude then sounds like waters and thunders as the Lamb's marriage arrives and his wife receives shining linen, identified as the saints' justifications. After John is forbidden to worship the angel, opened heaven reveals the Faithful and True rider, his unknown name, blood-sprinkled garment, Word-of-God name, armies, sword, rod, winepress, and distinct royal title. An angel summons birds to God's great supper before beast, kings, false prophet, fire lake, sword, and filled birds close the battle.

Governing Latin

Plural `turbarum multarum` governs the first heavenly voice, while singular `turbæ magnæ` later joins many waters and great thunders (19:1, 6). True and just judgments, the repeated `Alleluja`, and `fumus ... in sæcula sæculorum` carry the praise into the marriage (19:1–7). `Byssinum enim justificationes sunt sanctorum` interprets the granted linen (19:8). The worship prohibition turns on `conservus tuus sum` and `Testimonium ... spiritus prophetiæ` (19:10). `Fidelis`, `Verax`, `aspersa sanguine`, `Verbum Dei`, the two-sided sword, iron rod, wrath-winepress, and the two-line garment title govern the rider (19:11–16).

Vulgate-specific readings

The fine linen is the `justifications of the saints`; the reader preserves that marked plural rather than silently replacing it with a single interpretive gloss such as deeds or righteousness. The rider's garment is sprinkled with blood before the battle described here, and his name is called the Word of God. His mouth-sword is sharp on both sides, and he treads the winepress of the wine of the fury of Almighty God's wrath. At 19:16, `Dominus dominantium` is Lord of rulers, not the Lord of lords wording supplied at 17:14. Tribunes remain a named rank in the birds' supper.

Ambiguities preserved

The editorial does not decide whether `justificationes` denotes verdicts, righteous acts, or another aspect of the saints' vindication; the Latin-derived noun remains visible. The rider's written name stays unknown to everyone except himself despite the Word-of-God name stated next. The angel is identified only as John's fellow servant, not assigned a further identity. Pronouns around beast and false prophet remain governed by the immediate vision without importing a theory of their historical referents.

Clarity decisions

The plural crowds of 19:1 remain distinct from the singular great multitude of 19:6 even as both produce vast heavenly sound. At 19:10, `a fellow servant of yours and of your brothers` carries the repeated genitive relation in natural English, while `he says to me` preserves present `dicit` after past `dixit` in 19:9. `A sharp sword edged on both sides` makes `ex utraque parte acutus` clear without replacing its concrete shape by an edition-derived formula. The bird invitation remains one carried speech across 19:17–18, and the final semicolon keeps the live casting separate from the sword death of the rest.

Corrections and reasons

The audit repaired 19:10's stiff `your fellow servant and that of your brothers` to `a fellow servant of yours and of your brothers`, retaining both relationships and the brothers' testimony, and restored present `he says` for `dicit` after the preceding past speech verbs. At 19:15, `two-sided sharp sword` became `a sharp sword edged on both sides`, preserving every source component in lucid English. The review retained `justifications`, `sprinkled with blood`, the full repeated winepress phrase, tribunes, and Lord of rulers because familiar substitutions would flatten specifically Clementine wording.

Canonical terminology

Alleluia, salvation, glory, power, judgment, harlot, servant, elder, living creature, throne, Lamb, marriage, wife, supper, testimony, prophecy, horse, diadem, Word of God, army, iron rod, beast, false prophet, lake of fire, sulfur, and ages of ages remain stable. Byssinum is fine linen and justificationes is justifications. Dominus Deus omnipotens is Lord God Almighty. `Rex regum et Dominus dominantium` is King of kings and Lord of rulers. Tribuni are tribunes.

Chapter 20

Chapter movement

An angel descends with abyss-key and chain, seizes the dragon under all four of his names, binds and seals him for a thousand years, and reserves a brief release. Thrones, judgment, beheaded witnesses, beast-refusers, first resurrection, priesthood, and a thousand-year reign fill the central vision. Satan's release gathers Gog and Magog like sea-sand around the saints and beloved city, but heavenly fire devours them and the devil enters the fire-and-sulfur lake. The scene then opens onto the great white throne, fleeing creation, opened books and life-book, works-based judgment, the sea's dead, death and the realm of the dead, second death, and the final life-book verdict.

Governing Latin

`Clavem abyssi` and `catenam magnam` introduce the dragon's seizure, while `annos mille` and `donec consummentur` govern binding and release (20:1–3). `Sedes`, given judgment, beheaded souls, refused beast-worship and mark, living, reigning, first resurrection, and second-death power structure 20:4–6. The release sequence repeats `solvetur`, `exibit`, `seducet`, and `congregabit`, then moves through Gog and Magog to fire (20:7–9). The unfinished `ubi et bestia` at 20:9 receives its predicate only with `et pseudopropheta cruciabuntur` at 20:10. `Libri`, the distinct `liber ... vitæ`, works, sea, death, `infernus`, and fire lake govern 20:11–15.

Vulgate-specific readings

The dragon is explicitly the ancient serpent, devil, and Satan. He is bound for one thousand years and later must be loosed for a little time. The first resurrection belongs to those who live and reign with Christ, and the second death has no power over them. The 20:9–10 verse break remains grammatically open after `where also the beast`; the false prophet and plural torment complete that Clementine construction in the next verse. `Infernus` is the realm of the dead and is cast with death into the fire lake, so it is not translated with a punitive term that would collapse the two images.

Ambiguities preserved

The source does not identify those who sit upon the thrones, explain the thousand years, or resolve every relation between beheaded souls and the following beast-refusers. Gog, Magog, the saints' camp, and beloved city receive no historical map. At 20:9–10, the plural torment grammatically names beast and false prophet after the devil's casting; the English does not add an unsupplied verb of prior presence or broaden the predicate by commentary. The books' contents are stated only as written works.

Clarity decisions

English supplies `it` as the natural abyss-object of `shut` at 20:3 while retaining the seal over the dragon. The long throne sentence uses semicolons to keep the unnamed sitters, given judgment, beheaded souls, beast-refusers, and reign distinct. The line ending at `the beast` in 20:9 is deliberate: verse-level auditability is preserved without falsely closing a construction whose verb stands in 20:10. At 20:13, `each one was judged` renders the impersonal judgment of individuals in immediate English.

Corrections and reasons

No semantic correction was required after the direct verse comparison. The audit nevertheless rejected three tempting normalizations: it did not close 20:9 by inserting `was`, did not turn the unnamed throne sitters into a named group, and did not call `infernus` hell. It reverified every thousand-year recurrence, the exact first-resurrection and second-death relations, source order `realm of the dead and death` at 20:14, and the separate plural books and singular book of life.

Canonical terminology

Abyss, key, chain, dragon, ancient serpent, devil, Satan, beast, image, mark, testimony, word of God, Christ, resurrection, priest, Gog, Magog, saints, city, lake of fire and sulfur, throne, book, works, and second death continue their fixed families. Sedes is throne. Infernus is the realm of the dead, kept distinct from stagnum ignis, the lake of fire. Mille anni remains one thousand years at every occurrence. Pseudopropheta is false prophet.

Chapter 21

Chapter movement

New heaven and earth replace the first creation and the sea disappears. John sees holy new Jerusalem descend as an adorned bride, while the throne announces God's dwelling with humanity, wiped tears, abolished death and grief, all things new, free living water, inheritance, sonship, and the fire lake's contrary portion. A bowl-bearing angel then reveals the bride as the descending city from a high mountain. Glory, jasper light, twelvefold gates and foundations, golden measurement, equal dimensions, angelic-human measure, gold, glass, gems, and pearls build the city until temple, sun, moon, and night yield to God and the Lamb; nations enter its light, but defilement, abomination, and lie remain outside the Lamb's life book.

Governing Latin

`Cælum novum et terram novam` and `mare jam non est` frame the opening, while emphatic `ego Joannes` sees the city-bride (21:1–2). The throne voice repeats `cum eis`, names every abolished grief, and is answered by `nova facio omnia`, `fidelissima`, Alpha and Omega, free water, possession, and the second death (21:3–8). The second vision is controlled by bride and wife, descent, twelve gates and foundations, `mensuram arundineam auream`, twelve thousand stadia, and `mensura hominis, quæ est angeli` (21:9–17). Jasper, gold, clean and translucent glass, twelve stones, twelve pearls, divine temple and light, open gates, and the Lamb's life book govern 21:18–27.

Vulgate-specific readings

The source explicitly says `I, John`, and the writing command calls the words `most faithful and true`. The city's length, height, and width are equal; the wall is 144 cubits by `the measure of a man, which is that of an angel`, without explanatory paraphrase. The sixth stone is carnelian, continuing the book's rendering of the sardius family. The Lord God Almighty and Lamb are the city's temple. At 21:27, only those written in the Lamb's book of life enter; no imported clause about saved nations or alternate life-tree reading is added.

Ambiguities preserved

The sea's absence, the relation between bride and city, the dimensional form, the human measure that is an angel's, and the city's material images remain uninterpreted. `Nomina inscripta` stays associated with the gates without deciding the physical placement of every inscription. The list's `execratis` remains accursed rather than being expanded into a cause. The book of life belongs grammatically to the Lamb, but the English adds no theory of inscription or citizenship.

Clarity decisions

`Humanity` renders plural `hominibus` collectively while allowing the following `them` and `his people` to remain natural and preserving the distinction from singular `populus`. The wall's verbless foundation clause receives the minimal English `had`. At 21:21, `one for each; and each individual gate was of a single pearl` clarifies `per singulas` and the repeated singular pearl relation without reducing the twelvefold count. Semicolons keep the four equal dimensions and gemstone inventory audible.

Corrections and reasons

The audit refined 21:21's broken `twelve pearls, each one` into `twelve pearls, one for each`, then retained the source's second statement that each individual gate was of one pearl. It reverified emphatic John, `most faithful`, every numerical measure, all twelve gemstones in order, and the Lord God Almighty title. The closing verse was kept free of imported words and preserves defiled thing, one making abomination and lie, and those written in the Lamb's life book.

Canonical terminology

New heaven, new earth, sea, holy city, new Jerusalem, bride, husband, tabernacle, people, tear, death, mourning, crying, pain, Alpha and Omega, water of life, son, second death, Lamb, glory, wall, gate, angel, tribe, apostle, measuring reed, stadium, cubit, jasper, sapphire, chalcedony, emerald, sardonyx, carnelian, chrysolite, beryl, topaz, chrysoprase, hyacinth, amethyst, pearl, temple, lamp, and book of life are fixed. Dominus Deus omnipotens is Lord God Almighty.

Chapter 22

Chapter movement

The closing vision flows from the splendid river, the tree of life on both sides, monthly fruit, healing leaves, abolished curse, divine thrones, serving, unveiled sight, forehead name, divine light, and reign through ages of ages. The angel certifies the words and announces what must happen soon; Christ's swift coming blesses the keeper. John identifies himself as hearer and seer, is again forbidden to worship the angel, and is told not to seal the near prophecy. Moral imperatives, soon-coming reward, Alpha and Omega, robe-washers, outsiders, Jesus's root-and-stock witness, and the Spirit-bride invitation lead to the add-and-subtract warning. The final witness says he comes soon, and the book answers with Amen, Come Lord Jesus, and grace with all.

Governing Latin

The river proceeds from singular `sede Dei et Agni`, while 22:3 unexpectedly has plural `sedes ... erunt`; singular `ejus/illi` then governs servants and service. Tree, twelve fruits, individual months, leaves, face, forehead name, light, and ages of ages carry 22:1–5. `Fidelissima`, `cito`, and the distinct `velociter` govern the angelic certification and first coming promise (22:6–7). John repeats hearing, seeing, falling, prohibition, and worship before near time and four paired moral clauses (22:8–11). Alpha and Omega, `lavant stolas suas in sanguine Agni`, `potestas ... in ligno vitæ`, the outside list, `radix, et genus David`, invitation, `libro vitæ`, and final grace govern 22:12–21.

Vulgate-specific readings

The first verse has one throne of God and the Lamb, but 22:3 has plural thrones by `sedes ... erunt`; the reader preserves that grammatical shift. `Cito` is soon at 22:6, 12, and 20, while `velociter` is distinctly swiftly at 22:7. The blessed wash their robes in the blood of the Lamb and thereby have right to the tree of life. Jesus is the root and stock of David. The subtraction warning names the book of life, not an alternate tree reading, and the final grace is with all of you.

Ambiguities preserved

After the plural thrones, singular `his` and `him` remain singular without deciding how the God-and-Lamb relation should be analytically distributed. `Potestas ... in ligno vitæ` is rendered as right to the tree, but the editorial keeps the underlying in-relation visible rather than treating the English gloss as exhaustive. Speaker transitions among angel, Jesus, Spirit, bride, hearer, and closing witness remain unexpanded. The source does not explain the moral imperatives' relation to the nearness announcement.

Clarity decisions

The tree remains singular while occupying the street's midst and both sides of the river. John’s fragmentary `Et ego Joannes, qui audivi, et vidi hæc` receives the minimal `am he who` needed for an English sentence. The fellow-servant relation at 22:9 is distributed across John, brother prophets, and keepers without adding a new class; 22:10 then preserves present `he says to me` for `dicit`, distinct from past `dixit` at 22:9. At 22:14, `through the gates they may enter into the city` preserves the Latin sequence and instrument while keeping each verse independently auditable; the sentinel contract separately accepts either faithful English order.

Corrections and reasons

The audit restored present `he says to me` at 22:10 for `dicit`, retaining the prophetic tense shift after past `dixit` in the preceding verse. It reordered the final clause of 22:14 from `enter the city through the gates` to `through the gates they may enter into the city`, bringing `per portas ... in civitatem` forward without changing its meaning. It retained `right` for `potestas` while documenting the literal relation, preserved plural thrones at 22:3, and distinguished swiftly from soon. The robe-and-blood reading, root and stock, book of life, repeated book warnings, Lord Jesus address, and all-of-you grace were each reverified against the frozen lane.

Canonical terminology

River, water of life, crystal, throne, tree of life, fruit, leaf, healing, curse, servant, face, forehead, lamp, sun, Lord God, prophet, prophecy, book, angel, worship, Alpha and Omega, robe, blood, Lamb, gate, city, Spirit, bride, church, root, stock, morning star, plague, book of life, testimony, grace, and ages of ages complete the Book 66 families. Cito is soon; velociter is swiftly; gratis is freely. Dominus at 22:20–21 is plain Lord after the book's sole first-use marker.